

[Click here for Table of Contents](#)

MEMOIR

— OF —

# DAVID KING

---

With various Papers and Addresses

ADVOCATING

THE RESTORATION

In Principle and in Practice

OF

PRIMITIVE CHRISTIANITY.

---

COMPILED BY HIS WIFE.

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“Captain and Saviour of the host  
Of Christian chivalry,  
We bless Thee for our comrade true,  
Now called away by Thee.  
We bless Thee for his every step  
In faithful following Thee,  
And for his good fight, fought so well,  
And crowned with victory.”

– TO ALL –  
WHO LOVE THE OLD PATHS  
AND DESIRE TO WALK THEREIN,  
THIS MEMORIAL VOLUME  
OF  
DAVID KING  
IS RESPECTFULLY DEDICATED BY HIS WIDOW.



## ✧ PREFACE. ✧

THIS Volume is sent forth in response to a widely expressed desire to possess, in a more accessible form, some of the valuable papers from the pen of David King. Hitherto these writings have remained scattered through various works and magazines published through more than fifty years. This circumstance has rendered these instructive articles almost inaccessible to all but the favoured few who possess our publications during that period. Even these few, in view of the difficulty sometimes experienced in finding an article remembered as good and helpful, and which they have wished to re-read, may not be least pleased to welcome such a selection as the present.

The Compiler's chief regret is that the volume, large though it is, could only contain a very limited selection. Many articles, not much if any less valuable, have had to be left in the many volumes, where they lie comparatively buried. All that was possible was to consider on what principle the collection should be made; whether to get together an interesting book, merely, or to look out papers most likely to meet present needs, and to be permanently useful. The latter principle has been followed. The aim was to present what would be helpful

to those who are now stepping into the ranks, so quickly being thinned by the removal of veterans.

To the rising generation, the biography will show something of the history and condition of the movement for the restoration of Primitive Christianity, in the past half century; while the writings here reproduced will present some of the general and particular convictions as to Bible Truth, which occasioned, or were occasioned by, that plea for restoration. For the truth, as we now know it, was gained gradually. There was first the general principle of return to the teaching of Christ and His apostles, and the approved example of the Church in Apostolic days; then, as difficulties were surmounted, and barriers broken down, clearer light was found, and all that the plea involved was more fully understood. The articles here reproduced give many of the positions thus gradually arrived at, and, it is hoped, will help the reader more clearly to perceive, and more firmly to hold fast, the faith once-for-all delivered to the saints.

Many younger readers may require an effort to understand how great the prejudice was in the earlier stages of the movement. Some of the truths then deemed revolutionary, have silently, and almost imperceptibly, permeated nearly all denominations, thus smoothing the way for our plea. But fifty years ago, it was no flowery path they trod who boldly cried aloud—Back to Jerusalem! Back to Christ and His Apostles! It has been a matter of regret to some who do not look deep enough below the surface, that so much strength and time were spent in controversy. But this had to be. There was so much error and rubbish that wise builders must remove, before they could show a firm foundation; weeds and thistles that wise husbandmen must root out, before they scattered the good seed.

Paul was a controversialist—none keener. Read through Galatians and Romans, and realize how ready he was to oppose error, in defence and confirmation of the truth of the Gospel. And this need for discussion, defence and exposition of our principles will remain. The details will vary; but the need of continued Bible study, to know for ourselves, why we continue the good work begun by others, and where we can still further advance, remains; and on the extent that need is responded to in the faithful and courageous spirit of the Fathers, who have been called to well-earned rest, will depend the continued vitality, and success of the movement.

A voice from the grave, speaks of the future in the light of the past, as an incentive to staunch faithfulness—“History has not yet recorded that earnest resolute souls have ever lived for nought, and in vain. Theirs is the kingdom of heaven! In proportion as we are earnest, Christ-like, and loyal to the Divine standards, God will not fail to mark our success. We may not even see it ourselves now, but we shall see it all in His time.

'God knows the way, He holds the key,  
He guides us with unerring hand;  
Sometime with tearless eyes we'll see;  
Yes, there, up there, we'll understand.'”

A word may be said on the arrangement of the materials here brought together into a volume. The Memoir by our esteemed Bro. Joseph Collin naturally takes precedence; and we take this opportunity of gratefully acknowledging the care he has bestowed in revising and extending what was originally written by request of the Jubilee Annual Meeting in 1892. We have also had his help in Proof Reading, and in this connection our thanks are also due to John M'Cartney and Lancelot Oliver, for their prompt and kindly help, and to the last named for assistance generally.

In arranging the selection from the writings of David King, there was a temptation to seek, so to arrange the articles as to present a complete view of the Scheme of Redemption. He regarded the Scriptures as a unit, revealing a complete, but gradually perfected plan of Salvation, and it would be possible so to select and arrange writings of his, as to present a harmonious and comprehensive view of that plan. The compiler has gone a very little way in that direction, by placing a few foot-notes calling attention to the character, and connection of some of the pieces here reproduced. The articles were written now on this, and now on that part of Bible Truth, as occasion required, and without any thought of giving a complete view of the Christian System; and to have gone further, and presented these articles as if intended to cover the whole ground, might readily have led to a misconception alike of D. King, and of the marvelous unity of revealed truth in which he so much gloried.

It may be noticed that no poetry appears among these writings. Those who know D. King best, know how much he enjoyed good poetry, and would concede that in other circumstances, poetic conceptions and warm feelings would have been written. But the predominant note came to be clear statement, and faithful defence of the Truth, the feelings being largely hidden from all but the few. The one hymn in the collection he made, written by himself, expresses what he sought to be, and may be here inserted as presenting the aim of life he would have wished affectionately, as a legacy, to urge on all who are in Christ.

BRANCHES of the one true Vine,  
(Children of the risen King),  
Let your clusters richly swell,  
Steadfastly "Abide in Him."

[v.]

Only in the living Vine  
Can the branches life retain;  
Only in her glorious Head  
Can the bride His glory gain.

Fruitless, withered branches, all,  
When they stand before His face,  
Must a bitter portion find,  
Deepest shame and dire disgrace.

Branches rich in fruit and sap;  
When before Him they appear,  
Blissful peace shall shame uproot,  
Confidence shall slay all fear

Glorious hope of perfect bliss—  
With Him, like Him, safe from sin!  
There to sing the song of life,  
Set for those who dwell in Him.

Living Lord, in light enthroned,  
Hasten Thy return from heaven;  
Boundless glory is Thy right,  
Endless praise to Thee be given.

And now in closing a task which, though heavy, has been begun and ended, not only out of deep affection for the one who has gone before, but with a sincere desire to benefit the living, praying for God's blessing on the volume, the hope may be expressed that the work will commend itself to the churches, and be useful for years to come in building up the brethren in their most holy faith, and in setting before enquirers the right

“WAY OF THE LORD.”

L. K.

[Click on chapter title for text.](#)

## CONTENTS.

.....

	PAGES.
MEMOIR (by Joseph Collin) .....	1—62
HOME TRIBUTE (by Mrs. King) .....	63—71
WRITINGS OF DAVID KING:—	
THE DIVINE GOVERNMENT .....	72—81
WHAT IS THE BIBLE? .....	82—93
THE BIBLE AND THE SCHOOL .....	94—107
THE CHRISTIAN SYSTEM ESSENTIAL TO PERFECT CIVILIZATION ....	108—124
THE KING MESSIAH .....	125—138
THE KING .....	139—149
WHAT THINK YE OF CHRIST? .....	150—155
GOD AND EVIL, OR THE ULTIMATE UTILITY OF SIN .....	156—174
THE BEAUTY OF THE LORD .....	175—179
THE DIVINE BEAUTIFIER .....	180—191
WORDS FROM THE CROSS .....	192—203
A CHURCH OF THE RIGHT KIND .....	204—206
THE OLD CHURCH .....	206—211
THE CONFESSION AND INITIATION .....	212—215
CHURCH MEMBERSHIP .....	216—219
GOD'S THOUGHTS AND MAN'S AFTER-THOUGHTS CONCERNING	
THE CHURCH .....	220—227



CONTENTS—CONTINUED.

	PAGES.
THE CHURCH AND THE APOSTLES .....	228—237
MINISTRY IN THE CHURCH OF CHRIST (Introductory) .....	238—241
PRIESTHOOD .....	241—249
THE CLERGY .....	249—251
THE MINISTER .....	251—257
APOSTLES .....	258—264
PROPHETS .....	264—269
EVANGELISTS .....	269—281
DEACONS .....	281—288
ELDERS .....	288—303
ELDERS, SHEPHERDS, OVERSEERS .....	303—311
TEACHERS .....	311—316
WIDOW MINISTRY .....	316—320
HELPS (Conclusion) .....	320—322
UPSIDE. DOWN .....	321—394
LORD'S DAY MORNING TEACHINGS:	
THREE MENTAL VISITS .....	395—399
THE BLESSEDNESS OF PARDON .....	399—404
WHAT THE FIRST CHURCH WAS STEADFAST IN:	
1. THE APOSTLES' DOCTRINE .....	404—412
2. THE FELLOWSHIP .....	413—419
3. THE LORD'S SUPPER .....	420—440
An Objection and Reply .....	440—443
4. THE PRAYERS .....	443—454
CHRISTIANITY AND ITS EFFECTS .....	455—464
THE TRUE LIGHT .....	465—478

INSCRIPTION ON MONUMENT



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*In Memory of DAVID KING,  
Evangelist, Who fell asleep June 26, 1894,  
In his 76th year.*

*Over 40 years Editor of various Magazines  
Circulated by Churches of Christ,  
Among whom he was eminent  
as a Preacher, Teacher, and Defender of  
The Faith.*

*Rejecting all human creeds,  
Tie pleaded that the, Teaching of Christ  
And His Apostles is the only Divinely authorized  
And all-sufficient Way of Salvation and basis of  
Christian Union.*

*“He was a good man”*

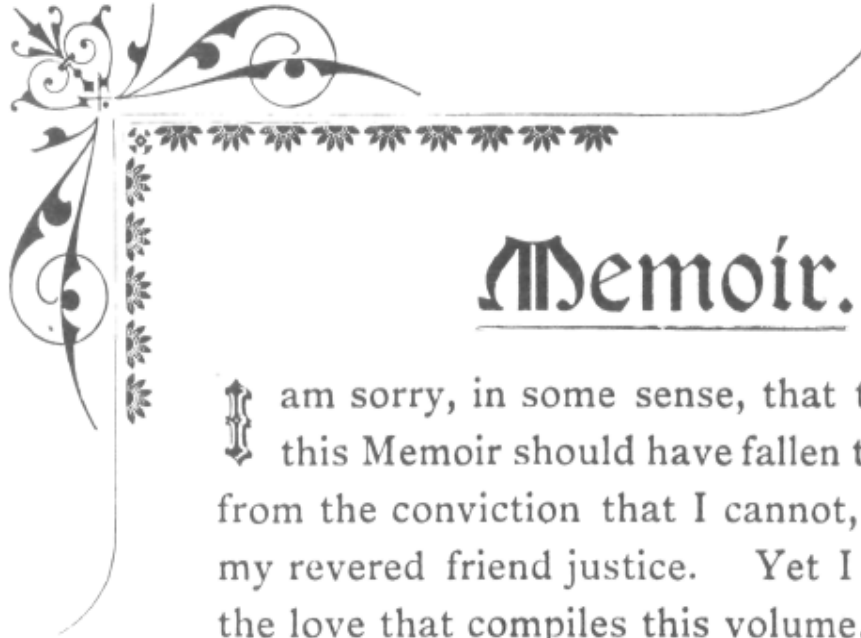
*“Mighty in the Scriptures.”*

*Ask for the Old Paths and walk therein.*

---



Erected by Disciples of Christ who revere his memory.



## Memoir.

I am sorry, in some sense, that the writing of this Memoir should have fallen to me; chiefly, from the conviction that I cannot, all round, do my revered friend justice. Yet I cannot refuse the love that compiles this volume, and shall do the best I know how.

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### **Birth.**

**D**AVID KING—as we prefer simply to know him—was born in Clerkenwell, London, on February 28th, 1819.

Shortly after his birth, the family removed to Camden Town, where his father died in 1830—before David was twelve years old; his mother surviving till May 1852.

### **Training.**

The parents, making no definite profession of religion, did not impart any specific training, or bias to the boy; although his father died trusting in Christ, and his mother, late in life, was led to a clear apprehension of the Saviour,

and, thereafter, lived and died in fellowship with Him, together with her son.

### **School Life.**

His first school was entered by presentation; but not until the certificate, lacking in the first place by misadventure at the usual time for “sprinkling,” was acquired through this process upon the grown boy. In the first instance, the procrastination of the “god-parents” had wearied the clerical patience, until the essential surplice had been doffed, and refused to be redonned; and the child was left, *pro tem*, in its natural depravity; but, as events have shown, with rare native force of character.

Removal to a distance severed connection with the public school; and three private ones followed in rather quick succession; the first being associated with the following incident. The master—a famous maker and user of whips—having turned his back, order was broken by one of the boys. Immediately he walked down, pulled out a boy, and was about to apply the whip, the boy protesting he was not the delinquent. Seeing the punishment inevitable, David stepped out, cleared the boy, and acknowledged himself the criminal. He received the full punishment, but thought it was mean, after his frank confession. In the second establishment, he signaled his intense dislike to being examined in Church Catechism, by a subterfuge to escape it, which he afterwards thought merited more justly the flogging referred to than did his former fault.

### **A New Epoch.**

Soon after his twelfth year David left school,

to assist his now widowed mother in the home business. Whilst this kept him, largely, indoors, it left a considerable margin of time unoccupied, and this was filled by such reading as was attainable. Home supplies being meagre, a new circulating library absorbed the almost daily twopence per volume, chiefly to the damage of the young reader, from the quality of *fiction* selected by his inexperience. A devout neighbour, however, noticing this tendency, sought to correct it, by offering free access to his own comparatively well-stocked shelves, on condition that the former kind of reading should be abandoned. This done, facts replaced fiction; new lines of thought were started, and a new era opened.

### **Distinct Religious Influence.**

The same kind friend induced, in his new protege, the habit of attending the Wesleyan Chapel, with his own sons; and, during the remaining stay of our subject in the locality, attendance at Chapel and Sunday School was constant. Referring to this time, he says: "There I came fully under the influence of the great facts of the Gospel, and learned the worldwide love of God, being slowly drawn nearer to Him."

### **Business, with Drawbacks.**

Having entered upon business which entailed living in the house with his employer, he found him to be one who poured contempt on religion, and practised falsehood, as far as safety permitted, in his business. In the conflict which ensued, while suffering in some measure from these adverse influences, yet, respect for Divine things,

and the inclination of the heart to the person and ways of the Lord, remained the ruling power.

### **A Wife-gauge.**

This was evinced by his determination, about this time, that in choosing a partner for life, “she *must*, and above all, be one who revered Christ, and inclined to His service.”

### **Opportunity with Test.**

The opportunity came for deliverance from the hampering conditions referred to; but with it came special temptation, which he thus referred to: “It appeared that my success, in all probability, would greatly depend upon my taking a certain course, commonly taken in such circumstances, but which, to me, was incompatible with the approbation of God. I don't know that I seriously wavered. It stood before me thus—I shall do what I hold to be right, and if I fail, I fail. The consequences I leave with God.”

### **A Restored Link.**

Being led (during a Sunday afternoon's walk) within hearing of a working-man preacher, the “Old Story” revived the desire for advance in better things, and the determination was formed, to renew attendance at a place of worship. A Wesleyan Chapel was fixed on, and from then, through life, the rare exceptions being unavoidable, it was his constant habit to mingle, more than once, on the Lord's day with some worshipping assembly.

### **Begotten of God.**

It is well that David King left a clear record of the Divine *crisis* in his life: On one occasion, “under the preaching of Dr. Beaumont, the love

of God was felt as it had never been felt before;” and he was (as he believed to his dying day) “on that night, under the influence of the truth repeated in that sermon.... *begotten of God.*” The italics are the present writer's, simply to emphasize a strong reasoner's confession, that the religion of Jesus Christ, as a human experience, begins in the impartation of a *new life from God*, through the instrumentality of His Word, as the vehicle of the Divine creative power.

### **Church-membership and its Interruption.**

The quickening of the Holy Spirit, above referred to, was followed by Church-membership, and by characteristic activity in all accessible “means of grace;” the rule, for each Lord's Day, including no less than six meetings. This continued more than a year; when, being induced by a classmate to go and hear Mr. Robert Aitkin, he was so attracted as to break off his Wesleyan associations. In its turn, this new connection was also broken, by the removal of Mr. Aitkin; and our friend was left to wander; but, with a full determination to study the Bible more closely, and to seek, from all quarters, further light, and, if possible, rest.

### **A Discovery.**

While in this state of mind, it was incidentally discovered that a community existed in America, disclaiming all names but “Christian,” and disowning any sectarian standing. Some of the literature of this people came into his hand, especially some articles bearing on the subject: *Baptism and the Remission of Sins*. On further study of the subject, and notwithstanding repugnance to admit any qualification of his former

assurance, all doubts were removed, that the Lord had really connected the immersion of the believer—as a burial with Christ—with pardon in His Name.—“The act being one of translation into the Kingdom of the Son of God.”

### **A Difficulty and a Surprise.**

The difficulty was now, to find those who held the same faith, who might serve in the needful burial into the death of Christ. Yet, in the meantime, the lack of opportunity was not allowed to interfere with rest of soul in God; nor yet to hinder the making known to 'friends and neighbours his new and happy discovery; although disappointment waited upon the hope of finding others equally open-minded with himself, to receive and obey God's testimony.

After about two years of apparently fruitless isolation, Mr. King providentially learned of an assembly in Lincolnshire, that seemed to promise a solution of his problem. Writing at once, to an ascertained address, reply came, after some delay, through Mr. James Wallis, of Nottingham, editor of the *Christian Messenger*; who supplied the address of Mr. John Black—familiarly known as Pastor Black—the first pastor of the Camden Town Church, then assembling at Clerkenwell Green. This being easy of access from his own home, he lost no time in visiting Mr. Black, and found him engaged, with others, in New Testament study. Finally, assuring himself that his new acquaintances were in accord with the faith and polity of the Apostolic Church, and fully committed to the old paths, Mr. King requested permission to cast in his lot with them. “They, being satisfied that he had been begotten through



the incorruptible seed of the Word of Truth—the Gospel of Christ, the Son of God—gladly afforded him the means of burial into the death of Christ, and birth out of water into the Kingdom of the Son of God's love.” Fellowship with the Church followed, and thus he was

### **Baptized and Added.**

This was in 1842, when our brother was about twenty-three years of age. He had been married in 1839 to Louisa, eldest daughter of George and Louisa Stevens; “and she, soon after her husband's immersion, also gave herself to the Lord by burial into His death, continuing a loving and faithful wife, and a diligent helper in the work of faith and labour of love.” Such is our first introduction, from David King's own pen, to

### **The Beloved “Louise,”**

of whose conformity to his early wife-gauge we can now judge, and, without whom, her husband's life would, at least, have been less worth recording. One witness, with good opportunity for judging, testified in our friend's lifetime: “D. K. has been greatly helped through life by an admirable partner, whose culture and mental force have been equal, if not superior, to his own; and no estimate of the man will be just, apart from taking this into account.” And we who have lived so many years concurrently with their joint lives and labours, can not forget, even in the serial literature emanating from their house, how often we have turned with grateful refreshment to Louise's department, to find feast of heart and play of emotion, in change from the more taxing pursuit of argumentative demonstration, and the exercise of mental discipline, in the Editor's own

province. In field or vineyard, wandering or at rest, a sister-wife was with him everywhere, except on the briefest impracticable occasions, and her mark was upon everything that pertained to the chosen work of his life. On her part, whatever were her advantages in early education and mental acuteness, she looked up to him as head, and leaned with beautiful and loving trust on an arm stronger than her own. Each was the other's complement—incomplete apart, in labour as in life. They were no vain words of hers, in the day when she realized that the light of her life had gone: “The knowledge that I am borne up to the throne of grace by so many loving hearts, will help and strengthen me to tread the path of life, either long or short, that I have to pass along without the support of the strong, but tender arm that has borne me up so long.” *Her* heart is the repository of the treasures of past days. We can only guess at them by floating straws, or reeds bent by fitful winds.

### **Vineyard and Field.**

The paucity of workers in the little church of his choice, soon forced our subject into the active foreground; and, before long, his exceptional power, both in exposition and proclamation, raised demands upon his time that led to his giving up of Saturday and Monday in each week, from business, to the ministry of the Word, in and out of the Church.

### **An Early Success.**

Not long after the time now under review, several interesting incidents are recorded. One of these was connected with an Adventist Church at Piltown. Hearing of David King, they

invited him to preach for them; and, after several weeks of helpful and testing intercourse, they were led, bodily, to accept the simple ground he had laid before them. “Thus a Church of over 150 members came over to primitive faith and practice.”

### **An Individual Conquest.**

At *Maidstone* there was early fruit of labour. And, at a little meeting at *Scale*, in *Surrey*—at which Brother *Scott* (recently departed, in the ninetieth year of his age), who had brought him over to preach, had occasion to regret his onslaught on existing religious institutions, including the Bishop of *Winchester*, who lived in the neighbourhood—it afterwards transpired, that a young carpenter of promise who was present, was convinced of the importance of believers' baptism, and having become obedient, was, in after years, in friendly touch with Mr. King at *Birmingham*, as the popular Baptist Minister, Mr. *Charles Vince*; whose own way of putting it, was: “Mr. King made me a Baptist.”

### **A Gospel-man.**

Records of 1848 show that Brother King was, at that time, a recognised Evangelist; in which character we find him present, as a delegate from *London*, at the *Glasgow Annual Meeting*. About the same time he visited the Northern Churches of *Bedlington*, *Howden* and *Newcastle*, and, in his notice of these places, marks with high appreciation the field and fruits of “our Brother *MacDougall's* labours.”

At first he was sustained by the *London District Churches*, after yielding to the strong pressure of the brethren to relinquish business and

throw himself into Gospel work; and this arrangement continued for a good while.

In 1852 he was president of the General Meeting, held at Buckingham, at which, also, Brethren Harris, Wallis, and John Black took prominent part with him. There were then reported to be 76 Churches, and 1981 members in the movement. In this year Salisbury was visited, but without any lasting important results.

At intervals from work in London and the district, he was called to visit more distant places, among which Dundee and Auchtermuchty figure, as supplying “overflowing audiences” and “much inquiry.”

### **The G. E. C. and Manchester.**

Pressure was put upon him, by this time, to take a wider scope in connection with the General Evangelist Committee; but this was again and again declined; until, at last, the painful want of effort in Manchester led him to consent to go there, for a time, in co-operation with that committee. This came about in 1855, and the work there was begun in conjunction with Brethren Rotherham, Hill and Sinclair. Brother Harvey, in reporting progress, makes reference, also, to Brethren Coop, G. Y. Tickle, and W. Turner, as visitors at the inauguration of the work.

### **Hibernia.**

Ireland was visited, from Manchester, in 1856; and after some fine meetings during three weeks' stay in Belfast, a Church of ten members was left assembling in that city. It was then his conviction, that Ireland was the most promising field in the “British Empire”—the needs being

greater, and the willingness to receive the truth being also greater, than anywhere else he knew of. This especially applied to Belfast and Dublin, and their respective neighbourhoods.

### **An Extended Radius.**

Towns and districts easy of access from Manchester were first visited about this time.—Ashton, Wigan, Huddersfield, Liverpool, Mollington, Chester, Saughall, and Wrexham, were all reached on brief visits.

### **Birmingham.**

After a brief residence in his London home again, in 1857, Brother King was urged by the Annual Meeting held that year in London, to spend some months in Birmingham, whither Mrs. King and he journeyed in March, 1858; joining Brother J. B. Rotherham in that important town. They found a Church of *eleven* members—*four* brethren and *seven* sisters.

Without any intention, in going to Birmingham, of relinquishing the London work, nevertheless, in God's providence, he never returned to it; staying on from time to time, against strong personal preference for London, in obedience to what appeared to him indications of the Lord's will. This suspense was continued for three years, before the London house was given up, and a new home established in Birmingham; which, thenceforth, became the centre from which all subsequent activities branched out.

### **Leicester.**

In this way Leicester was reached—a town of 90, 000 souls, where a Church of fourteen members meeting in Brother Leavesley's house, and

from whence had come the “Macedonian cry” urging Brother King to “Come over and help us.

From the first, during many years of evangelistic labour and oversight, the Church continued to advance, and others were founded in the neighbourhood; all of which counted themselves largely indebted to Brother D. King for their origin and success. Moreover, not a few, whose lives were brought into contact with those early days and work, and who have been removed to the ends of the earth, still bear witness to the good they received, and cherish the memory of some of the leading themes of discourse as valuable helps in laying the bases of the pillars of their faith.

### **Wolverhampton**

came in for a share of care and labour during this period; such being continued until the time came for the recognition of an eldership in the church.

### **The Liverpool Crisis.**

At the Annual Meeting held in Liverpool, in 1869, a resolution was adopted, recommending Bro. King to devote the next year's labour to Liverpool. He promised to take the matter into his consideration, but said, that if unable to acquiesce in the wish expressed, he would close his connection with the committee at the end of the current quarter. In taking the latter step, he ended an important relationship, which had extended over twelve years.

### **Birmingham District Association.**

Following on the action referred to, the above association was formed, and Mr. King invited to continue the oversight of the churches in the district, whose existence was so largely due to his

agency. In acceding to this request, he, however, retained the free use of three months of each year for labour in other directions. This arrangement remained unbroken until 1882, when, needing the time for other work, he called the brethren together, and, after a careful review of the whole work from the beginning, he tendered his resignation of responsible oversight, expressing his belief that this would not retard complete organization. The *eleven* members, at the commencement of the Birmingham

work, had grown to 500.

The year before this, a valuable and touching tribute to his character and work had been presented by the Church assembling at Geach Street. And, at a meeting subsequent to the one above referred to, the following resolution was adopted by the Charles Henry Street Church:—

“That this Church receives with deep regret the unconditional resignation of his official oversight given in by Bro. King; deplores with him the fact that he has not found it practicable to realize his own desire in the complete scriptural organization of the Church; desires to convey to him, and record, its high appreciation of his long, successful, and self-denying labours, and its admiration of his clear and consistent character as a man and a Christian; trusts that in his changed relationship he may still find opportunity to minister to its further enlightenment and complete organization; and that he may continue to be honoured in his other varied spheres of labour, in leading into the 'old paths,' which he has done so much to make plain, both individuals and Churches, now wandering in the bye-ways of error.”

### **Training Work.**

The training of young men for Gospel work was begun by the subject of this Memoir in 1866. Practically the work originated in “the Widow's Mite.” A poor widow, a seller of smallwares, who had received a legacy of £20, brought £5 to her

trusted brother, David King, to invest for her in the Lord's work. Suggestions by him for her own application of it having been declined, he entered the amount as a first contribution towards this object—at that time occupying his mind—it being his intention to receive young men for training, and become, himself, responsible for the cost. The control of this training work having been offered to, and declined by the Charles Henry Street Church, he took it entirely into his own hands, receiving such contributions as were forwarded by individuals, or churches, but never appealing directly to either. The work thus proceeded until it was transferred to a general committee, with Bro. Alexander Brown as teacher and guide.

During Bro. King's charge of the work, a number of young men received important help, extending, respectively, over months, or years. These included Brethren Strang, Adam, Scott, Thompson, Wood, Barnett, L. Oliver, and others. The first named was the first student—a railway signal-man, who had already received some help from Bro. T. H. Milner. He remained about three years with Bro. King.

It may be well at this point to supply extracts from the testimony of some of those who enjoyed the help referred to, all of which were written in the lifetime of the teacher; the first being part of a letter from Australia to Mr. and Mrs. King; the others supplied to the present writer by request, for a previous sketch:

I.—Your kind and encouraging bearing towards me when a student, your generous hospitality, and the progress I was able to make in fitness for the Master's service, under your instruction, or supervision, have laid me under a debt of gratitude, which I may have failed in any adequate degree to acknowledge, but which I have



never ceased to feel. Ever since that memorable September 24th, 1866, your life and work have led me to regard you, as presenting for my imitation, the purest and greatest of human examples. And although no one knows how far I have come short, better than myself, it is my own conviction, that the measure of Christian character and of usefulness, to which I have attained, is largely due, under God, to your teaching and example. I presume you have gleaned enough from our Australian papers, and other sources, about me and my work, to render it unnecessary that I should here dilate upon either. And, although my career has not been by any means a brilliant one, yet I would venture to express the hope, that you are fairly satisfied, that the time, patience, labour, and unvarying kindness bestowed on me, have been justified to some degree in the general result.

Yours in the Lord,

JOHN STRANG.

II.—“In my experience of him as a trainer of young men, I bear this testimony, that he never sought to influence me in any special direction, but his constant aim seemed to be, to get at the exact meaning of what the Scriptures said, and of what the Lord Jesus meant us to believe and to do.

Signed *J. ADAM.*

Bro. Adam's letter also gives, in substance, the following general estimate of the man: “David King was an instinctive logician, and saw at a glance the weak side of his opponent; hence his great power in debate. His intellectual force was more intense than original; but, though lacking in creative power, his actual power in the use of material amounted to genius. As a clear expositor of first principles he was unique; and he was certainly faithful in carrying them to their legitimate conclusions. Loyalty to Christ was a leading motive in his character, and often led to an attitude seemingly harsh to those differing from him, especially those in whom conviction was less deep than his own. This applied both to Platform and Editorial work. Though

possessing considerable power, both in writing and speaking, his oral power far excelled, when occasion called it forth. He rather enjoyed 'letting down' obnoxious people, and often his caustic wit and ready repartee turned the laugh of an audience against such opponents. He seemed more at home at the desk, or on the platform, than in the social circle; he lent no time to gossip; but, get him in a group of trustworthy friends, and he became a remarkable conversationalist. Some of his familiar pranks will not soon be forgotten,—as on one occasion when a crisis was being discussed, he rose and began to feel down the back of one of the party. Asked, with some warmth: 'What in the world are you doing?' He replied: 'I am just feeling whether there is any backbone.' The sequel proved that George Collin was really vertebrate.

By nature, Bro. King seemed made for unique place and work, but mellowing grace made him a true yokefellow. He did not regard himself a fighting man by nature, or phrenologically, but his consciousness of power in exposing the sophistries of unbelief, and his interest in saving honest men from such beguilements, often led him into the fray. Nevertheless, as with many reasoners on Christian evidences, ghosts were sometimes raised by questions, that could not be laid by answers. Still, many were won by his agency to a simpler apprehension of scriptural truth and position; and, among them, some instances of note. A superb edition of his leading articles, sermons and lectures, with a summary of his debates, edited by a congenial spirit, from material of his own providing, would be of great service to the rising generation, and form the best possible criterion of the life and work of a remarkable man,"

III.—“The help given was principally a thorough drilling in the inductive method of studying Bible topics. There was plenty of hard work in getting together all portions of Scripture on a given theme, such as 'The Spirit of God,' and drawing from these their teaching on the parts of the theme these passages suggested. When the theme had been well considered in this way, then one was permitted to read such books, or portions of books, bearing on the topic, as Brother King thought would be helpful. I dare say the results arrived at might, in some measure, be due to the teacher's known views; but he took the utmost care to avoid that, watching the correctness of the method principally. I remember when the first difference arose, he said to the effect:—'When we differ like this, as soon as you think we have discussed the matter sufficiently, say so, and we will leave it at once; you must not accept anything merely in deference to me.'”

*Signed* LANCELOT OLIVER.

In further communication, Bro. Oliver claims a personal acquaintance going back to some years beyond 1878, and refers to impressions then formed, that never materially changed. Of marked characteristics are enumerated—'First, and most outstanding: The courage of his convictions—a man who would say and do right no matter what the consequences might be. Second: Extraordinary clearness and power of intellect, and command of all his powers of thought and speech. Third: A geniality and kindness of disposition quite unexpected by those who knew only his writings. Fourth: A peculiar knack of putting an important truth in a single sentence, and saying it in a way that made it strike home, never to be forgotten.

“His use of occasion was, at times, very striking. On the first of the week, four of us met to break bread. Bro. King presided, and gave an address on one of the Psalms, in his very best style. After the service he came and laid his hand on my

shoulder, saying, 'How did you like my address?' I began to express myself, when he intimated that he did not mean the matter, so much as the manner, concluding: 'I want you always to preach to three people, the same as if you were speaking to three hundred.'"

A lesson on "push" was illustrated one morning by reference to a scene enacted on the opposite side of the street: Two women had tried to gain admittance to a house, but seemed to be prevented by a drift of fallen snow. After consultation, one went away, presumably to fetch some hot water; the other, left to herself, seemed to determine on a "forlorn hope," and, walking into the middle of the street, ran backwards with all her might, when the door gave way. That was "push."

#### **Sketch from "Old Paths."**

It will interest the reader, to insert here, by way of parenthesis, the substance of L. Oliver's sketch, printed in the *Old Paths*, at the time of Mr. King's decease, leaving out some points dealt with sufficiently already:—

#### **HIS WORK AND TIMES.**

David King pleaded by tongue and pen for a return to Primitive Christianity for fifty-two years out of his seventy-five. To rightly appreciate the difficulty of attaining success in this task, and the firmness of conviction needed to persevere in it, note must be taken of the strength of the current against which he had to contend. The tendency of the age, latent sometimes but always powerful, has been to consider that what of the thought and practice of the past has given way to new, must have done so, because the new is, on the principle of the survival of the fittest, better than the old. Religious men, even, have acted as if of apostacy from Primitive Christianity, it also could calmly be said;

“Twas but the ruin of the bad,  
The wasting of the wrong and ill;  
Whate'er of good the old time had,  
Is living still.”

Against this tendency, manifested in hydra-headed forms, this “hero in the strife” pleaded that the old, in this case at least, was truer and better, was of divine origin and authority, and adapted to man's need as a fallen creature.

This plea brought him into conflict with systems such as Atheism, Secularism and Spiritualism—opposed more or less obviously to Christianity; with all systems, professedly Christian, which he saw were departures from the “faith once for all delivered to the saints”—sectarian names, human creeds, the clergy as opposed to the laity, and so forth. Such was the work and place—now let us look somewhat at

### **THE MAN WHO WORKED THERE.**

By nature and personal endeavour he was fitted to command a great influence in this work. A strong full voice, commanding aspect, a powerful mind, and a great control of all his powers, gave him immense influence on the platform; and in his use of the pen a terse but varied style was accompanied by complete mastery of the argument and much skill in showing the weakness and, if need were, the ridiculousness of an opponent's position.

A result of much controversy has been that some who greatly admired his ability and his faithfulness to truth, judged him over critical and sometimes unnecessarily severe. I am sure he would have been the first to say,

“Speak of me as I am, nothing extenuate.”

Expression may, however, be given to the regret that while so many saw the flint-like sternness, so few knew the humble walk with God, the love for all men, and the many amiable traits in his character. A few sharp thrusts are often noted and remembered, when many kindly hints and gentle means are unnoticed or forgotten. It has thus been lost sight of, that when he deemed severity unnecessary he was as gentle in dealing with errors and faults as at other times he was stern. I am sure it was painful to him to be severe in dealing with good men. It is true

“He did not stint  
His necessary actions in the fear  
Of coping malicious censorers;”

but it yet remains to be proved that what he deemed necessary in reproving' and opposing incipient innovations could have been well dispensed with. However, we need “judge nothing before the time,” and all who know the work he did agree that morally and mentally he was among the stalwarts of our race.

How much of his greatness he derived from natural constitution, and how much from what, in contradistinction, may be called his principles, it is impossible to say. He doubtless had much, as most great men have, which we may neither praise *him* for having nor *others* for not having. But there was much, very much, which all, the young especially, can be recommended to cultivate—

1. *He shunned no trouble necessary to get at the truth.* His method of Bible study, it is well known, was the inductive. Before he adopted any view of a subject, he did all he could to find the whole truth; not only getting all the Scriptures before him, but also reading the best writers on all sides. Even then he did not close his mind. Only a few months ago he accepted with delight a different interpretation of the passage “The Kingdom of Heaven suffereth violence, and men of violence take it by force”—from that he had taught publicly and privately for half a century.

2. *Loyally to his convictions.* His central conviction was doubtless his acceptance of the sovereignty of Christ. This appeared frequently in his faithfulness to what might be deemed comparatively secondary truths,—in his readiness to sacrifice time and means and comfort, to secure consistency to these, which to some of less fineness of moral perception would have seemed not worth the cost.

3. *Thorough attention to duty.* Whatever he held himself responsible for, he attended to in the most complete way. For instance, it is common, in accounting for his being always ready with proofs of a statement, to say that he had a wonderful *insight*, and somehow anticipated what would be wanted some day, and preserved it. It is true, his perspicacity was extraordinary, but there was an immense industry behind all that. Those

who heard his lectures against Spiritualism will remember how effectually he brought extracts from public prints to bear in showing the uncertainty and injurious nature of the thing. Those extracts were, of course, the result of years of diligent watching, and gathering of evidence. His ever-ready proofs of charges against some of the American Churches, whom he deemed to have departed from the simplicity of the original plea for a return to Christianity as it was at the first, is an example clearly remembered

4. *His readiness to befriend and help.* A great poet has written of little acts of kindness and love as the best portion of a good man's life; and the highest authority places love that manifests itself not in word only, but in deed, as a sign of the possession of the life that was manifested in Christ. I have no hesitation in saying that David King was not only an ideally attentive husband, but that he was ever ready to sympathise, to give his best counsel, and to help to the extent of his power, whomsoever he could; while to some, whose privilege it was to become intimate with him, he was not only as a wise counsellor and friend, but as a devoted and affectionate father.

But I must close, content to mark that he was preeminent for care in the search for truth; loyalty to the truth found; thorough attention to the claims of duty; and was habitually kind in thought, word and deed. Well will it be for us all if, in spheres less trying than his, we can, considering the issue of his life, imitate his faith, looking as *he* did to Jesus, the unseen strength and source of his life, for Jesus Christ, *his* Lord and ours, is the same yesterday, to-day, and for ever.

L. OLIVER.

IV. Bro. T. K. Thompson's knowledge of our subject extended over nearly thirty years. After reciting the circumstances by which he was led into student-relation to him, he proceeds: "During those two years, I saw him daily, in his own house—by his own fireside. Many opportunities were afforded me of seeing the penetrating intellect and clear judgment of the man; and many, also, for feeling the *warmth* of the *heart*, and the

*sanctity of the spirit*, of the Christian, Indeed, for seeing the whole man dominated by 'the truth as it is in Jesus.' David King was one of the holiest men it has been my happiness to know. What do I owe him? More, much more, than can be set down here. I owe no man more than I owe to him. I went to him to get some training in the use of the mind I possessed; and to obtain a wider acquaintance with God, as manifested in His Son; that I might comprehend more fully the heights and depths of the Divine Love revealed in the Gospel; and if, in these after years, I have succeeded in awakening any sinner to love my Redeemer, or have been honoured to build up and encourage the saints, I would wish that the full measure of credit for my ability to do either, should be given to my teacher of earlier days. His patience, kindness, and encouragement, are as green in memory as ever; and must continue to be so, as long as memory itself remains." Brother Thompson supplies an incident, which indirectly marks Mr. Vince's estimate of his friend David King: "At a public meeting in Birmingham, Mr. Vince was twitted by an opponent with refusal to adopt the prefix 'Rev.' He replied, referring to Mr. King: 'Does my critic not know, if not, he ought to know, that one of the ablest defenders of Christianity in this town does not use the prefix 'Rev.,' and never has used it?'" Bro. Thompson remarks further, that he has good reason to know that he stood in equal esteem with Dr. Dale."

We may be sure that intimacies could not go very far with the more clerical spirits in the "ministry;" for, while our subject was sometimes "chaffed" about his clerical vest, and white neckerchief, and loose robe, his principles and attitude



were essentially anti-clerical; and it was not difficult to surmise, that his attire was adopted as a matter of unstrained freedom and comfort on the one hand, and in resentment of the prevailing taste for starch on the other, with the additional object, in the short-cut pantaloons, of never again getting into the “miry clay.”

### **Literary Work.**

While Bro. King's literary work might be called voluminous, not much of it took volume form; indeed he published no single work of special magnitude. The first independent work, in point of time, was a tract entitled, *The Subject, Action, and Design of Baptism*. Next came *Alcohol and the Bible*, being a plea for the use of unintoxicating wine only, at the Lord's Table; and for abstinence from intoxicating beverages, as the duty of all Christians.

In 1847, in answer to a call for a small penny monthly, the *Bible Advocate* was issued, conjointly, by D. King and W. Godson, from a little press of their own; and it ran a course of about three years. Succeeding the earlier *B. A.*, the *Quo Warranto* was published monthly for some years; the main feature being a demand for authority for things done in the name of the Lord, that He had not ordained.

In 1850 came a large edition of the *Report* of a three nights' discussion with Mr. G. J. Holyoake, who declined to take any part in the publication. This was followed closely by *Anti-Mysticism*; this again by *The Holy Spirit in Creation, Providence and Redemption. Primitive Christianity, the Apostacy and the Restoration*, was issued in 1856, and had a good circulation. Two pamphlets—*The Man of Sin Identified*, and

*The Resurrection of Saints and Sinners*, were also freely asked for. Those also, styled, *Why Baptize the Little Ones?* and *Immersion v. Sprinkling*, have had a wide circulation. Various other booklets and tracts came from his pen, including examinations of the claims of the so-called Catholic Apostolic, Mormon, and Christadelphian movements. Still further must be named, the publishing of the six nights' debate with Mr. Charles Bradlaugh.

### **Serials.**

Of these the chief have been the *Old Paths*, the *Sunbeam*, taken up at the death of Mr. T. H. Milner, the British *Millennial Harbinger*, received over from Mr. James Wallis, and practically continued through the *British Harbinger*, *Ecclesiastical Observer*, and the current *Bible Advocate*. The *Extra* for some time relieved the pages of the *E. O.* in special matter felt to be needed by occasion.

Three HYMN BOOKS were also published—first in the earliest days, for use in the London District connection; a more important one being published later on—compiled by Mr. King, and revised by several brethren. This was used among the churches for some twenty years. The last one, now widely used, was the joint selection and work throughout of himself and the sweet singer, G. Y. Tickle, many of whose hymns are included. His *School Hymn Book* continued in use until, at a time of severe illness, it was given over to the S. S. Committee.

### **Debate.**

David King ranked high in debate, far beyond his own chosen religious connection, and many

champions of false ways were compelled to acknowledge the power of his agency, and the worth of his cause.

Mr. Sullivan—"a gentleman by position and conduct"—was his first opponent. The discussion lasted during six evenings, in Elstree Street Chapel, London, in November 1845, the questions being:

1. *What is the Christian System?*
2. *Is it of Divine origin?*
3. *What are its legitimate effects?*

Next in point of time, but of more importance, considering the representative position of the man, came the debate with Mr. G. J. Holyoake, Secularist leader and Editor of the *Reasoner*. This was again in London; and held during three nights in September 1850. The questions were:

1. *What is the Christian System?*
2. *What are its legitimate results?*

Another discussion was held with a Mr. Ellis, probably in 1853. This gentleman was a Secularist Missionary, and of a friendly spirit and high tone in every way. The debate covered three Sunday afternoons, and seemed to lead to the cessation of Mr. Ellis's lectures on Secularism. He was discovered some years after, as a Unitarian minister. A discussion in Wigan came off in 1856, with a Swedenborgian minister named Woodman. The *Action, Subjects, and Design of Baptism* occupied three nights. Both men were commended by the *press* for their perfect "Christian courtesy," and good results were anticipated. The discussion with Mr. J. H. Gordon, "Lecturer to the Leeds Secular Society," was held in Birmingham, on the 11th and 12th, of December 1861. The proposition, affirmed by Mr. Gordon, and denied by

Mr. King, was:—"That while the gospel according to Saints Matthew, Mark, Luke and John, is neither the gospel of salvation, nor of peace, the gospel according to Secularism is both!" It was quite evident from the first, that Mr. Gordon was not worthy of his antagonist; but he was an acknowledged leader of Secularism, and of the most pronounced type. We read:—"The earnestness with which this young—but very bold—slanderer of the inspired Book, spoke, throughout the debate, was remarkable. To witness the degree of courage evinced by the firmness with which he reiterated again and again, those sentences which seemed to bid most fair to prevent his popularity—calling forth as they did, manifestations of the strongest opposition—gave rise, in our own minds, to deep regret, that that courage was not brought to bear in a better cause." There were one or two interesting incidents connected with this debate; one of which may have had something to do with arresting the young and wild blasphemer. He had been caricaturing in the most slanderous manner the life and routine of Christian home life. When Mr. King rose to reply (having been furnished with an outline of Mr. Gordon's history) he spake a parable of a Christian household, headed by pious and tender parents, whose history, pathetically set forth, answered too surely, in the consciousness of his adversary, to the facts of his own life. Mr. Gordon's astonished gaze at the recital, and perfect silence in regard to it, in his subsequent speech, showed that the arrow had gone home, and justified the wisdom of the archer.

The other circumstance in this connection, is thus referred to in substance: Mr. Seymour was one of Mr. Gordon's committee, and prompted him

somewhat during the discussion; he had been said to have had a classical education, and to have made a very great sacrifice to accept and preach “the gospel according to Secularism.” Subsequently to the discussion, he called upon Mr. King and said—“I have called, Mr. King, because I consider you would like to be informed of a change which has come over my mind. I can no longer advocate Secularism. I find it cannot be sustained; and, though I have some remaining difficulties, yet I must proclaim myself a believer in Christianity.”

The ultimate sequence in Mr. Gordon's case, was, that he shortly went back to Leeds, and, after being further influenced by the late “Rev.” Wm. Conder, of that town, he avowed himself a Christian, and published a confession of his faith in Christ. He joined the Congregational body and went to college to prepare for the ministry; but during his college course, again met Mr. King in Manchester, when they examined together the subject of Baptism; he became convinced regarding believer's immersion, and with characteristic candour announced his changed mind to his valued and kind Congregational friends, who begged him, nevertheless, to finish the course they had provided for him. He did not think well to do that, but was baptized and called by a Baptist Church to its pastorate. After some time, he found a more congenial sphere as a lecturer for the Liberation Society, and finished an intensely stirring life, in that position, dying on his way to America to recruit his shattered health.

In September, 1867, Mr. King met in debate, at Newcastle, Mr. Charles Watts, Sub-Editor of the *National Reformer*. “Mr. King undertook to affirm, and Mr. Watts to deny, ‘That Christianity is of Divine Origin and beneficial to man,’ and

both agreed that Christianity should be understood to mean that system taught by Christ and His Apostles, and recorded in the New Testament.” “This debate was consequent upon Mr. King receiving from a Committee, composed of members of various denominations (none of whom were known to him) an urgent request to debate with Mr. Watts, who had been lecturing in the neighbourhood.” The circumstances connected with this debate, and the disreputable conduct of the Secularist leaders, did much to discredit the cause of Secularism. The debate covered four nights; on the last of which, in his concluding words, Mr. King dealt with the attitude and conduct of his adversary, in such a way, as to draw forth “thunders of applause,” and show that his own verdict was the verdict of the assembly.

A discussion was held at Banbury, in July, 1869, with the “Rev.” G. St. Clair, Baptist minister of that town. Subject:—“What is the design of Baptism?” The limitations of man and place, render this debate of less than average interest.

The King and Bradlaugh debate is the most widely known to the public of all Mr. King's discussions; and, all in all, furnishes the severest handling that modern English Secularism has had. The discussion was held in Bury, in Lancashire, and lasted six nights, during September and October 1870. The subjects of discussion were:

1. *“What is Christianity?”*
2. *“Is it of Divine Origin?”*
3. *“What are its Legitimate Effects?”*
4. *“What is Secularism, and what can it do for man that Christianity cannot?”*
5. *“Is the Bible Account of Creation opposed to Reason and Science?”*

One other debate may be referred to—held in the village of Lindal-in-Furness, in 1876, with the “Rev.” L. O. Lewis, a Church of England clergyman. The subject of discussion was; “the Action and Design of Baptism.” This gentleman was about as fair as Watts!

### **How he became an Abstainer**

may almost take rank among the debates, with the peculiarity, however, that David King was placed *hors de combat*. While yet a Wesleyan, Mr. King was in the habit of going down to the notorious *Seven Dials*, to read the scriptures and talk to the people on Sunday afternoons. The cold weather setting in, he announced, that unless some of his audience could find a room, the meetings would be discontinued from the following Lord's Day. A carpenter in the company offered his workroom; it was accepted and the next meeting held there. At its close, owner and preacher being left together, the carpenter inquired whether he was a teetotaler? The preacher replied, “No.” “Then,” said he, “you must be, if you continue to use my room. I cannot have a drinking preacher here, and you cannot speak again unless you sign the pledge.” Health was pleaded as the only ground for taking a little. Remonstrance was urged against the arbitrary proceeding. It was all no use, the carpenter was inexorable! At last he softened to a compromise—if the preacher would sign for twelve months, he could have the room in the meantime. The case of “souls v. beer” was soon settled, the preacher signed, and went on with his work. The year wore away and the pledge ran out; but by that time he had learned too much, ever to return

to his former habit, and remained an earnest abstainer and advocate, to the end.

### **A Consequent Dilemma.**

Years after the above event, our abstainer went to Bolton, under the guidance of Mr. Coop, to deliver a lecture. Mr. Coop was to stay all night at a friend's house. Mr. King would return by a late train to Manchester. Accordingly, late at night the lecturer waited for a train that never came, or did not stop, and had to make his way into town to seek shelter for the remainder of the night. Meeting a policeman, that officer kindly went with him, in the forlorn hope of getting into the Temperance Hotel; but this did not succeed. What was to be done? Well, the only thing was to get a bed at a public house. He would not sleep in a public house! Could the officer not get him into the police station. Not unless he did something wrong, or gave somebody in charge. Leaving the guardian of the peace, a few paces brought him to where a donkey was busy rubbing himself against a lamp post. Light flashed upon quick wit! The officer was re-called, Balaam was charged with being abroad without justifiable reason, and policeman, witness, and culprit, walked off to the station, where the vagabond was locked up, and by dint of characteristic argument, the belated lecturer was permitted to stretch his limbs on the office "settle." He awoke with the dawn, to a vision of manacles and weapons, adorning his bedroom wall. The circumstance serves, at least, to illustrate a humorous resourcefulness in our subject, that did not belong to a man who could not "spin," because he could not "turn."

### **As an Editor.**

No one ever yet fulfilled a long editorial career



without complications. To suppose such a thing, would be to perpetrate a fraud on oneself. Many of us, besides our *general* acquaintance with this august class, have lived in *intimate* relation with some of its individuals, and have learned what a rocky path they have to tread, if not to thread. What with the varied provision they must make, by pen and scissors, for all sorts of appetites and tastes, and the use of their discretion in consignments to the deep abyss of the "basket," they come to be the best abused of mankind. Every abortion of the brain is counted a comely child by its parent, however innocent it may be of claim upon intelligent recognition, and its "happy dispatch" to the editorial basket, is regarded with horror as one more added to the long list opened by Herod's "murder of the innocents." No doubt *our* editor was guilty, in his day, of this species of slaughter. At any rate he came in for his full share of censure, and, singular to say, most from those who never offered him copy, but simply passed the word on: that he was too rigorous in his methods, and too exclusive in his choice.

One friend, in referring to this point, says: "In editorial relations no editor escapes blame from contributors, whether deservedly or not; nor did *he*. I more than once named to him his reputed severity. In reply, he sent me a batch of contributions, and asked what I would do with them? I was silenced for ever."

A "*Contributor*" is aware that complaints were made in regard to editorial work, but he himself had no reason to complain; but supposes he might perhaps have come in at a time when special attention had been called to the matter, and thus a little more allowance was being made. He was

always treated with great courtesy and consideration. Of course, papers had been rejected, and, now and again, things said on this and other matters, that were not joyous, but grievous; yet, in most cases, the contributor saw that the editor was right, and always regarded his wounds as the faithful wounds of a friend.

We cannot much extend the radius of inquiry on this head. One's own experience may be typical enough as supplement. One or two cases occur to memory. A painstaking paper being sent, it was acknowledged in some such way as this: "Your article will be printed and opportunity given for some one to reply; failing this, I purpose dealing with it myself." A momentary darkness envelops the recipient of an editorial threat like that; but the cloud soon disperses, and the contributor waits, but waits in vain. The adverse reply never comes. On another occasion, some such notice would betaken in a printed note with the article, and a veiled reference made, that no pressure could ever elicit the meaning of, except so far as to conclude that David was "Joe-King," (many readers will remember the witty rejoinder, on a public occasion, to a suggestion that Bro. King was joking: "I am not

Joe King; I am David King. ") His "bark" was often "worse than his bite." Sometimes, one would, in reading his strictures on work sent up, come across a crisp: "You affirm (so and so), I deny." Any implied commendation was equally terse: "I never have to fault your *elaboration* —you are not a sprawler."

It may be interesting to let the editor speak for himself, as in a letter bearing date September 24th 1889, when the magazine he had owned and edited since 1862, was about to become the property of the

churches, with D. K. as editor-in-chief. He thus writes: "I shall be glad to know whether we may look to you for any stated help *re* the New Periodical, and if *yes*, in what direction? You will be aware that while, of course, *the* editor marks out the departments, and determines the general arrangement of the paper, departmental editors are to be appointed by the Committee, each of whom will be at liberty to obtain aid in filling in his portion; and not less so the editor-in-chief.

"Nothing is yet fixed, but I have in mind, as covering part of the ground—1. A leader either by the editor, or entirely adopted by him. Also as now in *E. O.* *two* or *three* short articles, selected, or original, which it will be understood the editor endorses in their leading elements, without being committed to every expression. 2. *Our Exchanges*: being extracts, without comment, from papers received in exchange for our paper—British, Colonial, and American. 3. *The Expositor* (Department I. ): articles helpful to right apprehension of the Bible. 4. *The Young and their Helpers* (Department II. ): designed to take in matters to help the *young directly*, or indirectly, by aid supplied to S. S. teachers. 5. *The Home Circle*, or some such title (Department III); designed for the *Family*. 6. *Church and other Intelligence*; without comment (Department IV). And so on.

"In the editorials I would like *a* helper or *two* each always writing over the same initial. I don't think I should fall out with "C," if he were *the* one, or one of two.

"Of course there will be a sort of *Open Council*, in which the writers *only* will be responsible; insertions in which will be at the option of the editor,

“Nothing is yet settled as to title. Send me the *very best* that can possibly be selected. Titles, size, and price will be determined by the committee.

“Have you any conviction, as to brethren desirable for Departmental Editors. Shall be glad to hear from you early,

Yours in the Faith, &c,

DAVID KING.”

It may be consoling to some who *felt* the editor, to find, that one so heartily invited to co-operate, *felt* him too. And yet, it must be admitted regarding the following letter, that there is a rare blending of authority, dignity and grace; such as to make one feel *honoured* in the friend, rather than *annoyed* by the editor. It is as late as April 27th, 1894, when the beginning of the end was hedging him in, and yet there is no note of it. There had been much, moreover, to excite watchfulness against innovation, and this was more to him than the assault of disease: “Having sent the May 1st *B. A.* on its way to the readers, I turn again to your two articles,—‘*We.*’ If you, thinking them likely to do good, desire their insertion, that desire can be complied with, only putting them beyond the range of leader-articles; thereby freeing the editor from supposed adoption of them, as a whole, or in part.

“The above will suffice on what we may look at as the business aspect of the matter. I may, then, *now* venture a few words on the papers without reference to the question of insertion in the *B. A.*

“I have gone over them again with care, and I cannot be *sure* as to their meaning, as a whole, nor as to which way their influence would tend—*for* or *against* retrogression. I am surprised at this,

because your writing is marked by clearness—what you mean comes to the reader without trouble. May I *venture* to say what comes to mind as the cause of this exception? Well, then, I *think*, that you do not express the thing clearly, simply because you do not see it clearly; and that you may render service by more complete definition and classification. For instance, there is in the N. T. an apostolic 'We,' applicable only to the Apostles, as such. Then come the wider applications of the term—more than *one*. There is, certainly, a Church 'We,' but, then, you should give such a definition of *the Church*, as will test the claims of those whom you would have us recognize; otherwise, it seems to me, that, certainly, your remarks would go far to justify the range advocated by the——s and —s. You will discover from the above what I mean.

With Christian Love and Esteem,

Yours &c.,

DAVID KING.”

The picture of a man, sick, and nigh unto death, sitting down to a letter like that, is a *monument* in itself, to any fair and reverent mind.

Probably my *last* letter from D. K., is dated June 2nd, 1894, and it indicates in calligraphy, and otherwise, the great stress under which it was written; yet manifesting the same jealous care for that which is true, and will bear after-judgment. Even in the *last* gathering darkness, before the dawn; when heart and flesh failed—physically; this man *must* do, and see done, what is *strictly right*. “Is it worth while,” says he, “thus to come down upon an *unknown*, and to leave him unrevealed? At any rate, I shall be glad to know

*who* he is, and *what* he wrote.” I had spoken in parable, and my seeming censure was upon “C,” and I knew that “C” could stand the assault, and that all would come right; but editors cannot see everything, and of course do wisely to inquire. David King was a patient inquirer—he took time to *know*, even when time was hurrying to the end. There is a touching pathos in his closing words, to those who know how ill he was—he was far worse than I had dreamed—far worse than even this difficultly written note reveals,—and yet how little prone to complain: “I am still troubled with severe cough—unfitting me to attend public meetings.” It was the failure of *duty* and *privilege* that was the trouble—the “Grand Old Man!” Besides this sense of natural failure, that word *retrogression* had grown ominous of late; the cause had been wounded in the house of its friends. Watchfulness, with not a little reason, had grown *to fear*, and it became necessary to question some of those who had been counted staunch. Thus the evening of a strong and hopeful life was somewhat overcast; the sense of success challenged; great anticipations chastened. The serene evening was rippled by passing gusts; but night and peace came together: “Yes, love!”—He knew whom he loved. Knew in whom he had believed. He knew all; had counted all; had provided for all.

His heart was a deep well. Down went the trouble and abode there. Nobody knew how much of life it sapped; how much of sympathy was needed, and how little shown, under the sadly mistaken idea, that strong David King—the lion-hearted; so large in kindness and deep in sympathy, needed none himself.

Very beautiful is the testimony of one who

knew him well, and was a member of his household for some years. Is a man never praised by his valet? This witness comes very near it, for opportunity: “Time would fail me to tell of instances within my own personal knowledge, showing that his life was one of patience, abnegation of self, and devotion to others,—influenced always, first and foremost, by the motive—‘Lord, what wouldst Thou have me to do?’ The outcome has been a life of unswerving allegiance to the Lord. He experienced much misunderstanding and misrepresentation; because he would never turn aside from a clear path, indicated by a ‘thus saith the Lord,’ to bye-paths of expediency and worldly conformity.” After referring to the opportunity that came to him as a young man, to gain a college training, which he declined, under the sense of responsibility for souls that might be perishing while he was seeking educational honours—choosing rather the salvation of souls and the glory of God; we are led to a closer view: “It can be said of David King, as it cannot be said of all public men, that those who knew him most intimately in private life, loved him best. His thoughtful consideration for those employed by him; his tenderness and sympathy for any distress, or suffering, that came within his sphere; his practical, unostentatious benevolence—all shewed that his everyday life was a copy of the Master's he loved and served so well.” Illustrations are given of the way in which his kindness was bestowed, as if to hide it from the very recipient, and put the obligation on his own part: A widow was taken into the house and supported for many months; and one other example is too characteristic to be dismissed by mere reference. Noticing the pale face of a young worker, he managed to

elicit the amount of her daily earnings, and then informed her that Mrs. King and himself would like her to do something for them, if she would come and stay a few days for that purpose; and they would give her the same wages. When breakfast was over, the first day after going, the new employee asked for her work. Ah, well, there was no hurry for a little, she might just take a book and interest herself until they were ready; this consumed the forenoon. Then, after dinner, her employer said, “Now put on your hat, and Mrs. King and I will shew you your first day's work”—which turned out to be a visit to an art-exhibition. The remainder of the visit was just made a season of rest and recreation, and the girl returned to her work refreshed and strengthened for her daily task. He must have gone out of his way to entertain this working girl, for he rarely took any recreation himself. All the time of my intimate connection with him, I never remember him taking any time for rest between 7 a. m. and 10 or 11 p. m. He cheered many in their trouble, not only by material help, but by his strong, firm faith in God's promises, relating to the temporal, as well as spiritual needs of His children. He wrote to one in difficulty: “Would that I could make your way clear, step by step. What I cannot do, the Lord *can*, and *will*. Worldly prosperity is not always good for us. If the soul is not prospering, praise the Lord there is balm in Gilead, and a Physician there whose prescriptions never fail.” An instance of imperturbable kindness is afforded by another home-incident: One day special company had come in to tea, and Her Grace Louise must needs have out the best china. All went well, until the young sister, acting as house-maid, was clearing away from the sitting-room



upstairs. On emerging from the room on to the stair-landing, some obstacle caught her foot! and away went the whole trayful of china over the rail, through space, to be smashed to atoms, or ever it came to the bottom of the descent. We need not speculate on the “turn” the catastrophe gave the guidwife; but David was unmoved, and very soon sought out the weeping girl to apply much needed consolation: “Never mind, dear! It was quite an accident, and I don’t care a button about the loss of the china.”

A well-known and venerable colleague in evangelistic work, says: “I have found him a most pleasant, peaceful, and helpful co-labourer in the Gospel—having enjoyed unbroken mutual confidence and friendship for more than forty years. He is possessed of great, resolute purpose. Nothing short of absolute helplessness ever prevented his attendance at the Lord’s table. If his general bearing towards contemporaries, has, to some minds, seemed lacking in courtesy, or friendliness, that impression has, no doubt, arisen out of the *argumentative* character of his writings, the earnestness of his plea for apostolic doctrine, or from the direct exposure of error in faith or practice. He is known to have avowed, that he never felt the least vindictive feeling against his keenest opponent, or fiercest adversary. As to the churches among which I have moved, far or near, I found him everywhere esteemed as a pillar of the truth.”

One correspondent learned to love and esteem him more than forty years ago, and always found him more like a father than a brother. Visits to his house are now as landmarks of help to live closer to Jesus.

### **A Little Salt.**

A fine old veteran, after writing of work already

referred to, concludes: “My own opinion of him is, that, although a most powerful proclaimer of the truth, he *had* a weak point—few of us but have—he was too much in the habit of pointing out the failings of others, rather than referring his hearers to the Scriptures for information as to the way of life. But I consider he *greatly improved* in this respect. We all require to be careful on that point, or we create prejudice.” He is no doubt thinking of that night at Seale.

Here is a note written in 1892: “My *personal* acquaintance is *very* slight, not having shaken hands with him above three or four times. While he is held in so high estimation by brethren in every way better fitted than I to judge, I hesitate even to express any adverse opinion. And yet, whilst fully recognizing the good work he has done, I have often felt disappointed, that our leading representative should be of the type he is; as shown in his writings and magazines. His mission seems to have been, to find out the weak points in men and systems, and to expose them mercilessly, with little or no generous praise for the good that might accompany. Had *his* primitive Christianity included the love that thinketh no evil, it would have been well for the whole brotherhood. But I write with reluctance, and simply record my opinion, as asked for; and, for what it is worth, which, as I have already indicated, is not much.”

A similar attitude may be inferred from a refusal to co-operate in a former sketch; which refusal prevents the use of the correspondence as it stands; but the highly esteemed writer's standpoint is worth transferring: “As to the Biographical Sketch; it would gladden my eyes to see one according to Bible models. It would be so like our life-long

contention, and such a contribution to the veracity of Biography as centuries past have scarcely seen. I may add that Biographical Sketches generally, especially what are called religious ones, are not worth the paper on which they are written, so far as I can judge." This brother, it will be no blame to say, suffered in mind and life, from results in church history in which our subject was called in as adviser, but which cannot be entered into here, and which he is unwilling should be opened up. In many of these cases, the germ of bitterness is local, and the adviser most of all unfortunate. David King remembered the occasion, and, with deep regret, the results; but claimed to have advised impartially, and to the best of his wisdom. These two last testimonies were asked for under a sense of fairness, and believing them certain, from known circumstances, to qualify, personally, the mass of commendatory evidence. The latter writer refers, nevertheless, to some of Mr. King's work in his neighbourhood, prior to their troubles, as altogether satisfactory, and for which he is thankful. They both disclaim the ordinary witness' qualifications.

We can only judge truly of work in the aggregate, and life in its completeness. Notes of discord are sure to be struck here and there, in *human* life, and *man's* work. The harmony is in the fulness—in the blending of the man and his work from first to last. As this is being written, there lie at hand the notes of a sermon in William MacDougall's handwriting, and on the back of the sheet, these, words: "No man—no church—*can* be honoured of the Lord, to accomplish a higher blessing in others, than he himself has received from the Lord." It seems, then, a somewhat fair estimate of a life, that is based upon criteria of good received by an

aggregate of individuals and of churches. But even now, it is too early to gauge, confidently, the results—quantity and quality. In ten years time, or even in twenty, it may be time enough to ask: “What work did David King do? How much has endured? Of what spiritual weight and worth is it?”

In the meantime we can only take forthcoming evidence, and we have it from well-known *centres of labour*. One speaks of courtesy and considerateness towards contemporaries, and free general homeliness among brethren who held him in the highest esteem, and among whom his decided utterances on difficult questions often helped them to shun dangerous and doubtful paths. It is remarked that Evangelists after his type would influence a more intelligent class of hearers, and: “Would that we had more of the sturdy, uncompromising spirit that characterized him. The Lord send such, if He has any more like David King.”

From another large centre, acquaintance dates back to 1860, when Mr. King was invited to go there to labour. Some of the discourses then given made a deep impression, and numbers were added to the church. The mention of the subjects warms the hearts of those who heard them, even to this day. His influence, in the origin and success of the local churches, is freely acknowledged; and the indebtedness, generally, of the churches in the co-operation, to his unswerving adherence to the truth, will “never be known on this side the river.” While he enjoyed a little humour in private intercourse, he had no sympathy with frivolity, or worldliness, and his chief delight was in converse on Bible themes. Never an hour is remembered,

in which interest and instruction were not derived in his company.

A forty years acquaintance is summed up: “During all that time I held him in the highest esteem for his integrity and uprightness of character, always (whether praised, or blamed by those associated with him) unflinchingly doing what he believed to be right. Whether on the platform, teaching in private, or wielding his pen, he has always appeared to me to be indefatigable in his work, and always ready to help any who desired it, to a clear understanding of the Lord's will, with a view to intelligent obedience. I believe his influence for good, upon the churches and the age, to be greater than that of any other man I have known, and it will be enduring. The general estimation in which he was held has often found expression in the words: 'Ah, we shall never see his like again.' At home, I knew him to be a most affectionate and devoted husband, and also most kind and thoughtful to those in his employ.”

An exceptionally close acquaintance yields this result: “If my hand could obey my heart, I could write a good deal; for that manly face and massive head, are with me even now, and I cannot shut out that wonderful eye, seen under almost every phase of human passion—twinkling with humour—glowing with pity and tenderness—flashing with virtuous indignation. His tenderness was known best to those who knew him well—a few candid, congenial spirits, in whose presence his really sensitive nature would unfold itself. But to anyone not thoroughly candid; not perfectly loyal to truth; not willing at once to commit himself to the truth, as known at the time, he would not be known—he was only stern, inflexibly just, ready to rebuke or smite, with

the hope of ultimate good. Emphasize his purity, his tenderness, his absolute incorruptibility.”

It is worth while to find a place for a word from a younger standpoint, and one less under *personal* influence than some of the foregoing. May we hope the *spirit* of the writer is typical of many in the next-following generation: “I am, comparatively speaking, a young disciple, and had not the privilege of a close intimacy with Bro. King, only having met him once; but on several occasions, in correspondence with him, I enjoyed the benefit of his wise counsels, and his writings for many years back have been a source of inspiration to me, to contend earnestly for the Faith of the Gospel. David King was unwavering in his fidelity to the Word of God; he was a faithful soldier of Jesus Christ, fearless in exposing error, and a noble champion for the truth. With my whole heart I thank God for such a man.”

But David King was more—deeply compassionate. “I have been,” says one, “ever since his visit to my house, deeply impressed by his sympathy for the fallen. One evening he opened his heart very unreservedly to me, and told how, before he was called out to evangelistic work, he used to go out into the streets and pick out a fallen woman whom he thought might respond to his entreaties, and take her home to Mrs. King: when, by kind actions, they sought to turn her back to virtue. I remember well the deep regret he seemed to feel, that this work should have been broken in upon; the reference to which, was modest and unpretentious in the last degree.” This reference can be illustrated by fact: “Even then—just entering life, with business cares, his way to make in the world, and unable to take time from the business-

week—having come across a young woman who had been led from a country home, some thirteen miles from London; and who, though tired of the life, feared to go back to father and mother; on a Lord's day morning, as soon as it was light, taking some food for the day, he started to walk to the girl's home (for there was no conveyance) With some difficulty he found the place, and after considerable urging and remonstrance, overcame the father's scruples, and gained from him a promise to receive his daughter kindly. Satisfied with the accomplishment of his errand, he trudged home, reaching it about three in the morning, having missed his way somewhat in the darkness. It was a journey never to be forgotten—the forlorn hope, the successful appeal, the protracted, dark, weary tramp, the anxious waiting at home, with many fears and misgivings, the joy of the successful return, must all live for ever as a reminiscence of the valley of labour and hope. The father came for his daughter and took her home to his heart and to her mother, and all save *one* of that group of fifty years ago, have passed into their rest.” For the waiting one there *remaineth* “rest, sweet rest!” That, reader, was David King, without his war-paint—the real David.

In concluding the list of witnesses, we will put our subject, himself, once more in the box, by transcribing a letter of his, with brief introductory comment, from a former sketch:

### **A Pastoral Epistle.**

We have before us now a document which is, no doubt, rightly named. It need not be copied in its entirety for our present purpose, a substantial extract shall suffice. It is a letter to an evangelist, who, not quite understanding outward tokens, and much questioning

his own personal fitness, contemplated retiring from support in the work, and using, in the Gospel, his leisure from toil; but he had laid his case before one whose judgment must have gone far to decide his course. After dealing with the question in its outward bearings, Bro. King proceeds thus:—

“I fail then to see, *in this matter*, anything indicating that you cannot accomplish good work for the Lord; nor in any degree indicating that you should retire from the field.

“Having now cut off these two elements from the broad question of your remaining in the work, I will give you my impression thereon; holding that it should not be affected by the proceedings (referred to).

“Some good men, who do useful evangelistic work, could do quite as much good' in the same direction, while working at their trade, as they can by being specially sustained. In such cases they had better labour at their callings. But care is to be taken in determining the case; and it should be determined rather by the brethren, than by the individual for himself. Nor does the number of baptisms settle it. There is much needful work, not of a showing kind, that needs doing, and would justify devoting one's whole time to accomplish. Everything of this kind has to be taken into consideration. And, as I said, the mind of the brethren, rather than of the individual, should be acted on. As to myself—I think I COULD, if I pleased, change my course of action so as to bring to baptism a hundred to every ten I now bring. Many would say, '*Then you ought to do it!*' But I feel I ought *not* to do it, and don't intend; and, that if I were to do so, the cause, as a whole, would suffer loss.

“Then, you tell me of certain peculiarities and defects about yourself. Perhaps the proper thing is to *mend*, in some respects, rather than to retire. On one point I have been *surprised and disappointed* by you. I did expect that as a young man, with no home ties, you would have been *ready and glad* to go anywhere when an opening came, or there was promise of good results. *To you* the field should be the world, and if you are needed in places distant and in changes often, you should be ready to respond, keeping in view always—'which is the best opening for good?' You



don't feel at home, when you are not at home! Well, very few people do; but many such don't trouble themselves about that—they look at *what there is to do*, and set about doing it in the best way they can. And the Lord records the effort to their account. Such men make no *unsuccessful* efforts, for if the desired results are not gained, the effort *itself* is a fact for God, and goes into the treasure-house above. I have settled down in the conclusion, that *right* labour, done from a right motive, is *never* lost, and *cannot* be. Now then, crack that nut, and *cheer up!*

“Then, you are conscious of failure in appealing to the emotional part of man. Perhaps you want to be a *revivalist*, which you are not likely to become, and such don't do half the good that many people suppose. Two things you have to lay hold of here. I.—A vast amount of teaching and general instruction is needed, both *in* the church and *out*, that does not depend upon emotional addresses; and if fewer persons are brought by that preaching, they are more steadfast, as a rule, when brought. Then gifts differ, and there are highly useful men of both classes. So you may do good service in that line.

“II—Increase your appealing power. You CAN. There is no need to be ever merely what you are. I don't mean that, in this respect, you can be equal to many, but you can be far beyond your present self.

“One or two hints.—I. Don't make sermons in the way that you study Bible topics. 2. Don't explain *too* much, and don't tell your hearers about the other readings of the Greek, unless the common translation be absolutely misleading; and not then, unless the point be of real importance. 3. Study *men* rather than *texts*, in order to make sermons. Go into the market-place, or call at some houses with a tract, and get into conversation *directly* on *experimental* matters, so as to find out what is the matter, and what the hindrances which keep the person you talk to out of Christ. In your next sermon, don't say a word about the conversation, but preach as if you had fifty such persons before you, and appeal to them to surrender, as you unfold their peculiarities. You cannot know too much about the Bible; but apostolic preaching did not consist in expounding texts, excepting so far as believers in the Word misunderstood it.

“I don't know that I can say more now. I am not good at exhortation, or I might exhort you. But I pray the Lord to direct your way.”

Yours in Love,

D. KING.

Those who cannot make their own comments on such a letter, and read the *man* in it, cannot be further helped at present.

Two, whose testimony has not hitherto been included, even anonymously, spoke their tribute on the occasion of the burial of Bro. King's mortal remains. They shall have a place here:—

At the meeting-house, G. Y. Tickle said:

“When I was asked last night by the friends of our Bro. King to say a word as to what I knew of him, I felt that I had a great privilege conferred upon me; but since, and this morning, I feel how inadequate my powers are to express all I feel. I have known Bro. King since I was a little boy—forty years ago. He was an honoured guest at my father's house, and we boys then were taught what I fear is to-day a lost art, *i. e.*, to reverence our seniors and to esteem, for their works' sake, those who labour for the Lord. This morning, the one feeling with me is: thanks to God that ever I knew David King.

In the A. M. in Liverpool, 1862, Bro. King preached. I went home with my brother that night, and we decided to be Christians. Others may speak of Bro. King as an eloquent preacher, a clear debater, a champion of New Testament truth, but I shall always remember him as a friend with a tender heart.

He was staying at my house in Liverpool, A. M., 1878. I was called home after the picnic at that meeting, and just arrived home to see my little one die, and I found that Bro. King had a heart of deep tenderness that would touch the very depth of one's need, and, however others may think of him, that stands in my memory.

When my father died, he was one of the first to be there to offer his word of comfort. He spoke to us words of hope, and those are the words that I speak to you to-day. He has gone from us, and we are the poorer by his loss, and as I look round and consider the faces of those

whom I knew as leaders of the movement, I wonder at the few that are left. They have gone from us, and we have now to prepare to go to them. May we so live as to follow in their footsteps, and that we may be worthy to be with them, as they are worthy to be with the Lord.

I am reminded of Sir Noel Paton's picture, "*Mors et Vita.*" So it is with our Bro. King. We have below the armour that he has thrown off; he has entered into rest, which is far better.

Words spoken at the grave by George Collin, of Carlisle.

(Readings: Rev. vii. 9 to end; Rev. xxi. 1 to 5).

Many of those who are gathered here know that we are laying to rest the mortal remains of a well-beloved personal friend, and we all know that we have lost a brother in the Lord and a faithful guide. Another name now adorns the long roll of the illustrious dead. It is an honoured name. Few, if any, more distinguished names have ever found a place upon that roll. David King takes rank among the princes of the kingdom of God, and we must allot him a place high up in that list. We will make free to adopt words written by another honoured and venerated brother who has passed away: written to commemorate the dear woman who anointed the head of our Lord, and with a slight alteration we may apply them to our dear brother departed:—

“He has gone to his rest, but his memory to-day  
Rises high o'er the flood that sweeps ages away;  
It gleams o'er the waters of Jordan for all  
Who have done what they could, when the Master shall call.”

We are doing honour to that memory, and we are well employed in so doing. Let us cherish it, and let us try to copy his noble example of fidelity to truth, and duty to God and to his Christ, for we shall never see his like again in this generation. He has not left a man to step into the breach, nor to fill up the gap caused by his death. David King was a great man, and a grand. He was an all-round man in his own place, His place was in the sphere of the moral and spiritual. He loved the truth he taught. He lived the truth he taught, and taught the truth he lived. His life-work was holding forth the Word of Life, and he did not hold it forth in

vain. Many of us now standing around his open grave are his grateful pupils: we learned the truth, and how to tell it out, from his tongue and pen. He was a man that the times needed. He was *the* man the churches stood in need of, and God gave him to us. He has done noble work for us through long years, and now he rests. "The time of his departure has come. He has fought a good fight; he has finished his course; he has kept the faith. Henceforth there is laid up for him the crown of righteousness, which the Lord, the righteous Judge, shall give to him." His will be the fadeless crown! David King was the right man in the right place. Dare I say of him that he was the meekest among the brave, and bravest among the meek? Yes, I will dare to say it! Some may question that he was a meek man, because he could be. and doubtless was, stern by times. We, however, who have known him long and well, know his meekness and the gentle spirit he was. I knew him through many years, and used, in days gone by, to see him frequently. Never can I forget our meetings and our partings: how he would take my hand—my big hand—into his two small delicate hands, and hold it with a gentle, firm, and friendly pressure, until, at meeting, he would say some kind words of cheery welcome, or, at parting, some words of sweet and fervent benediction. Ah, yes, he was indeed a meek and gentle man, notwithstanding that he could, at times, be stern. He was only stern when the circumstances of the case in hand called for sternness. He was stern when any violation of truth and right was involved, and when his duty made severity an imperative necessity. Then, indeed, he was stern. Of course he was; would it not be imbecility in a leader of men to be anything else? Surely it would. Few men could be found more stern than the grand leader of Israel's hosts from Egypt's bondage to Canaan's freedom—yet he was the meekest man in all the earth. The Prince of Peace Himself was stern. Who ever rebuked sin with more severity than Jesus of Nazareth? Who more stern in exposing hypocrisy and shams? We need men that are faithful followers of these great leaders. It is faithful followers of Jesus this age wants: men who dare to be true to truth—true to "The Truth:" men who will not sell their Master for silver and gold, men who will not sell themselves. David King was not for

sale. He was a man sound from centre to circumference: true to the heart's core. He feared God and hated covetousness. His conscience was formed and educated by the inspired Word of God, and it was true and steady to that which formed it, as the needle to the Pole. He would do right, though the heavens might totter and the earth reel. He could tell the truth, and look men and devils right in the eyes. He neither swaggered nor flinched. He had ever courage for the emergency, He was a man in whom the current of everlasting life ran still, and deep, and strong. Careful of God's honour, and careless of men's applause; a man too large for sectarian limits, and too strong to be bound in sectarian bonds. He was a man who knew his message, and told it; knew his duty, and did it; knew his own business, and attended to it. He would not temporize, or tell a lie, to gain the wealth of Croesus. He knew what he believed, and in whom his noble life was hid; and whence his reward would come. He stood on the Rock of Ages with firm foot and stout heart. He was strong in the strength that God supplies; and wise with the wisdom which cometh from above, "which is first pure, then peaceable, full of mercy and good fruits, without partiality and without hypocrisy." He was loving with the love of Christ. Thus was David King, as he lived, toiled, and waited; and now the grand man rests. He was a true man: manly as a man; and the manliness of the man was united with the tenderness and simple innocence which you find in the virtuous maiden. He has sent no formal laboured message from his bed. He wished no dying message of his to be an object of worship; but his last words are a message to us. They were spoken to our beloved Sister King. She said to him, "Do you know me, Dear?" He smiled and said, "Yes, Love." They are sweet last words, and so like the man. They will be treasured in the heart of Sister King till the day arrives when the lives of earth and time will be restored in the golden city. If any of us had been allowed to ask him, Do you know me? he was the man who would have given every brother in Christ a kind word, for he loved the brotherhood. May the gentle manliness and courage of our departed brother be an inspiration to us who are left (maimed and crippled by the loss of him), to carry on

the work from which he has ceased. Brethren, we shall need it, for we know not how soon our ranks may be invaded by subtle and dangerous foes, in the guise of friends. I pray the Lord to raise up from the youths among us, someone strong to follow in the footsteps of our brother. May the spirit of David King live in his children, and they are many. "His children," someone may say, "David King had no children." Yes, but he had. There are many, and in many lands, begotten by the Word of Truth he preached. No man has more children in Christ than he had. England, Ireland, Scotland, and Wales, the U. S. of America, and the colonies of the South and East will join us here, in mourning the loss of a trusted leader, and they will all feel the poorer. The Lord grant to the widow needed grace and consolation for the little time until she will meet her love again. The Lord grant to each and all here, grace to follow the footsteps of David King; that we may all share in the re-union in the crowning day that's "coming by-and-bye," when the loves of earth shall be re-established in the land where death will be an everlasting stranger, and where God will have wiped away all tears from every face. And now, my dear friends, I must cease my speaking. It is not easy to cease from the praise of such a man, but time forbids my continuing. It may be that in the relations of some of you with our departed brother, there may have been occasions of strain, when human infirmities have caused distraction, and circumstances which may leave unpleasant memories. Let me ask you to lay all such memories and feelings here, beside this open grave, and never lift them up again. Let us think only of the nobility, the courage, the life-long service of our departed brother, and then this death, so sad in itself, may prove a blessing to you all, and nothing mar the joy of our hope of meeting our brother on the golden shore.

Amen.

In all that has been put down, there is nothing fulsome. The witnesses have been experimental and sincere. In the words of the devoted editor of this volume: "We only want the *truth*, and nothing but the truth." No one is fit to write

about David King, who does not write in that spirit. There is no claim to absolute uniqueness, and his own self-estimate was modest enough. He was, at best, in quality of life, what all Christians ought to be; but, alas! what all Christians are not. In gift—in certain directions—he was strongly marked; and in some special departments he was, no doubt, unique in his generation, amongst his brethren. Historically, he stood central in the front rank of pioneers, and his compeers, on the right and on the left, vary the picture, without entering into competition in any marked point. There could hardly be, within the same limits, stronger marked, differing individuality, with the same brotherly affection and harmonious working in a common cause.

George C. Reid was of the martyr-stuff—a “fine fellow to burn.” He gave up everything to conviction; counting all things but refuse, that he might win Christ. He reached the goal through toil, poverty, suffering and premature death—worn out by excessive labour for Christ's sake and ours. David King tenderly revered the memory of G. C. Reid. His attitude was similar towards John Black—Pastor Black—to whom James Wallis's letter at first introduced him. Perhaps, for simple Bible erudition, John Black had no peer among the churches. The “Living Concordance” they called him; and no doubt our subject found great utility in his keen, logical, scriptural sense, in the early days of the new role. *He* spoke of “David” with the utmost fatherly affection. He, also, was as *royal* as God makes His “poor rich in faith and heirs of the Kingdom.” He loved, and was loved, with a wealth of affection.

He had been a deacon in the church presided over by the celebrated Christian historian, William Jones.

James Wallis was a prosperous tradesman, who, besides the profitable management of a large business, applied his rare wit and extraordinary energy to writing, publishing, and acceptable preaching: exercising in these combined ways a wise and salutary influence for a number of years. It has already been noted how David King succeeded him in his magazine work.

In literary work and otherwise, William Godson was an early associate, and for some time gave freely of his life and fine powers, for the same ends, having relinquished a prosperous business for conscience sake, in the early prime of life. His old relation to the churches did not continue to the end; but he is to be remembered as one who helped to make the new "Reformation" such as it was. And even in his angularities, as they were esteemed, he was admirable. He was a strong reasoner, and powerful both in proclamation and debate. Severe and ascetic in his views and manner of life, he was yet generous, gentle, and kind in his way.

George Greenwell, at his best, shone with his own peculiar lustre in the group. His towering majesty of presence and flashes of poetic fire—"afflatus," as he would say—are not easily forgotten. His figures were grandly rugged and realistic, so as to strike the mind with admiring awe at first, and afterwards by frequency of repetition, to be greeted with reverent affection as friends, of a classic ilk, that helped to adorn and elevate one's mind at each breaking forth. Shadows fell upon the early radiance, and he missed his way for a time; but was led back tenderly to his old fellowship,



by the hand of David King, and continued in fellowship and somewhat fitful service, until his removal to Australia, where, it is understood, he served to the end of life.

William MacDougall, of the same school as G. Greenwell, exercised, in the area covered by his work, a powerful influence, that yet lives. Closely exegetical, his expository work was very fine; and as a setter-forth of the person and claims of Christ, his power almost reached fascination. His life and work were, partly, marred by some who, through lack of fine sense, were entirely unsuited to exert a commanding influence over his destiny. He was a *pastor*, and should never have been thrown over into the stress and exposure of the general evangelistic field. It was the old story of self-willed wealth stepping roughly in, where angels might have trod delicately.

The superb G. Y. Tickle has often been referred to, in certain quarters, in favourable comparison to David King, especially in their respective editorial and other kindred relations. But the men's own mutual love and esteem, at their best, disarms all contrast. So different and yet so like. G. Y. T's presence was a peculiarly attractive one. Gentlemanly, even in the conventional sense, impulsive as a poet, tender as a woman, forgiving and ready to seek forgiveness; you loved him though his fire scathed you; you sought consolation in the passion of his love, from the judgment of his wrath; which was as unworldly as the man himself. In Liverpool's irretrievable loss, David King lost one of his most beloved colleagues. His literary work was marked by fine taste and tone, and, on occasion, by a vigour all his own. As editor of the *Christian Advocate*, his relation to

contributors was of the happiest, and was well sustained by valuable correspondence. Some of his hymns rank with the sweetest of age-lasting praise.

T. H. Milner's labours were chiefly bestowed in Scotland, where his leadership was of the finest in spirit, and with a fine culture, that made all he did respectable. His tracts were, perhaps, the best issued by the brethren, and were largely circulated by the churches at one time; and the *Christian Advocate* was, under his editorship, a tasteful and efficient little magazine; this character being well sustained under the subsequent editorship of G. Y. Tickle.

The now venerable Edward Evans is one of the oldest surviving comrades-in-arms of our subject. His testimony is incorporated in the foregoing pages. His evangelistic career—speaking of sustained labour—has been broken by vicissitude, but at this writing, he is in the field, with wonderful vigour for his years, notwithstanding recent heavy personal trials.

Such are David King's chief colleagues, as distinguished by actual co-operation, long and steadfast friendship, continuity of labour, and age in the work, and in fact. Readers can place the subject of our memoir where they please in the list. Forty-five years ago, G. Y. Tickle made him known to the present writer, in terms that conceded to him the very first place *then*. That was a high commendation; whether we regard the source of esteem, or the place given him. From then until the end, and for years yet to come, every power, for or against, the cause he had at heart, must reckon with David King's influence. If the stream be adverse, he breasts it, though wrecks of faith are carried

past. If cross winds raise tumult, he is steady and calm—rock-founded. If innovation threatens by onslaught, he is armed to the teeth. If it come by stealth, he is on the watch-tower, quick to descry, and wise to thwart. Designing and weak-kneed people had a warm time in his neighbourhood.

His stand, his strength, his courage, his self-command, were offences in themselves to weak, impulsive, and wavering mortals; and the enemy who would have come in like a flood, found the gates closed, barred, and defended. Yet all these qualities were needed in the champion of such a cause; for while ground so simple, in the main so just, and so scriptural, attracted to those grand pioneer-men numbers of open-minded and thoughtful New Testament readers; on the other hand it was not strange, that much opposition was aroused by the challenge for authority hurled at every unscriptural institution and practice; and the strong justifying “It is written” for every demand for return to the “old paths.”

A Divine warrant in a Divine word, was alike unpalatable to priestly leaders and abject followers; as well as to the indifferent element, which, of course, desires to live as it was born and bred, without further trouble. We do not wonder, then, that, with *his* qualities, and in such surroundings, “David and Goliath” was often a “living picture” on the boards of current history, and we know that this turned, in the main, to the great encouragement of the godly, and to the disconcerting of the foe; and this, far beyond the circle of his chosen associates, to whose interests and fellowship—being to him the things pertaining to God's Kingdom—he remained faithful from first to last. And in their experience, though, at times, under a somewhat

stern aspect, his heart proved to be as tender as God makes human hearts by nature, and renews them by grace. He was philosophically discriminating, but childlikely kind. That he was first a prophet of reform, was a necessity of his calling and his times, and that this sometimes involved action that appeared arbitrary, in insisting on principles deemed essential, need occasion no surprise.

With the same power and opportunity, very, very few men would have come out so truly noble, and free from personal aims. Great will-power is essential to great work; and, under strong conviction, and a high resolve to carry out the Divine behests, it cannot be cheaply thwarted. Nor need it be wondered at, if, at times, jealousy for God should be pressed to extremes, in the case of fallible man. There *are* men, who delight to be thought broad and unbigoted, who are, in fact, the most loose-jointed and flaccid of God's sufferance; inflated into graceful and smooth rotundity, and beautiful in the changing colours of the chameleon; and such, above all the rest, had to learn that David King was neither balloon, nor chameleon. The latest pre-Christian type of his ilk, was one of whom the Saviour said: "Among them that are born of women there hath not arisen a greater than John the Baptist." And, wherever you find the genuine context of the camel's hair and leathern girdle, you may be sure "this kind goeth not forth but by prayer and fasting." And, when the last man in the succession has come and gone, a "mighty angel" shall "set his right foot upon the sea, and his left foot upon the earth," and shall "lift up his hand to heaven" and swear "by Him that liveth for ever and ever," that there shall "be delay no longer." David King has left room for

such another man. Where is he? Will he be tolerated by the present generation?

It remains to be asked: 'How far are we to allow ourselves to be influenced by the life and work of David King?' The answer is plain and simple: As far as he was under the direct and clear power of the "Truth as it is in Jesus." But *his* sign-manual is not to be accepted as proof. His earnestness, his devotion, his fearlessness and determination for the right, his loving kindness, his incorruptibility—these are attributes we may take and copy without qualification. They are reflections from the Light of Life. Beyond these, we must go—as he taught us—to the Fountain-head—Truth. That is his chief lesson to us. "It is written," is our defence, our keenest weapon, our safest guarantee. No man's deductions are final for others. David King's are not, and cannot be. *He* must have grown beyond his first apprehension of the Truth; we may grow beyond his last. But it will be hard to find a safer base than the one of his choice, to build upon:—Where the Scriptures teach, we accept; where they command, we obey; where they speak, we speak; where they are silent, so are we. But if we are truly in Communion with the Infinite, and we "will to do His will," there is no limit to our growth; no end to our knowledge of the only true God and Jesus Christ whom He has sent; and in this is Life Eternal. Nor must we despise any light, because of the vehicle by which it is brought to us. We want—we need—the sum of all. Test it, nevertheless, by the invariable and infallible standards.

Our great personal responsibility is to practise the practicable; to reduce teaching to life; to engage love in service; and reverence in tender courtesy to man, and worship to the Deity.

There are dangers, however, that must not go unheeded. All reforms tend to become stereotyped into sectarianism. The “plea” becomes a creed, and dogma becomes legalism. Every plea ought to be held in solution and tested, ever and anon, by the essence of truth; and so all foreign growths be precipitated and, in due time and order, removed.

Other dangers are suggested by current phases of religious propaganda. “Forward movements,” “Christian Endeavours,” “Pleasant Sunday Afternoons”—all attempt to cover loss of life and power in the churches, and to electrify dead bodies into the semblance, if not the potency of life.

Then, stages of church history intervene, in which robust individual interest, and labour, lapse into proxy. Instead of disciples seeking out the ways and wants of men—mingling in, and sympathizing with, the vicissitudes of their lives—pointing them, personally, to the Lamb of God, who takes away sin, and offers rest of spirit in His own fellowship; and impressing them by the presence and power of Christ in His people—instead of this, the work of the Spirit is impeded by general idleness and indifference in the mass, and the church's work is handed over to the *machinery* of co-operation. This is the Committee stage, in which precious time, and means, and life, are wasted in locomotion, and priceless energy evaporates in talk and manipulation.

We need not pursue this further. There are other things to learn, if only one would keep mind and heart open, as a true disciple, to the ever present Christ. Personal service may *always* keep hand in hand with the Master. Ways of proxy are too much like limited companies—much business and little heart. May the next wave of

reform bring in a real advance to higher, holier and more useful activities! If so, it will have to be by a revision of the whole church-life and area of operations, and a harking back, *truly*, to the old apostolic paths for which David King and his compeers so much lived and laboured.

Since writing the foregoing, it has been urged that some notice ought to have been taken of Mr. King's relation to what has been known as the "American Movement" in this country; but one feels little disposed to quicken, even by a passing notice, a dead controversy. For that reason, Timothy Coop's name was not included, in the body of the Memoir, among the associated pioneer-men. Not that he did not play an important and worthy part, especially in Lancashire, in the early days—he and William Turner, as intimate co-workers. Indeed, he exemplified an earnestness of purpose, and an energy of appliance, that have not been surpassed in their way, and according to his light. He had the misfortune to get rich, however, and in the conscious power of the dollar, added other ambitions relating to the conquest of England by American methods and mercenaries. His hirelings, finding, at the outset, the Churches of Christ strongly entrenched and defended, resorted to the expedient of belittling David King and his brethren; but the failure of their own campaign is the best answer to all that; and a sad reminiscence paints Timothy Coop as the man that "went down from Jerusalem to, Jericho."

Another subject was passed over, notwithstanding recent public reference to it, in much the same spirit as the last named. The divergence of view between D. K. and some of his brethren on the eldership; his standards of qualification being

regarded as too exclusive. But one would think that anyone of mature experience and average observation, must see, and be increasingly conscious, that no greater peril waits on the life of a church than that of the "election of pastors." Think of a score of half-wrecked churches, and say, candidly, if the eldership has not been the occasion of disaster. It might, in many cases, be too truly chronicled: "Within were fightings and without were fears." There need be no doubt about the Lord's ordinance of sheep-tending; and there would be as little difficulty as to the men who, by necessity of God's calling and fitting, *must* do the work; except for the ambition of incompetence and disqualification, and the miserable tincture of officialism that gets footing in spite of the simplicity of the Faith. We are all in such haste, moreover, to run before the Lord, instead of waiting for His tokens. It should be remembered: the Lord has ordained *leaders*, not officials. And (all too rare) a leadership proved, first, at home.

In these, and all other things, we have not been called upon to judge David King; but to look at him as he was. We will do well to copy his finer attributes, so far as we can reach them; and equally well to avoid what is clear as mistake, when that is evident. His own words, in this volume will prove, no doubt, his true and lasting credential; and we may rest assured they have not been printed in vain.

In material things, he was of those who scatter yet increase; and let us hope this sowing, in spiritual things, shall be succeeded by gathering at the harvest.

We leave him to God and posterity.

JOS. COLLIN.





# The Home Tribute.

IT is widely asserted that the “Age of Chivalry” has passed away. Nevertheless, ever and anon, we meet with one to whom we would accord Christian Knighthood—“*Sans peur et sans reproche.*” Such an one was DAVID KING!

Endued with strong mentality, with energy, and business tact, he could have made his way in any chosen profession.

On the threshold of his manhood he was arrested by the power and beauty of the Gospel; though not fully realizing its simplicity and purity till two or three years afterwards. Yet, it subjugated his whole life. Professional ambition, and lofty earthly aspirations were laid aside. The will of the Lord dominated over all.

He had neither position nor wealth, with which to endow his chosen companion, but he gave a love, second only to that he gave the Saviour. The injunction, “Husbands, love your wives, even as Christ also loved the church, and gave Himself for it,” was duly fulfilled by him. For over fifty-five years that gentle courteous love has been the pride and joy of her life; it was manifested even as he closed his eyes on all earthly objects—“Yes love” were his last words,

The blank left, no words can tell!

The struggles and temptations of their early life are unknown; but their support was in Christ, so difficulties were overcome.

As in the present day, when a man displays power to interest and attract the public, he is pretty sure to receive “a call” or “calls” to wider and more remunerative spheres, so it was with the subject of this tribute. But he remained steadfast to the chosen path, looking for the Saviour's “Well done,” to crown the whole.

He became a staunch Abstainer, and early pleaded the non-use of Intoxicating Wine at the Lord's Table. For some years the London Church was supplied with Unfermented Wine, made at his home. He was widely sought for on Temperance platforms, but he could not let that advocacy, valuable as it is, interfere with the gospel demands on his time; and as others were more ready to occupy Temperance ground, he retired somewhat therefrom, in order more fully to labour where others were not ready to do so. But he rigidly adhered thereto.

Some who did not look deep enough, thought him lacking CONSISTENCY—because, after differing in opinion from his brethren, in some matter of *expediency*, and their point being carried, he could at once, energetically set to work to make their suggestions successful; deeming the interest of the church more important than his own views, so long as they were only *expedients*, and not *principle*.

When leaving London to engage in the Manchester work, the possibility of never returning to live in the home he loved, was never dreamed of, his thought and affection were fixed on London for his final work and resting place.

Upon Birmingham, he never looked as a desirable place of residence; and when it was found needful to decide upon giving up the London home, the decision was come to with some deep amount of regret. But the Lord's work so coiled around him there, that all desire had to yield thereto.

In 1861, Bro. Wallis proposed to him to take the editing of *The Harbinger*. He would fain have declined, as home arrangements and failing health rendered increased labour and responsibilities undesirable; but pressure was brought heavily to bear upon him, and so cherished plan and purpose had to be laid aside, and he yielded, fully realizing that the resignation was for all time.

At the close of 1861, Bro. Wallis wrote—

“The end is approaching—for three years we have been admonished to relax our labours, and rest awhile—of this we have become fully convinced and are prepared to stop. *The Harbinger*, with responsibilities and list of subscribers, has been transferred to Bro. David King.”

The opening page of 1862 reads thus:

“Brother Wallis is still with us, and may it please the Lord still to spare him. Till the year just closed he has conducted this periodical, and now he is obliged to rest, we are called to fill the post vacant by his retirement. If spared to produce the amount of good realized through the volumes given to the public by its late Editor, we shall certainly be numbered with those who have, to no small extent, served their day and generation; and then we shall have to cast back upon our predecessor—in part at least—the results of our own labour, seeing it was a stray volume of the *Christian Messenger* which first called our attention to the *Unity of the Spirit*, the *Oneness of the Church*, and the *translation into the Kingdom of God's dear Son by the Bath of Regeneration*.” “From the first of the *Harbinger* we have contributed to its pages, and for several years have taken charge of a given section.”

From 1862 to July 1894, the magazine continued to be thus edited; though in 1890 it passed

into the hands of the Annual Meeting, and its name was changed to the *Bible Advocate*. From 1862 to the close of 1889 it was private property, even as it had been in the hands of Mr. Wallis; though not a remunerative one. At the close of 1870, when about to make a change of size and name, in order to bring the magazine under postal arrangements, we find the following notice:—

“We want a considerable increase in circulation, not as a matter of personal advantage, but as an aid to spread the Truth. We desire to secure the services of the most powerful writers; but with a circulation which only pays outlay for printing and office work, giving no compensation for present literary labour, we cannot advance to the payment of contributors. We then urge the brethren to respond, but not asking it as a favour, because personally we seek no advantage. Our periodical was not originated as a trade enterprise, but as a labour of love. It has never become *a. property*, but has remained a *charge*, remunerating its conductors by giving them the privilege of bestowing labour, toil, and anxiety, as a work unto the Lord.”

In 1871 the magazine appeared as THE ECCLESIASTICAL OBSERVER.

At the Annual Meeting, 1869, held in Liverpool, the following resolution was proposed:—

“That Bro. King be recommended to labour for the next year in Liverpool, extending help to such other churches as he may think require his aid.”

This, rendering frequent removals unavoidable, in view of the publication of the periodicals, and the importance of the Training Work, prosecuted by him, requiring a fixed residence, he deemed inadvisable. He expressed his intention of considering the matter, and would make known the result as early as possible. One thing, however, he would have understood, “that he would comply with the resolution, or terminate his

connection with the Evangelist Committee at the expiration of that quarter.” He forwarded his resignation to the Committee in October of that year. Just an excerpt or two from that letter may be here given:—

“I would have you understand that I give the greatest possible weight to a resolution which results from the consultation of the brethren in a general meeting. So much so, that had the resolution been passed with anything like unanimity, with the facts fully before the assembly, I think I must have complied, even against my own judgment and liking. But you will remember the resolution was carried by a majority of not more than five.... That I had so resolved you already know, and I have your very kind letter, urging me to remain in connection with the General Committee, notwithstanding that I decline to remove to Liverpool. My doing so you are confident would not be objected to by the Annual Meeting, and you deem my remaining to be for the general good. On this point you may be right, but still, I cannot comply.... The Committee know that I would object to the reversal of the resolution in favour of another, and I ought, therefore, to exemplify the principle in my own case.... I cannot but say, in conclusion, that it gives me pleasure, upon looking back through my connection with the Evangelist Committee, extending over more than twelve years, to find that in the whole period not the slightest conflict of any kind has arisen between myself and them. In the best of bonds I desire to remain, yours for counsel or for work, D. KING.

In the Evangelist Report for 1870, the following appeared:

“Being deeply grieved at the prospect of losing the services of one so universally beloved and honoured, we felt it our duty to urge every consideration likely to induce him to remain in the general field. He, however, thought it his duty to retire, assuring us that he would be no less available for any special work the brethren might wish him to perform, that would not interfere with the Birmingham district. Proof of this has been given by the able and effective anti-secularist lectures since delivered at Darwen and Bury.”

His own plans and desires, however cherished, were subservient to the work before him. His life was one of personal sacrifice, and no doubt Christ will so view it. He was self-sacrificing, and devoted to what many would call an extreme, in the service of the cause he loved; without envy or jealousy of others, manly and brave, without ostentation or pride; an upright clean man; a hater of shams, and a fearless soldier of truth.

After the reading of the "Jubilee Paper," in 1892, and the remarks thereon, he thanked the brethren for their expressions of approval, saying, "That it was not always when keeping on straight lines, we receive commendation. Still, much as he valued the approbation of his brethren, he was free to say, that had it been that he knew that the course he was taking in the past would have entirely deprived him of their approval, it would still have been taken; and that, because he valued the approbation of the Saviour more than the approval of men, however good and many. He said this now merely that others might be influenced thereby to stand firm to the right and to the true, so far as comprehended."

*He was a man of Faith*—faith in God—in Christ—in the right and in truth—and he believed that they would be ultimately triumphant. Few, who were present at the Annual Meeting of 1893 will forget his closing words. They were his last to the *assembled* brotherhood. Ere they gathered together again, he was at rest. He was called upon to speak, and responded by an impressive exhortation to "Have Faith in God," both as individuals and as churches; suggesting that our business is to work for the Lord in the Lord's own way, leaving the result with God, and that a want

of firm adherence to God's methods may account for our not making greater progress." Concluding with great emphasis and power—"HAVE FAITH IN GOD!"

A pleasing incident of that Annual Meeting dwells in the memory of the bereaved one. He had left the Meeting on the Thursday afternoon, and some brethren had been seeking him. When about to enter the meeting place they stayed him by the enquiry, "Where have you been? We have sought for you." "Well," he rejoined "I went to seek my wife." One laughingly responded, "You might just be a newly married couple." "It is the Honeymoon," was quietly said; and a gentle pressure was given to the hand that rested on his arm. Yes, a Honeymoon of fifty-five years. A moon bright and clear that never waned, until he passed away. He was not an over-demonstrative man. Love and marriage were serious subjects with him; not to be lightly treated.

*He was a patient man*—patient under acute bodily suffering, how patiently endured the loving watchers could testify—patient under misrepresentation—patient under abuse, bitter and unmerited. He possessed his soul in patience! When spoken to as to the debate with Bradlaugh, and referring to the coarseness of his opponent, it was asked how he could be so calm under such bitter vituperation? He simply observed: "I felt the coarseness was only the manifestation of the man's inability to grasp the facts placed before him. The predominating feeling on my mind was that of deep pity, that Bradlaugh should so prostitute his power, for he *was* powerful. And then, I could afford to be calm, I had the truth, and prayer was sent forth from

anxious hearts, so I was upheld, though some very unpleasant work had to be done. Poor Bradlaugh! that Debate was a thorn to him as long as he lived; he met it everywhere.” The last copy went out the week Bradlaugh died.

The calmness and courtesy were characteristic—it was not conquest he sought but the elucidation of truth; and many, though differing from him, yielded him thanks for his gentlemanly and kindly bearing.

*He was a patient, prayerful man*—with an abiding faith in God's promises. Jesus was to him an ever present Helper and Saviour. In a word he was a Christian! “All things else fade away in presence of that fact.”

*Was he faultless?*—No. Only One Faultless Being has trod this earth. David King looked for His footprints. There is no desire to eulogize his life, consecrated as it was in all its aims and toils; and he would be the first to rebuke the eulogizer. He worked for the Lord, realizing that all his powers, talents and resources belonged to Him who had so richly endowed him.

His earthly toil is ended, he rests from all labour; a rest that nothing can disturb. He fought the good fight, and the rising generation of workers in the Lord's vineyard, who know but little of the fighting that has been achieved, will find their work much expedited and simplified, because such men have unselfishly toiled, removing obstruction, grappling with error, living Christed lives, holding forth the Word of God against all opposers. To whom we may surely apply the gracious assurance—“That they that be wise, shall shine



as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. '

His place in the Home is vacant, but his influence floats around it still—

“Gentle as woman, manliness and meekness

In him were so allied,

That they who judged him by his strength or weakness

Saw but a single side.

And now he rests, his greatness and his sweetness,

No more shall seem at strife,

And death has moulded into calm completeness

The statue of his life.

And round his grave are quietude and beauty,

And the sweet heaven above,

The fitting symbol of a life of duty

Transfigured into love.”

The eternal doors have closed behind his footsteps; on this earth his face we see no more, but in that world where they dig no graves, and flowers never fade—may we clasp hands again!

LOUISE.





The  
Divine Government.\*

**A**N infinitely wise Creator placed the world under law, but soon the divine government was set at naught, the prodigal wandered from the Father's control, and the bulk of mankind have been until now feeding upon husks, seldom if ever satisfied with their lawlessness, yet unwilling to return to parental guidance. Violence and wrong exist, not as exceptional, but as ever living manifestations, alike of the cottage and palace, the hamlet and city. The government and the governed seldom agree—a people satisfied with their rulers would be a world-wide wonder, and a people having cause for such satisfaction scarcely less so, while a population prepared for the liberty it claims, does not exist. There prevails a general expectation of a coming good time—a conviction that schools, printing presses, and railways will produce a legislature and laws, that will place the might with the right, and supply a

\* Here the writings of Mr. King selected for reproduction in this volume commence. No very exact classification of the pieces has been attempted. When several consecutive articles deal with different aspects of one general theme attention will be directed to the fact by a foot-note attached, like this one, to the title of the first of the group. Accordingly, the reader is now asked to note, that the opening articles have been placed first and together, because they present those general views and principles which dominated all Mr. King's teaching and life.

government adapted to an enlightened and happy people. We, however, are certain that, if ever man gains such a condition, he must place himself under Divine direction. After trial under every diversity of circumstances, he has shown himself unable to frame a government suitable to his condition; he has erected empires before which the world has been prostrated, yet they have been dissolved from want of just government. Babylon, Persia, Greece, Rome, have melted as nations are now doing from the same cause, proving that man in his best state is unable to govern himself, and leading us to expect a divine legislature, warning us to flee for safety to Him “of the increase of whose government and peace there shall be no end.” The prophecies point to a kingdom of unsullied happiness, where the garments rolled in blood and every trophy of war shall become fuel for fire, and point to a governor designated “Wonderful, Counsellor, the Mighty God, the Father of the everlasting age.” This exalted Prince has been revealed, His government established, and the kingdoms of this earth, as “things which can be shaken,” shall become the kingdom of our God and His Anointed. Jesus the Head of the new dispensation, developed through His apostles the principles of the divine government, and having all authority in heaven and in earth given unto Him, the family of Adam are commanded to put themselves under His government.

The world may be divided into three classes; those under the government of Jesus—those only *professedly* so—and those *avowedly* not so. The two last are in a condition of *lawlessness*, dishonouring Him whose right it is to reign—the one *openly*, the other, under the title of friendship.

making void His law by substituting human arrangements.

The great principles of the heavenly institution are, undivided love to God and love to our neighbour, even as to ourselves. Many laws and ordinances are enjoined relating to the naturalization of aliens, thereafter as citizens, etc.; but these all exist to beget, maintain, and enlarge the love of the subject to his Creator, and to his fellow; and, being the product of infinite wisdom, cannot be neglected without greatly preventing the progress of the divine life in those who announce themselves subject to this government.

In kingdoms of human origin, law is mutable; ever requiring revision—faulty in construction, and when otherwise, soon rendered unserviceable by the growth of society. Under the reign of heaven, the faith is given once for all—for all time, and for all persons. When God called nature into being, He fixed unchanging and perfect laws, and in regulating His greater work, perfection was stamped on every feature.

The establishment of a kingdom was the Redeemer's great design. Having presented Himself a sin-offering, and being raised from the dead by the power of the Father, and exalted to His throne, He left the ordering of the kingdom to a duly qualified band. The voice from the excellent glory had said, "This is my beloved Son, hear ye Him;" He had called, trained, and prepared, by His parables and general teaching, the heaven-selected Twelve; when, just before the traitor-led throng hurried Him away, He lifted up His *voice* to heaven and said, "As Thou hast sent Me into the world, even so have I also sent them into the world." To Peter He had exclaimed, "I will

give unto thee the keys of the kingdom of heaven, and whatsoever thou shall bind on earth shall be bound in heaven.” After His resurrection, He added, “whose soever sins ye remit, they are remitted unto them;” the same of sins to be retained; also, “as My Father sent Me, even so send I you; he that receiveth you, receiveth Me, and he that receiveth Me receiveth Him that sent Me.” Though personally taught of the Lord, they were required to remain at Jerusalem until endowed with power from on high. After the bestowment of the Spirit on Pentecost they were placed on their legislative seats, their apostleship being not of men, neither by man, but by Jesus the Christ and God the Father; they could do nothing against the truth, but for the truth; speaking with the demonstration of the Spirit and of power, not in the words that man's wisdom teaches, but in the words by the Holy Spirit, being enabled to say, “He that is of God heareth us—God bearing them witness both with signs and wonders, and divers miracles and gifts.” Under the former dispensation the law was given in one short period, accompanied by manifestations of power. In the new and more glorious, only as much of the divine government was developed as the particular circumstances of the time rendered requisite. The laws of God delivered on the last named principle were, however, not the *less perfect* or *permanent*. Perhaps the *main*, or *only* difference is, that while the Jew would find his law compacted in few pages, the Christian regards not only the *commands* of the apostles, but their *approved example*. Happy would it be, were all who call themselves by the name of Jesus prepared to do this, then would

“names and sects, and parties fall,” for the apostles taught the *same* things and established the *same* order in *every* church. Paul, in directing the Corinthians, observes, “*and so ordain I in all the churches.*” (1 Cor. vii: 17.) Of Timothy he says, “who shall bring you in remembrance of my ways, as I teach everywhere in every church.” The churches planted in Judea were model churches, as we have model houses; hence, to the Thessalonians, the same apostle writes, “For ye, brethren, became imitators of the churches of God, which, in Judea, are in Christ Jesus.”

It may be said, that if the apostles legislated for the church as events called for instruction, why not continue to arrange and re-arrange, ever adapting the discipline of the church to the circumstances of each generation? The answer is, that their acts were never reversed, they did *not* arrange and re-arrange. When, for instance, they were called upon to decide relative to the converts from the Gentiles, in regard to circumcision and eating of things strangled, and blood, they did so, *once for all*; what they made law *then* is law *now*, and *ever* will be. They continued with the church till the completion of its legislation, and thus provided for future requirements. They affirmed in relation to their acts, that it seemed good to the Holy Spirit and to them. They have no successors—all subsequent claims to inspiration are worthless—they have finished their work; being dead, they yet continue to speak; as Moses continued to be heard in the synagogue after his earthly career had terminated, they are now heard in every uncorrupted church, as the only propounders of the divine law, and safe expositors of the divine word. The miraculous attestation of their truth-

fulness and accuracy was secured to the church during the entire legislative period. This attestation was no longer required when the introduction of *new* truth ceased; and, consequently, looking forward to a time when they should be removed—when they should know even as they were known—the apostles clearly announced the discontinuance of spiritual gifts. (Eph. iv: 10-13. )

These miraculously endowed brethren were then given, until the church should reach *the unity* or *completeness* of the faith or *system*. The apostle also exhibits the evil to be prevented by thus perfecting the laws of the kingdom—that we should not be tossed to and fro, and carried about with every wind of doctrine and freak of will-worship, which is precisely the condition of existing sects, consequent upon their unauthorized legislation. With such convictions upon his mind Paul could freely say—

“Charity never faileth, but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away” (1 Cor. xiii: 8).

The importance of this position is only fully perceived by those who understand that, had it been duly regarded, the apostacy could not have taken place. Papal Rome could never have existed, the union of the Church with the State must have remained impossible, and sects and sectaries have been unknown. In foretelling the apostacy the apostle thus describes it—

“Let no one lead you into a mistake by any means, because the apostacy must appear, the Man of Sin, the Son of Perdition, must be revealed, who opposes and exalts himself.... The mystery of iniquity doth already work, only he who now hinders will hinder until he be taken out of the way, and then shall that *wicked* (lawlessness) be revealed.”

This personified lawlessness was to appear in the temple, or church of God, taking the government off the shoulders of Jesus, making void the laws of His kingdom, by substituting merely human enactments, professing to worship God—while teaching for commandments the traditions of men, changing the ordinances, and making void the everlasting covenant.

The Prophet Daniel revealed, that between the setting up of the kingdom and its final triumph, its progress would be arrested by the introduction of the apostacy already contemplated. After the division of the fourth empire (the Roman) into ten kingdoms represented by ten horns of his fourth beast, another horn or kingdom appears, unlike—diverse from—the first, and it was to subdue three kings. Papal Rome arose from the ruins of Pagan Rome, and the power thus established was unlike that of every former kingdom. The ecclesiastical and political united—the Church wedded to the world—the world Christianized in name, with its spirit unchanged—the throne of God usurped, and the legislative seats of the apostles filled by the erring ministers of lawlessness. Personifying this opposing kingdom the prophet wrote—

“He shall speak great words against the Most High, and wear out the saints, and shall think to change times and laws, and they shall be given into his hands for a time, a time, and the dividing of time.” (Dan. vii: 25. )

According to this statement, the main features of this apostacy are persecution and changing the laws established by the apostles. Rome and other sects have been condemned for introducing bad laws in place of those appointed by the apostles, but to have introduced even the harmless, could such have been framed; to have added to the



*already* perfect and inspired, would have been presumptuous sin.

It is, then, our duty to hear the apostles, to regard their laws, to use their words, and thereby be enabled to say—“He that is of God heareth us.” It is ours to reject all ordinances, bonds of union, creeds, and attempts to legislate for the church since the apostles fell asleep in Jesus, that it may be said of us, “I know Thy works, and Thy labour, and Thy patience, and how Thou canst not bear them which are evil, and Thou hast tried them who say they are apostles and are not, and hast found them liars.” (Rev. ii: 2. )

Reader! Are you subject to the government of Jesus? Remember that godliness has the promise of the life that now is, and of that which is to come. Of the peace of His government there shall be no end—a peace which passeth understanding, such as the world can neither give nor take away. O that men were aware of the world's great need—that they knew the blessedness of Jehovah's government. Let us commend it to you as

### **A Righteous Government.**

Truly God has a right to rule our every action—the right is His as CREATOR, for to Him we owe our being. It is His as PRESERVER, for by Him we live and move; and He is the SAVIOUR of all men—from death in many ways—by the fulness of His temporal blessing, even to the rebellious, for He maketh the sun to shine upon the just and unjust, and His long suffering is for salvation. It is His as REDEEMER, for He so loved the world, as to give the Son of His love, that whosoever believeth in Him should not perish, but have everlasting life.

It is a *righteous government*, because, from everyone is required according to what he has, and not according to that he has not. Where little is given, little is expected; but that little must be rendered—the one talent must not be concealed in the earth, because at the coming judgment, the intents of every heart will be manifest, each one will receive according to the deeds done in the body; and all, both of the saved and the lost, will acknowledge the perfect justice of the divine rule. As

### **A Peaceful Government,**

it stands pre-eminent, for *it is peace*. The individuals subject to it are at peace even with their enemies—at peace in themselves; when persecuted they can sing the songs of peace, even with their feet fast in the stocks, and their backs sore from chastisement. The Christian family is the abode of peace, even in cases where disorder and violence were formerly predominant. A Christian nation we know not; but just in proportion as the influences of God's government are brought to bear upon nations, so are they virtuous and peaceful. The entrance of His word giveth light and peace.

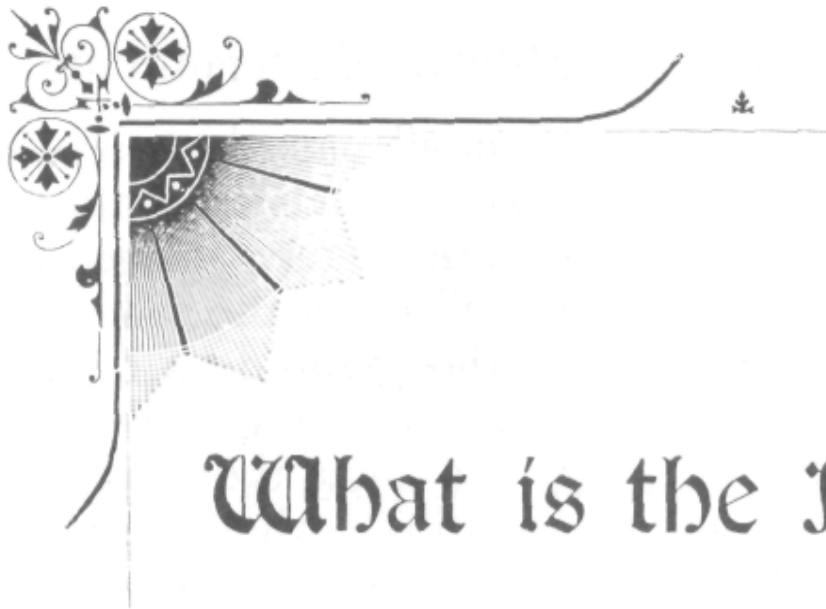
Under losses, pains, and in death, the Christian has peace; he can exclaim with the Prophet, “Although the fig tree shall not blossom, neither shall fruit be upon the vines; the labour of the olive shall fail, and the fields yield no meat; the flock be cut off from the fold, and there be no herd in the stall: yet will I rejoice in the Lord, I will joy in the God of my salvation.” (Hab. iii: 17, 18. ) He will affirm with Job, “Though Thou slay me, still will I trust Thee.” And with the Apostle, “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house

not made with hands eternal in the heavens.” (2 Cor. v:1). Lastly it is

**A Progressive and Eternal Government.**

In order to its consummation, all past things have existed, and the present do exist. The Dispensations are preparatory. A people are being gathered to His name. Righteousness will cover the earth, as the waters the channels of the great deep. The subjects are being gathered by the gospel—the ranks of the saved enlarge, and anon, the heavenly city will descend, and the multitude whom no man can number, crowned with immortality, will enjoy its eternally progressive peace. Come, then, and drink of the waters of Life freely!





**A** QUESTION always important, and never more so than now; one to which a number OF answers might be given (each correct, so far as it goes) without fully answering it. Nothing more, however, is at this time intended than to ask attention to one of those *partial* answers which, being true, settles a good deal.

Our present reply, then, to the question, *What is the Bible?* is, "*The Bible is a Miracle;*" a Standing Miracle, evidencing the Existence of God and the Divine Origin of Christianity. "But we are not believers in miracles," certain readers may reply. Be it so! But the miracle is here, before your eyes, and we are confident that if only fairly and fully kept in view, with every desire subordinated to that of knowing the truth (whatever that may be), and with the further set purpose of complying with its requirements, it will certainly *compel* faith.

*What is the Bible?* Read the answer of Charles Bradlaugh:—

“I do not pretend the Bible to be a forgery. I have not pretended it in any fashion; but I do pretend it to be, like every other religious book, an outcome of different ages, of different men, of different peoples, bundled together, without due reason for bundling together; and which cannot be contended to be a complete coherent book under any circumstances whatever. I do not contend that from the time of Solomon it may not be possible that every king recorded in the Bible may possibly have ruled.” *National Reformer*, July 2, 1876.

This is not exactly the form in which a Christian would reply to the question, What is the Bible? He would most likely prefer to say something like this:—

“God having, of old time, spoken unto the fathers in the prophets by divers portions and in divers manners, and having in later times spoken unto us by His Son and by the Apostles, the Bible is the record, by inspired men, of the revelation thus given and of such facts as the men thus inspired were divinely led to inscribe.”

Now, in maintaining our affirmation that *The Bible is a Standing Miracle*, we are indifferent as to which of the foregoing is accepted. Take the last. If God did thus speak to man by the prophets, by His Son and by the Apostles, then the Bible is the record of Divine revelation, and as such a MIRACLE. But reject that conclusion and accept that of Mr. Bradlaugh, and the miracle is equally apparent, only, you get to it by a somewhat longer route. Let us look at the Bible as defined by the Atheist Editor.

He describes it as an “Outcome of *different ages*, of *different men*, of *different people*, bundled together.” We accept this as fairly near the mark. The Bible is not one Book, save as made so by bringing its numerous parts together. In this way we get over sixty different books, pamphlets, or epistles, of *different ages*, from the days of Moses down to those of the last of the Apostles; from

*different men*, including kings, rulers, poets, herdsmen, fishermen, and the like; and from *different peoples*. That being the case, could we reasonably expect to find, running through the whole, as a sort of backbone, to which all the parts adhere, any one line of prediction and purpose, opening out in clearness and brightness as the books approach, in point of time, the age in which we live? Certainly not! From such “bundling together” we could expect nothing but incoherency.

But the very thing we could not expect, because in the nature of the case impossible, apart from the overruling of one superior mind acting upon the “*different men*” of the “*different ages*,” is exactly what the Bible presents to us. So that, take it as you please, the miracle stands before you. If God did reveal His purposes to, and speak by, that whole line of prophets then the Bible is a miracle. If, on the other hand, He did not thus reveal Himself, then the result is utterly unaccountable and the Book equally miraculous.

To John, in Patmos, the angel said: “I am thy fellow servant, and of thy brethren that have the testimony of Jesus; for THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY.” That *prophecy* here takes in the entire Messianic unfolding, from Enoch to John is clear in the light of 2 Peter 1: 21—“For the prophecy [concerning the Christ] came not, in old time, by the will of man, but holy men of God spake as they were moved by the Holy Ghost.” We put it, then, as the one remarkable thing which cannot be accounted for without the admission of God speaking through the centuries by the prophets, that there does run through these numerous books, of which the Bible is composed, this trend of prophecy, gradually unfolding the

Christ of Christianity, as to His divinity, humanity, suffering, triumph, redemption, and reign.

But is there really, and beyond the possibility of mistake, this chain of Messianic prophecy running through the Book? Many of our readers will need no answer to this question, because, though they may not have set themselves the task of tracing it out, yet, as years have rolled on, here and there, in abundant instances, it has compelled recognition, so that, in a certain sense, without searching directly for it, they have found its ample presence.

Here, then, we might leave this one answer to the question, *What is the Bible?* But in view of some who have neither searched nor found, it may be better to point to instances. To go into the matter fully would be to write volumes upon the Christology of the Old Covenant Scriptures. All we can attempt is to touch the chain here and there.

We repeat:—"The Bible is a Standing Miracle, evidencing the Existence of God and the Divine Origin of Christianity." This is said on the ground that if (as we believe) God has of old spoken to man, by His Spirit, in the prophets and, subsequently, by His Son—the Lord from Heaven, and by His Apostles; and if the writers of the Bible were divinely guided to record these communications from God, together with such facts as they were inspired to embody, then the miraculousness of the Bible is unquestionable; whereas, if, on the other hand, such inspiration be denied, and the answer of the atheist editor accepted, so that "the Bible is an outcome of different ages, of different men, and different people, bundled together without due reason for the bundling," it is not less a miraculous result; because there is, running through it an harmonious

line of prophecy, centring upon, and finding fulfilment in the Messiah.

At this point the argument for completeness needs that the chain of prediction shall be shown, not by any approach to exhaustive examination, but by here and there holding up a link. "*The testimony of Jesus is the Spirit of Prophecy.*" And so the whole book tells of Him, although written in parts, in different ages, and by men so many and diverse, as to defy true sequence, had there not been one mind controlling the writers all along the line.

Starting with Moses, as the earliest of its writers, and taking the chronology of our common Bible (about which, in this inquiry there is no need for minute precision), we have five books, ranging over a period of more than two thousand five hundred years, the Messianic foreshadowing of which is of vast extent. The earliest prediction is the most indefinite; those that follow, slowly but surely, advance to unmistakable clearness. In these five books we have spread out, that vast system of typical institutions (the evidential value of which is immense) all pointing to Christ—the sin offering, burnt offering and others, both sweet-savour, and otherwise. The ordinances of the Tabernacle point to Him in almost endless complexity, the actual correspondence, when the fulness of the time had come, proving that in Christ and in His work, we have the numerous antitypes, and, consequently, showing that the old Jewish institutions came from one and the same mind as the scheme of redemption unfolded by Christ and His Apostles. Into these, however, it is not possible here to enter.

Early in the *first* book we have the temptation and fall of man, and, immediately connected with it,



the first Messianic promise (Gen. iii: 15) foretells continued conflict between the *woman's seed* and the seed of the serpent. For our present purpose it is not needful to inquire as to the personality of Satan, nor whether he took the form of a serpent, or had power to enable that creature to express the suggested evil to our first parent; nor does it in this inquiry at all matter whether the narrative be understood as literal or allegorical, because, in any view of it, there is a clearly-foretold conflict between the seed of the woman and the serpent-power—be it *person* or *principle*, or whatever you please. The *fact* is, that, right at the beginning, the conquest of good over evil, of God over Satan, of the woman's seed over the serpent-power, is foretold with ample clearness. The language is remarkable when you look at Christ as that *seed*, and at His already advanced and secured triumphs over the forces of evil. But when you take into account the birth of the Saviour, from the woman, without a human father, then “*the seed of the woman*” becomes an apt expression of that great truth. You follow Him into the wilderness, where, as the Second Adam, He is tempted of Satan, and conquers. Still by the *Sin-power* He is brought under the dominion of death—His heel bruised. But the heel is not a vital part. He revives, and ascends to the throne of the Father, from which He is to put all enemies under His feet. He will *bruise the head* of Satan—irrecoverably crush it.

But if, on the other hand, some prefer to take *the seed of the woman* as her entire progeny, the case is not much altered, the import then being that Satan, though bruising the race, shall finally be crushed by her progeny, to the complete triumph of God and right. If content to accept it as ex-

pressing only this, there is enough to meet the requirements of a thus early Messianic prediction, subsequent revelations indicating the final conquest of the race, yet to be realized by power infused by One of that race, who is, in a special and extraordinary sense, the Woman's Conquering Seed.

Passing over several chapters, we come to the blessing of Shem and Japheth by Noah. Could we take into view the whole prophetic line, it would be needful to go into this early unfolding of God's dealing with the race, indicating, as it does, that the kingdom of God would be established among the descendants of Shem, and that those of Japheth would be engrafted therein. The language of Calvin may be taken as here highly warrantable:—"This is indeed a support to our faith of no common strength, that the calling of the Gentiles was not only predestinated in God's eternal decree, but also publicly proclaimed."

Advancing to Gen. xii: 2, we come to God's promise to Abraham, marking him off as one from whom—by whose seed, blessing to all the families (nations) of the earth should come; the fulfilment of which finds realization in Christ, who, as to His flesh, is of the seed of Abraham. Were we able to dwell here, we should need to follow this line of promise in its special repetitions and enlargements, subsequently made to Abraham, Isaac, and Jacob, rich in progressive unfoldings. As it is, we pass on to the time of Moses.

In Deut. xviii., the Messiah, as the prophet of Jehovah, comes into view. Note:—

1. Moses was raised up from among the Covenant people. The Christ was of that people, and of the seed of David.

2. In certain important particulars he was to be like unto Moses, as no other prophet ever was.

(a) When Aaron and Miriam likened themselves as prophets, to Moses, Jehovah reproved their presumption—“If some one be your prophet, I, the Lord, make Myself known unto him in a vision, in a dream I speak unto Him. Not so my servant, Moses; mouth to mouth I speak to Him, and face to face, and not in dark speeches; and the appearance of the Lord he beholds.” (Num. xii. ) No prophet in these respects equalled Moses; Christ alone came up to, and surpassed the prophecy. Consequently, in directing the Jews to Him, John said:—“He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth For He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him.” (John iii. ) And He himself added—“I have not spoken of Myself, but the Father which sent Me, He gave Me commandment what I should say and what I should speak.... Whatsoever I speak, therefore, even as the Father hath said unto Me, so I speak.” (John xii. )

(b) Moses was not only distinguished from all the prophets by direct and “mouth-to-mouth” communication with Jehovah, but also by his leadership of the people and as Mediator of the Old Covenant. So here, too, the Messiah was like him. He came as leader, commander, and mediator of the Israel of God, in their New Covenant relation. The reader will be able to discover other points of correspondence.

Gleaning from the books of Joshua and Samuel would result in profitable addition to the foregoing, but we cannot stay longer in this portion of the

field, and therefore turn to the Messianic Psalms, of course taking samples only.

In Psalm ii. we see one who is addressed as the Son of Jehovah, begotten by Him from the dead, who shall have the heathen for an inheritance and the uttermost parts of the earth for a possession; who, though rich in mercy and blessing, will nevertheless visit in fearful retribution those who continue to refuse the salvation of God. Therein also are indicated, the combination of the people (*Jews*) and the kings of earth (*Roman*) against the Lord and His Christ; that ultimately the wicked combination fails, inasmuch as Jehovah has them in derision, and sets His King (His Son, the Messiah) upon His holy hill of Zion. It is not needful to point out to any devout Bible student how largely are here shown forth the salient points of the life and suffering, and final triumphs of the Christ.

Thus clearly does Messiah appear as the Son of God, in whom, through faithful surrender, there is salvation; but whose rejection and anger bring destruction. Passing on to Psalm ex., we see Him as David's Son and David's Lord, sitting at the right hand of the Father, invested with the power of Deity over heaven and earth, ruling in the midst of His enemies (which can only mean extending His providence and power over sinners on earth, as He can have no enemies in heaven), having here a people who are described as free-will offerings, and beautiful as the dew of the morning. There, too, He is not only seen in kingly power, but also as, at the same time, a priest for ever, after the order of Melchizedic, who was king and priest.

In Psalms xlv. -lxxii. he is designated *God (Elohim)*; eternity of dominion being ascribed to Him.

But more advanced unfoldings will be found in the Prophets. Take only a few instances: Isaiah vii. gives the invitation of the prophet to the *King* to ask a sign of God, which, in his rebellious spirit he refused to do. God then gave a sign to the *Nation*—“Behold a virgin shall conceive and bear a son, and they shall call His name Immanuel” exactly corresponding to the birth of Jesus, and to a name by which He is known wherever the Gospel has gone.

Isaiah ix., speaking prophetically, as from Messianic times, crowds into a few lines the wonderful name and office of the virgin-born child—“The government shall be upon His shoulders.” His name (implying what He is in Himself) shall be called “Wonderful, Counsellor, the Mighty God, the Everlasting Father (Father of the Everlasting Age), the Prince of Peace.” His government is to know no end. From the throne of David (his seat of rule over the Israel of God) He establishes justice for evermore.

Isaiah xlii. presents Him as the *Servant* of God. Strange that He who is called LORD GOD should also appear as servant! But the Gospel history meets the case. He divested Himself of the glory which He had with the Father before the world was, and took upon Him “*the form of a servant*” subordinate in office, though not in nature. There, too, it is said, “A bruised reed He shall not break, and smoking flax shall He not quench. He shall not fail. He shall set judgment in the earth, the isles shall wait for His law.” If written after the fulfilment, instead of centuries before, the description could not have been more exact.

Isaiah liii. is a marvel of extraordinary description as to His office, vicarious sacrifice, death.

burial, subsequent life as the Saviour and Justifier of Men, and of His eternal triumph.

ZECHARIAH presents Him as the *Shepherd* and *Fellow* of Jehovah, to be *smitten*, whose sheep shall be scattered; who yet shall deliver His people.

MALACHI tells of His coming as the Messenger of the Covenant, preceded by the Harbinger, to prepare His way, graphically describing His work of salvation and of judgment.

With this very scant and rapid glance we must conclude.

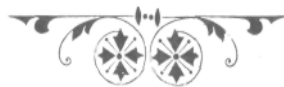
But now look at the facts. These writers, ranging over so many generations—from Moses to Malachi; written, as some would tell us, by different men, of different centuries, without other inspiration than is common to men in general, “bundled together without any reason for the bundling,” do, nevertheless, contain this wonderful trend of prophecy concerning the Christ, His salvation and kingdom; predictions, looked at in the light of the times in which they were written, largely contradictory; and yet, the foretold One having come, all is seen to apply to Him, as having been fulfilled, or in fair way to fulfilment!!!

“Apart from the repulsively carnal form which it has taken, there is something absolutely sublime in the continuance and intensity of the Jewish expectation of the Messiah. It outlived not only the delay of long centuries, but the persecutions and scattering of the people; it continued under the disappointment of the Maccabees, the rule of a Herod, the administration of a corrupt and contemptible priesthood, and, finally, the government of Rome, as represented by a Pilate; nay, it grew in intensity almost in proportion as it seemed unlikely of realization. These are facts which show

that the doctrine of the Kingdom, as the sum and substance of Old Testament teaching, was the very heart of Jewish religious life; while, at the same time, they evidenced a moral elevation which placed abstract religious conviction far beyond the reach of passing events, and clung to it with a tenacity which nothing could loosen.

“Passages in the Old Testament applied to the Messiah, or to Messianic terms in the most ancient Jewish writings amount in all to 456, thus distributed—75 from the Pentateuch, 243 from the Prophets, and 138 from the Hagiographa, and supported by more than 558 separate quotations from Rabbinic writings. These passages are in detail, of great importance as showing the universal expectation and the prominent position which such expectation had in the Jewish mind. They proved, beyond all question, that the Christian application of so many passages of the Old Testament to Christ was not an afterthought, nor an imagination, as Rationalists would represent.”

What, then, is the inference and the conclusion? *That the Bible is a miracle of inspiration and revelation:* that God has spoken by the prophets, and providentially preserved a sufficient record of the fact and truth revealed. To whom be glory for ever! Amen!





The  
Bible and the School.\*

TEXT, *Psalm xix.*

**T**HIS Psalm consists of two parts, distinct, but yet forming a complete whole, in which are contrasted the revelation of God in nature and that still more glorious revelation which shines forth in the written word. One might imagine, and perhaps not be far from correct, that it was written at early morn, when the glories of an Eastern sunrise had burst upon the Psalmist,—the sun as a bridegroom coming out of his chamber, rejoicing as a mighty man to run his course.

1. “The Heavens are telling the glory of God;  
And the work of His hands does the firmament
2. Day unto day poureth forth speech: [declare.  
And night unto night revealeth knowledge.
3. There is no speech, and no words;  
Their voice is an inaudible one.
4. Through the whole earth hath their line gone forth,  
And their words unto the end of the world.  
For the sun hath he set a tabernacle in them.
5. And he is like a bridegroom that goeth forth out of  
his chamber,  
He rejoiceth as a mighty man to run (his) course.

\* This address clearly sets forth principles, needing to be thus set forth at the present day. Their exposition and emphasis are, we regret to think perhaps even more needed than when Mr. King wrote. Since Dr. Dale's voice is no longer heard, Nonconformists have perceptibly wavered. The *British Weekly* however, continues to plead with much clearness and vigour, precisely the view of the education question, here set forth. We trust the re-publication of this sermon may be helpful in the cause of truth.



6. From (one) end of heaven is his going' forth,  
And his circuit as far as the (other) ends thereof;  
Neither is anything hid from his heat.”

The rendering of these six verses is that of Hengstenberg and Hupfeld, with the exception of one line. The first verse grandly and richly states that the Heavens publish the glory of God, and then informs us how the publication is made,—by exhibiting such work as only Jehovah could be the author of.

We are not thereby taught that the heavens reveal God to men who are destitute of the God idea. The Psalmist knew God, and, hence, was prepared to understand and respond to the telling lessons of the heavens. The Psalm tells us what the heavens tell to men who have been previously told of God; and all the men who had heard aright the inaudible voice of the “star-be-spangled firmament” have, by tradition, heard of Him of whom “day unto day uttereth speech and night unto night showeth knowledge.” All races and tribes of men have come from that first man to whom God revealed Himself, and from that one family saved from the deluge, all of whom knew and worshipped the one, true God. Consequently, all races and tribes are in a position which renders it impossible to say that the existence of God has not come to them by tradition; often, no doubt, much obscured and corrupted, but, nevertheless, always retaining the radical idea. To men, thus far instructed, the heavens declare and reveal the glory of God, rather than His existence. To them “day unto day poureth forth speech, and night unto night revealeth knowledge.” There is no halting, nor change, in the stately testimony of the heavens. In bold figure they are said to *pour forth* speech, though

their voice is inaudible. They speak, but not to the outward ear. Addison has it:—

“What though in solemn silence all  
Move round this dark terrestrial ball,  
In *reason's ear* they all rejoice,  
And utter forth a glorious voice.”

Through the whole earth their line has gone forth, and their words unto the end of the world.” There is no place where man is, which is not blest by their unceasing testimony. They publish the glory of God. Well may it be said—“That splendour which fills their arch, that beauty which so attracts the eye, that everlasting order by which day and night follow in sweet vicissitude,—these things are not the offspring of chance: they are not the evolutions of some blind spirit enchained within the mass which it vivifies—much less are they the work of some evil power, whose kingdom and whose triumph are to be seen in the material universe. God created them, and they show forth *His* glory. *His* fingers fashioned them. *He* clothed them with light as with a garment, and put the sun in the midst of them to show forth His praise.”

But what has all this to do with what follows? Some have seen so little connection as to suppose that, originally, the two parts did not constitute one psalm. Ewald speaks of the former part as a splendid but unfinished fragment of the time of David, to which some later bard subjoined the praise of the Law. But there is no ground for his supposition—it rests only on internal evidence, and there is none that requires that conclusion. The change of style and seeming suddenness of transition, are elements not of discord, but of harmony—they give force and majesty, just where the

subject requires them, that could not otherwise be so well attained. First the glories of the heavens are gloriously set forth; but in declaring God, though glorious, theirs is the lesser glory—they belong to the lower plane. “Come up higher,” is, in effect, the call of the Psalmist, “Behold a clearer and more resplendent revelation of God. I have directed you to the inaudible speech of nature, but now learn the higher power of the love of God; given, too, in human language, spoken by the prophets of God, as they were moved by the unerring Spirit. Here shall ye learn vaster things of God, and find correcting, preserving, sanctifying power, which neither the sun's glorious rays, nor the moon's silver light, nor all the teachings of the day and night can ever unfold.”

These six verses, which tell only of Nature's testimony to her Creator, are but as the portico to a splendid temple. Men never erect costly marble columns in front of a mud-plastered hut. On beholding a magnificent exterior and approach, we expect the interior building to correspond. So here, the testimony of the heavens is but as the step-way of ascent to the more glorious revelation. Accordingly, the next verse ushers us into the inner temple—

“The law of Jehovah is perfect, restoring the soul; the testimony of Jehovah is sure, making wise the simple.”

We now behold the majesty of Divine law. To what does the description refer? To the Ten Commandments? To the entire ceremonial, of the Old Dispensation? It was, of course, fully applicable to all the precepts and commands of that time, and, without doubt, was so applied by the Psalmist. But the Law of God to man is His revealed will—the totality of that which, at any

time, He requires man to *believe*, to *do* and to *be*. Whether we speak of the Dispensation under Moses, or of the present, under the Christ, the Law of Jehovah is *perfect*, in view of the time, the circumstances, and the end designed.

The Law, then, as thus defined, is perfect, *restoring* the soul. Some translators read "*refreshing*" in place of "*restoring*" Let us take both terms as implied in the original word. The soul, as to its wanderings, is *restored* (brought back); and as to its weariness, *refreshed*. "*The Testimony*" is but another term, covering, as does the word *Law*, the whole body of statutes, judgments, etc., referred to in the subsequent verses, together embracing the revelation of God, in relation to Himself, as regards His good will to man and His displeasure against transgressors. The Psalmist seems to lavish epithets of admiration upon the Testimony of Jehovah. He declares it perfect, sure, right, pure, clean, ever-enduring, and righteous altogether. With him it reflects the holiness of God; is worthy of all reliance; must not be infringed, is no elastic rule, to be stretched or shortened at the pleasure of man, but the perfect truth, that it may lift us out of sin and death and guide to endless holiness and life. Let us endeavour to appreciate what the Law of the Lord, as thus defined, is intended to accomplish in us and for us.

1. It sets before the soul its high destiny—nowhere else can man learn what he is and what awaits him—and in order to healing and restoration it brings into view the Infallible Physician and Good Shepherd—it points to the balm in Gilead and to the one only fold of Safety.

2. In making *wise* the simple it supplies wisdom that is unto salvation. The Testimony of the Lord

is perfectly sure—is actually the Testimony of God, and, therefore, must of necessity bestow wisdom upon him who receives it as a simple or child-like one.

3. His precepts are *right, i. e.*, straight, as opposed to the crooked ways of man. The precepts of the Atheist, of the Deist, of the mere philosophies of man, as man, walking after the counsel of his own heart and in disregard of the wisdom which cometh from above, are crooked and lead to sorrow. But God's precepts *rejoice the heart*, filling it with gladness by manifesting Him as the soul's true portion, and lifting it above the sorrows and joys which are merely of the earth.

4. The commandment of Jehovah *enlightens the eyes*, because it is pure. Emanating from infinite purity, it makes him who keeps it pure, and thus he walks in the light, and not in the darkness. God's children are children of the day. The more we obey the commandments of God, the greater our purity and, consequently, the clearer our light.

5. The *fear* of the Lord, as expressed in this psalm, is, perhaps, another name for His Law, not so much in regard to its outward aspect, as with reference to its effects upon the heart. And truly the fear of Jehovah (filial and loving, as in the case of the truly enlightened) is the great cleansing and preserving force.

6. The *judgments* of the Lord are *true*. No error, no injustice, no wrong of any kind—they are *altogether righteous*.

7. *Value*. "More to be desired than gold?" Gold is costly; gold is beautiful. The commandments of God, the Law of God, the Testimony of Jehovah, are more to be desired than gold—more to be desired than *fine gold*—*more* to be desired

than *much fine gold*. Honey, too, is sweet; but they are sweeter than honey and the droppings of the honeycomb! He who keeps them is enlightened by them, and in keeping them there is great reward, both now and eternally.

Now, not only is all this true of the Law, the Testimony, the Doctrine of God, but it is exclusively so. We may describe one man as good, very good, but there are others his equals in goodness. We may gaze upon an enchanting landscape, but elsewhere there may be landscapes not less enchanting. We may, justly, most highly extol the virtues of a given medicine, but there may be other health-restoring draughts not in the least degree less potent. We may wonder at the, to us, unsurpassed beauty of one who smiles upon us, and yet large may be the number of her peers. We may bow with professed admiration before an exalted genius, and yet the past may have known, and the future may produce, more than his equal. But this Divine Testimony stands by itself. In goodness, in power, in beauty, in wisdom, it stands alone. It must do the work for which it is designed, or that work remains undone. It is not a power among other powers, by several of which its intended effects can be produced. If by its means a man is not enlightened, he remains in darkness. If by it men (to whom it comes) are not saved, they remain eternally lost.

The Law of Jehovah is recorded in the Bible, and the Bible is committed to the church. Two things we desire for man—1. Fitness for the highest and best life in this world—2. Preparation for the most elevated glory in the world to come. Now, a view of what we have seen in the Law and Testimony of God, the Bible stands as essential

to these desiderata. We shall never see a kingdom whose subjects are of the highest order, unless the Bible find its way into the hands and hearts of the people; and, certainly, without the Bible they will not be influenced to that preparation needful for the higher glory of the future life. Bible truth is the true regenerator of mankind. Education without that truth is incomplete and inefficient. We need the Bible in the church, in the family, in the school, and in the hand of every individual able to gather its meaning. Heavy responsibility rests upon the church, and each Christian shares in that responsibility to the measure of his means. But, "Go ye into all the world and preach the gospel to every creature," was not addressed to the unconverted. The Lord has never commanded those who believe not in Him to preach His gospel; nor does Christianity sanction obtaining money by the strong arm of law, from those who do not believe the Bible or who are indifferent to its claims, for the purpose of teaching its saving truths. "Righteousness exalteth a nation;" "Godliness is profitable for all things; having the promise of the life which now is and of that which is to come;" and "therefore," say some, "the government should assert the Christianity of the nation, and the Church should be united to the State." These men contend that Bible teaching should be supplied at the cost of the nation, that the church should be subsidized by the State, and that the Bible and religion should be taught in rate-aided schools. The result has been a vast expenditure of national funds (taken from the pockets of Roman Catholics, Anglicans, Nonconformists, Jews and Infidels), upon an already rich and largely endowed State Church, which, by baptismal regeneration, teaching more than semi-

popish and open worldliness, has made more Infidels than Christians, more sceptics than believers. The policeman and the soldier have been employed in compelling those who have no respect for the church and no faith in the Bible, to pay priests, whom they despise, for expounding a book they neglect and, in many cases, hate. Beds and books have been taken by execution and sold to pay church-rate; and rather than the priest of the Protestant State Church should fall short of his tithe (by which he is supported to minister the Bible to his parishioners, whether they desire or abhor it), the widow's sons have been shot down, and thus Protestant Christianity has been glorified in the face of Romanists and Infidels!

As before said, and for the reasons given, we would have the Bible in the church, in the family, and in the school. But, after all, the Bible may be forced in, and kept in, by measures directly opposed to its principles. *Willinghood* is the great law of the Bible and of Christianity. To man is not committed the authority to compel his fellow men to worship; nor is it given him to compel them to pay for the worship of others, nor for printing, circulating, preaching, teaching the Bible. To the Church—to those who will—is left the honour, the responsibility, the labour, the cost of disseminating the Bible and its truths. Let the Bible go into every family, into every school, into every hand into which, upon this principle, it can be got; but, rather let us go back to the time when but few copies were found in a parish, than keep up, or extend, its circulation by means of rates and taxes imposed upon those who are opposed to Bible teaching, or unwilling to have it expounded by teachers for whose support their money is appropriated.



Among the great questions of the day, in this country, in Australia, in Germany, and in America is the question of National Education. It has long been a disgrace to Great Britain that common school learning has not been placed within the reach of every child in the kingdom. What an imposition is that of having thrown the common school education of hundreds of thousands of children upon the religious denominations! It no more appertains to the church to find schooling for untaught children, than it does to supply the community with public baths, wash-houses, and water carts.

But the denominations have largely devoted their means to educational work, and thus have done benevolent service, which the Lord will not disregard. In so doing they have made the Bible a school-book, and rightly, because with the book they have supplied believing and earnest teachers, and have paid the cost from their own pockets. In every such school, by all means, let us have the Bible. But this system leaves millions of children outside the schools, and the country is disgraced and afflicted by the consequent ignorance and its results. State aid has been largely given to denominational schools, and thus those who do not believe in the dogmas of Rome, the catechisms of the Church of England, and other sectarian doctrines, have been compelled to contribute for teaching the same. To the extent that this has been done there is violation of the true voluntary element of Bible Christianity. By the Government Education Bill, so recently become law, provision is made to enforce that violation upon every section of England and Wales.

True, catechisms and creeds are excluded, but

the Bible is retained, and in the exposition thereof, by the teacher, every point of the excluded standards may be taught. Apply this principle to Scotland and Ireland, which justice requires (if it be continued here), and you have, to a large extent, the schools in England and Wales subsidized by public money to teach Church of Englandism, the schools in Scotland to teach Presbyterian dogmas, and the schools in Ireland instruments for the inculcation of the Romish faith. Rates are now imposed, and School Boards have resolved to pay fees to denominational schools. Already property belonging to those who cannot conscientiously pay for the inculcation of religious tenets which they do not believe, has been seized to pay school rates. But the Nonconformists of this country, as represented by nearly 2, 000 delegates at the Manchester Conference, have resolved "That in any national system of education, the School Board and the State should make provision solely for the secular instruction, which all children may receive in common, and that the responsibility of the religious education of each district should be thrown upon voluntary effort." Now, this resolution accords with the Bible, and justice cannot be done on any other principle. The whole nation is taxed to supply what the entire population holds as right and good—a literary or secular education. In matters of faith, upon which men differ, let each faith be taught by teachers who hold that faith, and let the cost of that teaching be paid by the voluntary contributions of those who believe in it. But to apply this principle fairly and fully, the Bible must be excluded from State-aided schools. We may be told that the Bible is not a sectarian book, that it might be used without note or com-

ment, and that in that case there would be no violation of principle.

But surely friends who so hold have failed to look closely into the matter. Let us see what would follow. Within sight of my house reside a Jew, an Infidel, and a Roman Catholic. These will, with myself, shortly be compelled to pay School-rates. The Jew finds that he is compelled to pay for teaching Christianity as exhibited in the New Testament, which he considers contrary to revelation and offensive to God. The Romanist finds that he is compelled to pay for the use of the Protestant Bible, which he denounces as considerably false, and which, if it were not, he considers objectionable unless in the hands of a priest of his church. The Infidel feels, that though he holds the book as false, unfit for children, injurious to mankind and bad in every way—yet, by church influence, he, through the law, is compelled to pay for what he thus abhors, and he hates the book the more because he is thus compelled to pay for it. Now we have not so learned the Bible as to be able to believe that so using it is anything short of a direct violation of its precepts and principles. Nor would we consider of much worth the dry, unexplained reading of a chapter of the Bible, in school hours, by thoughtless children. Bible reading in schools where the teacher is prohibited from exposition and enforcement, is of but little value; while if you admit exposition by the teacher then you have all the evils of concurrent endowment, the sects in that case being privileged to teach their opposing dogmas to the young at the expense of the State. Let, then, the government see to it, that for every child, in the nation, there shall be provided instruction in reading, writing,

and arithmetic, and so far as may be deemed proper, the elements of a good literary or secular education. Let the Bible be the book of the Christian and the Church. Let those who believe in it see that it is taught, not merely to their own children, but to all the children they can bring under its influence. Let Sunday Schools be remodelled, as the government schools come into operation. Cast out from your church schools all that belongs to the common schools, and teach and preach to the children Bible truths only. Add evening classes for the same purpose, leading up from the most simple and pleasing exhibition of Bible and Gospel truths, for the very young, to advanced classes for the study of the evidences of Christianity, the original languages of the Bible, and whatever may be useful to a complete understanding of the Book of God's Revelation. Let the Church do this! Let the believers in the Bible do this! Let them depend upon God; upon their own labour; and upon their own resources. Let them not go cringing to the devil, by requiring the State to use the argument of the stick (the broker and the policeman), to obtain the costs of teaching the Bible to the young, from those who do not believe it and who are unwilling to pay.

Would we have the Bible excluded from all schools? Certainly not. If churches please to establish day schools for general education, let the Bible be therein used, by teachers who believe and live its truths, and let them do their best to plant its precious seed in the hearts of their pupils. But then, let the church, or those who send their children, or who desire to contribute, pay the costs. If such schools were established, Christian parents should send their children to those schools in

preference to a rate-aided school, from which the Bible is properly excluded, provided only that the Bible exposition therein given is deemed accordant with the Bible itself. Surely we may rejoice in the speedy coming of the time when the church shall have done with the A B C of the common schools, and when the State shall neither endow a church, nor compel men to pay for teaching religious dogmas they do not believe, nor subject them to disabilities on account of their faith. To the church we say, Arise, take the Bible; fill your schools; teach and preach to the young, book in hand; pay the cost; go forth in faith, and the God of the Bible will be with you!





#### INTRODUCTORY NOTE.

**M**R. KING having been invited to read an essay to the Hammersmith Institute, did so. The subject elected was—"Christianity essential to perfect civilization." At the close, several important questions were presented. Among them—"What are we to understand by the Saviour's declaration to Peter"—"I will give unto thee the keys of the kingdom of heaven?"—and, "Is it allowable to dispense with the breaking of the loaf on the first day of the week?" These questions compelled the essayist to exhibit some of the great principles of Primitive Christianity. Several persons were desirous to hear more, and consequently it was arranged that Mr. King should deliver four lectures, on Lord's day afternoons, in the Temperance Hall. The first was presented December 12, 1847, and embraced the following items,—The Kingdom of Heaven—What it is—Where it is—its Laws—their unalterable Character.

The attendance was very good, and questions were presented at the close. The second lecture on "the Lord's Supper, the time and manner of attending to it.—Its Utility"—was announced for December 26.

Several friends, residing in Hammersmith,

having been some time members of a Baptist church, expressed strong desire of seeing the original order restored.

Lord's day, December 26, D. King, according to previous appointment, again occupied the Temperance Hall, and addressed an attentive audience. At the close, the audience was reminded that questions might be presented, when the Rev. J. T. Gunning, an Independent in the town, came forward and shook Mr. King warmly by the hand, and expressed concurrence in some of the topics advanced; admitting that the Primitive Christians broke bread every Lord's day, he addressed the audience with a view of cautioning them against being deceived by what he believed to be a *catch*. A second reformation was needed, but he could not look favourably upon any plan that did not embody strenuous effort for the conversion of Jews to Christianity. The Rev. Gentleman was replied to on every point, and invited to be present at the next lecture.

In March 1848 we read—Several addresses have been given since the last notice, to good and appreciative audiences. Last Lord's day a Church sat down for the first time, consisting of four persons, with every prospect of success and immediate increase.

The notice in April informs us that the church numbered eight members.

The outcome of this effort can be traced on to the present year, in varying prosperity, as developed in Chelsea, Fulham, and the varied projects 'of "Twynholm," still helped forward by the fostering hand of Robert Black, the esteemed Pastor of College Street, who was one of the early four who came forth from the Baptists in 1848'. May"he

and his family, all earnest workers in the Lord's cause, be long spared in health and strength to labour on.

The Essay read to the Hammersmith Institute was as follows:

### **The Christian System Essential to Perfect Civilization.**

Glancing at the first four thousand years of the world's history, we find but one exhibition of a perfectly civilized condition, and *that* one in the inspired page. “And the Lord God planted a garden eastward of Eden, and there he put the man He had formed. Out of the ground made the Lord God to grow, every tree that was pleasant to the sight and good for food.” The earth—a cornucopia poured its unadulterated treasure at the feet of man—the feathered tribe hovered o'er the blissful spot, and with the mighty monarch of the forest waited to learn their names—there the man received as *part of himself* his companion, his helpmeet—and there held perfect communion with the Deity. Jehovah, man, the quadrupeds, the heavens, the earth, formed one harmonious whole—then appeared the perfect pattern of civilized society. But soon was man's blissful standing lost, and by one offence ruin and disgrace introduced. Society had now to flow from a source polluted, and he who first descended from our common sire soon evinced a nature wholly uncivilized—envious, revengeful, cruel—with blood-stained hands a fugitive and vagabond He wandered through the world, while Abel's blood for vengeance cried aloud to heaven. Nor did this dire calamity serve as warning to our race, for “God looking upon the earth, saw it filled with violence,”—excepting the family of Noah, they were—



“Corrupt in every part,  
They sinful paths had trod,  
And works abominable had done;  
None doing good, not even one.”

Amidst this universal scene of consummated wickedness the fountains of the deep were broken up—the windows of heaven were unstopped—the highest hills were covered, and the baptized earth was washed from sin. The receding water, bearing upon its bosom the prison house of the only rescued family, was bidden to its icy home, and mankind commenced a second infancy.

From Adam to Noah man's course was downward, and no fair spot appears whereon the love, the unity, the society, the brotherhood, the civilization of heaven is seen.

Here, it must be observed, that *heaven's* civilization is the theme upon which we dwell, and which is by us denominated *perfect*. It is not the measured tones of softness falling upon the ear, and stealing the unsophisticated heart, while perhaps the being who gave them utterance waits but to gain his purpose and blot your fair name with infamy. It is not the etiquette of circles trained in luxury. The classic regions may be trodden, the choicest flowers of poetic grandeur

feel himself the orphan's parent and the widow's husband. His large heart must expand with sympathy for the family of man—the ties of brotherhood must link him to the human race. Willing to die *for men*, he lives to serve his generation, gains a rich treasure in the heavens, as also in the heart of man—then falls asleep, and waits the passing to another sphere, to bathe his soul in boundless seas of love.

Oh! what a scene presented itself when the Noahic family descended from the towering Ararat. Nature's fair bosom, scarred and lacerated—no groves from which the feathered songster carolled forth hymns of praise—no marks of orderly vegetation—no hearth or home—without a habitation—without an inhabitant. Would you command imagination to review the scene? Behold a mighty sepulchre by torrents rent—the fresh deposited remains of thousands thrown in wild disorder all around. No solitary footstep can be heard, no murmur, groan, or sigh—no lamentation for departed friends—he who should mourn his sire, is stiffened like to stone, and she who would weep the mother's tears of tenderness is prostrate by his side. But why this universal death? Man had ceased to serve God and live in brotherhood—selfish, barbarous, and uncivilized had he become.

By heaven's command the quadrupeds went forth from out the Ark. Noah and his sons, by the same authority, builded their altar and commenced to replenish the earth. Now, surely, we shall find SOCIETY—not mere existence on one spot—but *oneness, unity, brotherhood, civilization*. Surely this lesson with its every outline marked in death was phrenotyped, and the new earth from then till now has been the abode of

peace, unity and joy. But ah! in vain do we look. As the first sixteen hundred years of the world's history gives no instance of perfect civilization, so the Patriarchal and the Mosaic dispensations exhibit man still selfish, revengeful, cruel; and as the antediluvian age closes, by showing him as having *fully* fitted himself for destruction, so the Jewish terminates by giving an exhibition of his *deep depravity*; proving him capable of sinning to an extent beyond that manifested by the accumulated transgressions of four thousand years. Abel had been slain—righteous Lot vexed by the men of Sodom—the prophets had been martyred—but all *combined* presented no enormity equal to the crucifixion of “the fairest among ten thousand and the altogether lovely!” Well may we say that, in justifying Jesus, and proving Him the Messiah, the Holy Spirit convicted the world of sin.

Our race knew not the depth of their depravity till Jesus cried “It is finished.” It is said that we cull the drear and dark, when bright and beautiful exhibitions of virtue and philanthropy from time to time have appeared, like stars gemming the very heavens. In removing this objection, we have only to observe that our subject does not embrace the *individual*, we can only notice *society*, tribes, nations.

We are not insensible to the traits of grandeur which form the characters of a noble army of witnesses—unceasingly should we strive to imitate those who through faith subdued kingdoms, wrought righteousness, submitted to mockings, scourgings, bonds, and imprisonment; who were stoned, sawn asunder, slaughtered by the sword, who wandered in deserts, caves, and holes of the earth; destitute, afflicted, maltreated, rather than

do violence to their conscientious convictions. *Joyfully* do we admit that we could fill our remaining pages with the names of those *sturdy* sons who, like forest oaks, stood firm against the oft-returning blast. But these formed no community, no social band, no kingdom where Mammon swayed not his sceptre. Still, upon looking at the past, we are not surprised that some cling to ancient ruins, and, dragging to the light of day the long, *long* hidden remnants of departed splendour, account them marks of ineffable civilization. We must visit the cities, *not* the ruins, and there we request you to accompany us on a rapid tour.

If perfect civilization can be found, will it not be within a few generations of the time when God taught the exceeding sinfulness of sin, by sweeping away the entire population? Come, then, to Babylon, founded within one hundred and fifty years of that time. Nimrod, the great grandson of Noah, a mighty hunter before the Lord, commenced this kingdom, while his brothers settled themselves in Arabia, and lent their aid in subduing his neighbours, and uniting them under one and the same authority, which (it is not doubted) was soon accomplished by the instrumentality of his hunter-band, trained to hardship and inured to toil, for the purpose of subjugating his fellow-man. Making, in all probability, the abandoned tower of Babel, the centre of his empire, he considerably extended its ramifications. Among the cities he builded, Nineveh stands foremost in grandeur. The walls, says Rollin, were one hundred feet high, and so thick that three chariots could run abreast. But why speak of the walls, gardens, bridges, artificial lakes, temples, palaces, etc., etc., belonging either

to this city, or Babylon? Enough has been said by historians to cause our faith to waver, and yet enough *must* be believed, to give us exalted conceptions of the power and grandeur of these kingdoms. But what of their *love*, their *brotherhood*, their *unity*? The army, controlled by the son of Nimrod, consisted of one million seven hundred thousand foot, two hundred thousand horse, and sixteen hundred chariots armed with scythes. Where is civilization? Where the sword, the spear, the scythe, are made to prune the vine and till the fallow-ground—where men learn war no more. Follow Semiramus to the battle field, and behold her forgetting her mission and leading men to stain the earth with blood, as if it were requisite to wreak Jehovah's vengeance on each other, because a second deluge was refused. Continuous iniquity filled their cup, the avenging power of heaven was manifested, and, where multitudes have trodden in pomp and pride, the ravenous beast his dwelling-place has made.

Shall we find more of brotherhood in highly celebrated Greece? Has she not advantages arising from the wisdom of her laws, her improvements in the arts and sciences, her able statesmen and historians? Without staying to notice the origin of the Grecians, their descent from Japheth, their rude and early customs, or their fabulous emanation from the gods, we refer at once to their laws, or rather to those possessed by a portion of them. The extremes of affluence and poverty were abolished by the just and equal division of their land. The abolition of gold and silver money, and the exceeding weight of the iron coin, rendered the laying up of treasure next to impossible. The gratification of the palate was pre-

vented by the provision of public tables, at which *all* were commanded to partake of the commonest fare, and private eating was forbidden by law. Children were brought to these tables as to schools of wisdom and temperance, even kings could find no exception. Agis, after returning from a glorious victory, having presumed to eat in private with the queen—his wife, was reprimanded and punished. Here, at first sight, we have something like brotherhood, but another glance, and all is dark. See yon infant deprived of life by its legal murderers, because its limbs bear no promise of future usefulness in time of war. Look at those mothers gazing with delight on the lacerated bodies of their offspring, as they are sacrificed to the gods; view the slaves, exposed, maltreated, slain in hundreds; youth corrupted by the committal of theft by law commanded, to fit them to despoil the enemy with dexterity, and tell us whether *Christianity* was not needed to direct and influence these sons of severity and self-denial?

Coming nearer to our own time, and visiting the seven-hilled city, its every object shining with transcendent splendour, the same development will meet the eye. The temple of Jove; the spacious baths; the amphitheatre, with its walls of solid marble, fatiguing the sight to look towards the summit; the Pantheon arched over by its magnificent dome; the unparalleled Forum, together with a thousand glorious objects, all intimate that mind of *some* refinement gave them birth. But what was the condition of the people? One passage from a description of the invasion will suffice: “The horrors were further heightened by the excesses practised by forty thousand slaves broken loose from their masters, retaliating upon them

and their families the wrongs which themselves or their predecessors had suffered for ages.” Civilization! shall we seek thee in modern kingdoms? Do European governments pay homage and bow beneath thy genial influence? Will polished France proclaim herself thy guardian? Has she led thee by the hand when terror reigned, and human slaughter-houses daily resounded with the shrieks and groans of murdered victims? Was civilization's heavenly influence presiding at the recent barricades, or did it give authority to bombard Rome, regardless of the smiling infant or the tottering grandsire? Do the recent scenes in India, or the contests with China, proclaim this the age of brotherhood? Does England enjoy its blessings, or Ireland bask in its sunshine?

But, descended from Noah we have another race, more noble, more renowned for deeds of virtue and true *devotion*. Abraham, as the father of the faithful, ranked among them. Their institutions were divine; their laws from heaven; the year of jubilee restored the land, and set the captive free. Every tittle of their code had heaven's sanction; now, surely, we shall reach the altitude of perfect civilization. But no!

“For *what* the *law* could *not do*, being weak through the flesh, God did, by sending His own Son, in the likeness of sinful flesh.”

And, when the Sun of Righteousness arose with healing in His wings, did He acknowledge the adaptation of the law to regulate the world when bound in brotherhood? Hear ye Him!—

“You have heard that it has been said, thou shalt love thy neighbour and hate thine enemy, but I say unto you love your enemies, bless them that curse you, do good to them who hate you.”

Did His apostles teach the sufficiency of the

law? Far from it. Paul showed that God, finding fault, made a new covenant to write His laws on the hearts of men.

The insufficiency, not only of the Jewish, but also of pagan systems, was manifested by the recorded universal expectation of a new and brighter age. The Saviour came not an unwished-for guest, but as "*the desire of nations.*" The Jews were expecting their Messiah, and longing for their King, who, sitting on the throne of David, was, in their opinion, to restore their power and dominion. The Pagan oracles from them received their burden, and joined, not in an exact estimate of his character, but in the formation of his advent songs. Virgil, about the time of Herod the Great, exclaims:

“The last great age, decreed by faith is come;  
And a new frame of all things doth begin,  
A holy progeny from heaven descends.  
Auspicious be His birth! which puts an end  
To the iron age! and from whence shall rise  
A golden state far glorious through the earth!

\* \* \* \*

By Thee, what footsteps of our sins remain  
Are blotted out, and the whole world set free  
From her perpetual bondage, and her fear.”

And then, as if acquainted with the Jewish Scriptures, he states that these times of glory shall not *immediately* follow the birth of the anticipated one:—

“Yet some remains shall still be left  
Of ancient fraud; and wars shall still go on.”

Tacitus, speaking of the wonders which preceded the destruction of Jerusalem, says that—

“Many understood them as forerunners of that extraordinary person whom the ancient books of the priests did foretell should come about that time from Judea and obtain the dominion.”



He came and established His kingdom, or gave His apostles power to do so, and the *facts* upon which this empire is founded, with its laws and ordinances form *God's power—heaven's lever*—to raise man from earth to glory. We must now, very briefly, examine the Christian System, but before doing so, we shall glance at some things absolutely requisite to the complete civilization of man. It is much to be regretted, that a very low and insufficient conception as to the *design* of Christianity almost universally prevails. Men speak and act as if its only work was to take the individual, and retaining him in his isolated standing, act upon his heart, and fit him for glory; hence you see as little actual unity in a country called Christian, as among the untutored savages. But in order to constitute men brethren, and present them to the world as such, to destroy the incivility of their nature and make them *visibly* one, we must have them conceive themselves members of a *perfect kingdom*. Jesus as their Sovereign; the New Testament as their statute-book; the Apostles as their legislature, having completed and absolutely perfected the work, and left it sealed by Jehovah's signet. The Christian System, then, aims not merely at the conversion of the man, but designs the regeneration of society; the fusing of the human family into one vast brotherhood; where each shall look, not on his own things only, but also upon the things of others; where each shall consent to. make his abundance supply his brother's want, and find it his high felicity, to weep with those who weep, and to rejoice with the rejoicing. Where each esteems the other better than himself, and would grieve to possess a joy which his brethren could not share.

To accomplish this grand work two things were absolutely necessary, and for want of these, Moses, Plato, Socrates, all, have failed, not as regards the production of much good, but, as far as the formation of such an era is concerned, they have laboured in vain. And now the new dispensation has been introduced, well may it be termed the “reign of heaven.” Two things are requisite. A “motive power” to lead the alienated heart back to God and to our fellow-man, instead of allowing it to be fixed on self; and then a SYSTEM, a CONSTITUTION for such a society of ransomed ones, fitted to keep alive and expand their regenerated affections. That such a condition of civilization as that presented by us is most desirable all will admit; but only a few possess a sufficient inclination to lay self upon the altar, renounce the world, and dwell in love. It is, then, requisite for the Christian System to be able to produce this inclination, and now comes the question: what effect will faith in Christ have upon the disposition?

Man, in order to do rightly, requires a perfect teacher, one who stands free from error, and it is necessary for him so to estimate his preceptor in order to place unlimited confidence in him. The teachings of Jesus are not only *faultless* but *all-sufficient*. And he who believes Him to be the Son of God, at once feels that he may follow Him in every point without the least reserve. But, in order to be effectual, he must become an exemplar; precept without practice would have little influence, and men most frequently require to see a thing done, or to know it has been accomplished, before they form correct conceptions on the subject. Jesus is our great exemplar, and he that has faith in Him as the Christ, knows that he may imitate.

His every act. Again, good men have presented many perfect precepts, and reduced them to practice, and yet have not been imitated; therefore it is requisite that the exemplar should gain the love and gratitude of those he seeks to influence. To accomplish this, Jesus is crowned with thorns, scourged, bears His cross, and dies on Calvary. The man who receives Jesus as the Messiah *must* have his love enkindled and his gratitude expanded; and they, like pointed nails, while still the flesh may struggle for the mastery, will fasten the old Adam to the tree, and transform him to the new. Well might the Apostle say “the GOSPEL is the power of God unto salvation.”

Such, then, is Jehovah's mode of preparing man for His kingdom. Show me one soul prepared by faith in Christ, and I will point you to a civilized being, one prepared for brotherhood. He will need two things. First, the means to keep in active exercise his newly-begotten love, and secondly, the instrumentality for planting it in the hearts of others. You will be ready to answer, “the latter is easily accomplished, preach the gospel, send missionaries, subscribe to Bible Societies, establish Sunday Schools.” Stay, We must point you to a more excellent way. “Impossible,” do you answer? Listen to the words of the Saviour:

“Father, I pray not for these (mine Apostles) alone, but for all who shall believe on me through their word, (every believer), that they may be one, *that the world* may believe that Thou didst send Me.”

In other words, “I pray that civilization, brotherhood, and unity may so appear, as to convince the beholder of the divine origin of my philosophy.” The great thing for Christians to accomplish, is to show to the world their brotherhood, by

exhibiting the body of Christ as an *unbroken* community, where none consents to call anything they possess their own, while another's wants require its expenditure.

But this brings us, in the last place, to notice the *system*, or constitution, given by divine authority, by which these believing ones are to be preserved, and their standing made to act for the ingathering of the world. Man having shewn himself in every age incapable of constituting such a society, it behoves us, with Berean assiduity, to regard every tittle of the divine plan, bearing in mind that when the prophet burst forth in that celestial song, "Unto us a Child is born, unto us a Son is given," he also added, "and the government shall be upon *His* shoulders"—not upon any modern sect-builders; but the Messiah, the Wonderful Counsellor, He alone must rule. When the Word made flesh appeared, He did not set up His kingdom; He told them it was at hand, and taught His disciples to pray for it. Unto Peter He gave the keys, and ascended to His Father's throne before the kingdom of heaven was opened. Previous to His departure he commissioned His apostles, saying—"As My Father sent Me so send I you—whoso heareth you heareth Me, and whoso heareth Me, heareth Him who sent Me;" or in other terms—"Go you and establish My kingdom, I am about to be crowned in the heavens, and will send you the Comforter which shall teach you all things; what you command, My church must obey, what you do, or sanction, shall be binding on My followers. The supernatural gifts which I will send you, shall remain until you have developed all the ordinances and practices of a perfectly civilized society." Here we have before us the great work marked out for

the apostles, viz., to establish and organize the “society of Jesus.”

Their operations commenced on the day of Pentecost, when three thousand Jews, believing on the Messiah, were pricked to the heart and cried, “What shall we do (to be saved)?” Peter gave the answer, “Repent and be baptized every one of you in the name of the Jesus Christ, for the remission of your sins;” they were that day added to the one hundred and twenty, then was formed the first Christian Church! The first perfectly civilized society the world had seen since Adam left his blest abode. Their love was in deed and in truth. Selling their possessions they parted to every one as they had need, none among them lacking. The apostles were with them, directing their movements, fixing their institutions, and the Gentile Churches became followers of those who were first in Christ in Judea; therefore they all continued “steadfastly in the apostles' doctrine, the fellowship, the breaking of bread, and the prayers.” Daily they were to exhort each other; on the first day of the week when they came together, they all might speak one by one, THAT ALL MIGHT LEARN, THAT ALL MIGHT BE COMFORTED.

The Fellowship, embraced contribution on the first day of *every* week for the needing saints, and the proclamation of the Gospel. No appeals to the world for help, one simple contribution, each one giving as the Lord had prospered him, and this more than sufficed to meet every need. The breaking of the loaf every first day of the week to remind them of Jesus, to call them to deep self-examination, to show them His broken body, in order to keep alive their faith and love; the *mutual* fervent prayers of the brethren are all divine

ordinances, fixed *for ever* in the Redeemer's kingdom. But they have been dispensed with, and what is the consequence? A barbarian world lies' before us, and at the present hour, while we estimate the world's inhabitants at 800, 000, 000, only about 70, 000, 000 are professed Protestants, and how few of these can claim the name of Christ.

Let us then return to the good old way, abandon every humanism, and with all our powers struggle for the restoration of original Christianity, the only efficient instrumentality for the thorough civilization of our now but partially civilized race.

Does an Infidel reply, "You appeal to Europe and call it *barbarous*, while the European kingdoms are, and long have been Christian, and therefore, fair as your scheme may appear on paper, it is proven useless and utterly inadequate to produce the effect you plead for." The answer shall be short, to use many words would be to waste them. Europe is not Christian. European churches are the churches of anti-Christ, and form the very apostacy foretold by the inspired writers of the New Testament. They have forsaken the fountains of living waters, and hewn out for themselves cisterns that can hold no water. Only here and there can we find an association such as that of which we have given the outlines, and these few are, in most cases, suffering more or less of persecution from the "great mother of harlots," the self-styled Christian churches of our quarter of the globe.

Let all who would become philanthropists indeed, determine to restore original Christianity, to walk in the good old paths, and consent only to call that system Christian which bears the stamp of Christ's own authority.



# The King Messiah.

**T**HE LORD (*Jehovah*) is King for ever and ever.”—Psalm x: 16. “Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven, and in the earth is Thine; Thine is the kingdom, O LORD, and Thou art exalted as head above all.—1. Chron. xxix: 11.

“The Kingdom is the Lord's; and He is the governor among the nations.”—Psalm xxii: 28.

“The LORD hath prepared His throne in the heavens; and His kingdom ruleth over all \* \* \* \* Bless the LORD, all His works, in all places of His dominions.”—Psalm ciii: 19-22.

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen!”—1 Tim. 1: 17.

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**J**EHOVAH, the *only* wise God, King over all, “ages without end,” will not give His glory to another. To the King Messiah is given all authority in heaven, and on earth. Angels, principalities, and powers are subjected to Him. He is King of Kings, and Lord of Lords, and consequently God.

Anciently, Jehovah established a Kingdom among the kingdoms of men, declaring Himself, in a special sense, its King. Hence a prophet of the chosen nation exclaims—“The LORD is our Judge, the LORD is our Lawgiver, the LORD is. our King. He will save us.”—Isaiah xxxiii: 22. But the chosen nation had turned from the LORD and demanded a King, like the Kings of the nations. The faithful Samuel's reproachful address indicates the result—

“And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, 'Nay, but a King shall reign over us,' when the LORD your God, was your King. Now, therefore, behold the King whom ye have chosen, and whom ye have desired. And behold the LORD hath set a King over *you*.”—1 Samuel xii: 12-13.

Thus granting their request, could in no way detract from the ever-abiding sovereignty of Jehovah; as “by Him Kings rule.” He setteth up one, and pulleth down another, according to the good pleasure of His will, so that the Kings of Israel, and all the Monarchs of the nations, might have been addressed in the words of Daniel to Nebuchadnezzar—“The God of heaven hath given thee a kingdom.” But the kings of Jehovah's chosen nation, together with the people, departed from His law and broke His covenant, thus overthrowing the divinely delegated sovereignty. As with Saul—the first in the line of kings, so with Zedekiah, the last—both filled their measure of iniquity, and the rod of Jehovah fell heavily upon them. Ezekiel, foretelling the overthrow of Zedekiah, by the sword of Jehovah, in the hand of the King of Babylon, clearly intimated the subsequent restoration of the people under a righteous King. Thus—

“And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity (or punishment), of the end, thus saith the Lord God: Remove the mitre, and take off the crown: this *shall be* no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it; this also shall be no more until he come whose right it is; and I will give it him.” —Ezekiel xxi: 25-27. R. V.

Zedekiah stood as the representative of the nation, about to suffer by the sword of the Lord, resulting in the captivity.

The High-priestly glory and the glory of the King were brought down to the dust. Hence both



*mitre* and *crown* are removed, involving complete abrogation of the prerogatives of the chosen nation. But restoration of *royal* and *priestly* dignity is clearly promised. The overturned condition continues only “till he come whose right it is,” and to him Jehovah will restore both mitre and crown—Priest and King in one person; a Priest for ever, whose kingdom shall know no end. Zechariah also looked forward to this abiding double restoration. The Word of the Lord came to him, saying:

“Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon and come thou the same day, and go into the house of Josiah, the son of Zephaniah. Then take silver and gold, and make crowns, and Set them upon the head of Joshua, the son of Josedech, the high priest.”—Zech. vi: 10-11.

In this we have a symbolic action; immediately followed by its interpretations, thus—

“And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is the BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord; . and he shall bear the glory, (or majesty) and shall sit and rule upon his throne; and he shall be a priest upon his throne, and the counsel of peace shall be between them both.”—Zech. vi: 12-13.

Here then the Branch, (better rendered *Sprout*) out of the root of David, crowned with majesty, sits as a Priest, and builds Jehovah's temple of living stones; himself both builder and foundation.

“In whom all the building, fitly-framed together groweth unto an holy temple in the Lord. In whom ye [Ephesian Christians] also are builded together, for an habitation of God through the Spirit.”—Ephesians ii: 21, 22.

The term *Messiah* occurs in the Old Testament, only in Daniel ix: 25-26, in the Revised Version not at all, *anointed* being substituted. In the New Testament, *Messiah* is found only in the fourth Gospel—

“He (Andrew) first findeth his own brother Simon, and saith unto him, we have found the Messiah, which is, being interpreted, the Christ”—John 1: 41. “The woman saith unto Him, I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am he”—John iv: 25

*Messiah* and *Christ* are here given as equivalent, the one from the Hebrew, and the other from the Greek, both expressive of the idea conveyed by the word *anointed*.

Turning to Daniel ix., we see that from the going forth of the commandment [rather *word* or *decree*], to rebuild Jerusalem [Jehovah's words echoed by the Persian Monarch], unto the Messiah, the Prince, *shall* be seven weeks and three score and two weeks." Also after that period, "shall Messiah be cut off, but not for himself." A full examination of this prophecy, and relative historical facts indicate that the end of the *seventy* weeks brings us to the justification of God (the everlasting righteousness), and the plenary remission of sins, the expiry of the sixty-nine weeks comes down to the appearance of Messiah, the Prince; who, midway in the seventieth week, is cut off, as a criminal, by a violent death, not for His own sins, but for the sins of the world. The full establishment of the New Covenant closes the last of the seventy weeks, filling the prophecy of Daniel as to "*an Anointed One, a Prince.*" That the *R. V.* substitutes *anointed* for *Messiah* amounts to nothing, as the Jewish mind would at once refer the phrase to their expected and promised deliverer as, distinctively, he must be a *Prince* and *an anointed one* (Messiah). It would be in their minds that in their dispensation only kings and priests were anointed. Saul was designated not merely an anointed, but "*the LORD'S anointed.*" (1 Sam. xii: 3, 5; xxvi: 9. ) David, also, is "*the LORD'S anointed.*" (2 Sam. xxii: 51; xxiii: 1; 2 Chron. vi: 42; Psalm xviii: 50. ) The anointing of Saul, David, and the kings accepted of God, did more than merely constitute them

ordinary kings: they were thus set apart as theocratic rulers; representatives of Jehovah; and nothing less could the Jews of Daniel's day expect, as to the foretold Anointed Prince.

### **King Messiah.**

“And she shall bring' forth a son, and thou shall call His name JESUS: for it is He that shall save His people from their sins.”—(*The Angel to Joseph, MATT. 1: 21.* )

“And He shall be great, and shall be called the Son of the Most High; and the Lord God shall give Him the throne of His father, David; and He shall reign over the house of Israel for ever, and of His Kingdom there shall be no end.”—(*Angel to Mary, Luke 1: 32-33* )

“And He said unto them—These are My words, which I spake unto you, while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses, and the prophets, and the Psalms concerning me.”—(Jesus to the Apostles, Luke xxiv: 44 )

“To Him bear all the Prophets witness”—*Peter, Acts x: 43.*

“The testimony of Jesus is the spirit of prophecy.”—Rev. xix: 10.

“O JESUS! King most wonderful!  
Thou conqueror renowned!  
Thou sweetness most ineffable!  
In whom all joys are found.

“O JESUS! Light of all below!  
Thou Fount of life and fire!  
Surpassing all the joys we know,  
All that we can desire.”

That Messiah, the King, is both SON OF MAN and SON OF GOD, is affirmed with all possible emphasis, by Himself and by His Apostles. Hence the confession of Peter—“Thou art THE Christ, THE Son of THE living God,” and the reply “Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven.” This confession was in answer to his own previous enquiry—“Whom do men say that I, the Son of Man, am?” and immediately, He claimed that Peter's confession of Him, as the Son of God, came not from man, but directly from the Heavenly Father. The Apostle to the Gentiles wrote—

“Paul, a servant of Jesus Christ, a called Apostle, separated unto the Gospel of God, which he promised afore by His prophets in the Holy Scriptures, concerning his Son, who was born of the seed of David, according to the flesh, who was declared the Son of God with power according to the spirit of holiness, by the resurrection from the dead.”—Rom. 1: 1-4.

Or, better, as translated by M. E. Lard,” concerning his Son, who as to His flesh was born of the seed of David, but as to His pure spirit, was determined by power to be the Son of God.”—Rom. 1: 1-4.

“THE SON OF THE MAN.” A self-chosen designation, was applied, by the Saviour to Himself, some eighty times, in each instance in the most emphatic form, as—

The foxes have holes, and the birds of the air have nests, but the Son of the Man hath not where to lay His head—Matt viii: 20.—“But that ye may know, that the Son of Man hath power to forgive sins, (He saith to the sick of the palsy), I say unto thee, Arise.”—Mark ii: 10. “Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man.” John 1: 51.

“Who is this Son of Man?” was asked by some who heard him speak of His approaching death. “We have heard,” they said, “out of the law—that Christ abideth for ever, and how sayest thou—The Son of Man must be lifted up? Who is this Son of Man?” Their enquiry clearly indicated expectation of a Christ, who would never see death, and, therefore, one more than mortal. Jesus, however, did not answer their question, but the information, that they, unbelieving, asked for, was subsequently given by John, in order to the faith of those who seek truth. After recording their enquiry he adds—

“But though He had done so many miracles before them, yet they believed not on Him; that the saying of Esaias the prophet might be fulfilled which He spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?”—John xii: 37-38.

This quotation directly points to Isaiah liii: containing, it may be presumed, the most definite, complete, and ample description of the Son of

Man (as the suffering Servant of Jehovah, ) contained within the covers of the Bible. There the Evangelical Prophet, speaking as in the Gospel age, tells of the unbelief of the people; of their rejection of the “Report” of Him for whom they were looking, describes Him as the *root* [or *sprout*] out of dry ground, the rejected of men, a man of sorrows, an acquaintance of grief, despised, bearing our griefs, carrying our sorrows, esteemed stricken of God, and afflicted, wounded for our transgressions, healing us by His stripes, brought as a lamb to the slaughter, His condemnation extorted, cut off by a violent death, making His grave with the wicked and with the rich, His soul having been made an offering for sin. *Yet*, [evidently and of necessity by resurrection to life power and glory] seeing His seed [His saved race] prolonging His days, the pleasure of Jehovah prospering in His hands, satisfied in seeing of the travail of His soul, justifying many by His knowledge, having His portion with the great, and dividing the spoil with the strong, because He poured out His soul unto death, was numbered with transgressors, bore the sins of the many, and made intercession for the transgressors. Thus is answered the question—“*Who is this Son of Man?*” He is Jesus the Christ, the Son of the living God, who died for our sins and rose again in order to our justification, who by this designation identifies Himself with MANKIND, as of our nature and race, verily and perfectly Man, (but not, therefore *merely* Man), the embodiment of humanity, its representative, the second Adam, the Lord from Heaven?

### **“The Christ, the Son of God.”**

Paul, (taking the more exact rendering of Moses E. Lard) wrote—

“Who, as to His flesh was born of the seed of David, but as to His pure spirit was determined by power to be the Son of God, by the resurrection of the dead: Jesus Christ our Lord.”—Rom. 1: 3-4.

To this the translator adds—

“To render with severe closeness, ‘Who came into being, as to His flesh, out of David’s seed.’ The verb *ginomai* denotes, not unoriginated being, as does *eimi*, but originated being. It denotes the act of becoming, or coming into existence, *Ginomai* is the word here used, hence the being or existence which it denotes is originated being. But this being, is predicated of Christ’s flesh only. It is not affirmed of Him in His totality, or as to both His natures. As to His flesh only had he an origin.”—*Commentary on Romans*

“*The Son of God*” is emphatic. In a lower sense, God has many sons. Here, however, we have not *a* son, but *the* Son—Son in a sense in which there is none other. Adam is called “Son of God;” there are sons of God by adoption; others to whom the word of God came, have been called sons of God. But if the Saviour, as shewn by the Apostle Paul, partook of the nature of His Father, as we partake of the nature of ours, then the phrase “Son of God” is applicable to Him, in a sense peculiar, and natural, involving Deity. It is to be remembered that the Saviour addressed Himself to those well qualified to understand Him, and that they (the Jews), understood that by the phrase, “the Son of God,” He claimed equality with Jehovah. Hence,

“They sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making himself equal with God.”—John v: 18.

But had their estimate of the import of this phrase, as applied to, and by Him, been wrong, how necessary and easy for Him to have corrected it. But not only did He not do so, but at once confirmed it, adding:

“The Son can do nothing of Himself but what He seeth the Father do, for what things soever He doeth these also doeth the Son likewise... for as the Father raiseth the dead, and quickeneth them; even so the Son quickeneth whom He will. For the

Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son even as they honour the Father.”

Man, however exalted, cannot claim any such degree of honour. How could the creature be equal in honour to the Creator? Impossible for the merely human to be honoured as the Deity!

Again (John x. ), the controversy is renewed. Here we learn that no man can pluck His sheep out of His Father's hand, who is greater than all. But he adds, “Neither shall any man pluck them out of My hand.... I and the Father are ONE.” Then the Jews would stone Him for blasphemy, saying—“Because that Thou, being a Man, maketh Thyself God.”

It is impossible, then, to doubt the meaning by them attached to the phrase “Son of God,” and certainly He did not repudiate that meaning. But when before Pilate how different! His words were wrongly applied, making His kingdom a rival to that of Caesar. When questioned He at once repudiated the idea of a kingdom in opposition to Caesar, declaring His Kingdom not of this world, and so satisfying Pilate that the charge of treason could not be entertained. When brought before the High-priest, note the difference. When interrogated on His claim to Deity; His life hanging upon the reply; everything tended to make it proper and needful, if misunderstood, to correct the error. But His answer was a direct endorsement, and His death the result of His avowal of Divinity.

Having, by brief appeal to the New Testament, found One who is both “The Son of Man” and “The Son of God”—human and Divine—and remembering that He had said that “All things must be fulfilled, which were written in the law of

Moses, in the prophets, and in the Psalms, concerning Me,” let us return to the Scriptures of the Old Institution to note a few of the “All things” concerning Him.

The Messianic idea was gradually unfolded. In the earliest time all was enwrapped in the “Seed of the Woman,” which should bruise the Serpent's head. These blessings are promised for all nations, to be realized in the seed of Abraham. Later, a future Prophet and Lawgiver, “like unto Moses,” comes into view. Then, in the days of the Monarchy, a King, whose throne is glorious, whose dominion is world-wide and everlasting, becomes the great expectation of the nation. Nathan, addressing David, by command of Jehovah, said—

“And thine house and thy kingdom shall be established for ever before thee [Me]: thy throne shall be established for ever.”—2 Sam. vii: 16.

The promise led David, when nearing his dying hour, to exclaim—

“The God of Israel said: The Rock of Israel spake to me: There shall be One that ruleth over men righteously, that ruleth in the fear of God. He shall be as the light of the morning, when the sun riseth, a morning without clouds: when the tender grass springeth out of the earth, through clear shining after rain.’ Verily my house is not so with God: Yet He hath made me an everlasting covenant, ordered in all things and sure: for it is all my salvation and all my desire, although He maketh it not to grow.”—2 Sam. xxiii: 3-5. R. V.

After David had fallen asleep, and Solomon had been gathered to his Fathers, when the Ezrahite sang of the covenant with David, at a time when the nation was severely chastised by their enemies, and seemingly likely to be overthrown. Taking up the promises of Jehovah, he speaks as from Him—

“I have made a covenant with my chosen, I have sworn unto David my servant; thy seed will I establish for ever, and build up thy throne to all generations... his seed also will I make to endure for ever, and his throne as the days of heaven,.



Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before men.”—Psalm lxxxix: 4, 29, 35, 36. R. V.

Thus did Ethan rejoice in the glorious future at a time when he was compelled to add—

“But thou hast cast off and rejected, thou hast been wroth with thine anointed. Thou hast made void the covenants. Thou hast profaned his crown by casting it to the ground, thou hast brought his strongholds to ruin,” adding, “How long, Lord? Wilt Thou hide Thyself for ever?”

Certainly these cited promises could not be fulfilled in any merely human occupant of David's throne, in the earthly Jerusalem. The Messianic Psalms so indicate, as reference to a few instances will show:

PSALM II. is a prophetic vision of Jehovah enthroned, and of Messiah called to Universal Dominion. The peoples, with their rulers and kings, rage and vainly contemplate His overthrow, setting themselves against “the LORD and His anointed.” Displeasure and wrath overtake them, and the word of Jehovah stands—

“Yet have I set My King upon My Holy hill of Zion.” The Messiah speaks—“I will declare the decree [*i. e.*, the eternal immutable decree of Jehovah] the LORD hath said unto Me, 'Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.’”

The Messianic application of this Psalm was common among the Jews, and sustained by quotations of inspired men. 1. In reference to the combined opposition of Jew and Gentile rulers to the cause of Christ. 2. In Paul's address at Antioch. 3. In the introductory section of the Epistle to the Hebrews.

Peter, on the first Pentecost after the death of the Saviour, addressed the assembled Jews, saying:

“Ye men of Israel hear these words; Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know; Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it.”—Acts ii: 22-25.

David is then quoted, as telling his hope and joy, because, as he puts it, Jehovah “will not leave my soul in hell [*hades*] nor suffer thine holy one to see corruption.” Following this Peter continues,

“Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ.”—Acts ii:

Peter, addressing the lame man at the gate called Beautiful, who had asked alms of him and John, said—

“Silver and gold have I none: but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk. ... Ye men of Israel, why marvel ye at this? or why look on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and Isaac, and of Jacob, the God of our fathers, hath glorified His son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead;.. and His name through faith in His name, hath made this man strong.”—Acts iii:

When brought before Annas the high priest, and Caiaphas, they were asked—By what power, or by what name they had cured the lame man?

“Peter filled with the Holy Ghost saith unto them, Ye rulers of the people, and elders of Israel... Be it known unto you all, and to all the people of Israel, that by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, by Him doth this man stand here before you whole. This is the stone, which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved.... What shall we do to these men? for that indeed, a notable miracle, hath been done by them is manifest to all them who dwell in Jerusalem: and we cannot deny it.... And they commanded them not to speak at all, nor teach in the name of Jesus.—Acts iv:

Paul and Barnabas, in their travels reached Antioch, and going into the synagogue on the Sabbath day, were asked to exhort the people. Paul accepted the invitation, and recalled the dealing of God with the people of Israel, their sojourn in the wilderness, His yielding to their request for a King by giving them Saul, after whose removal David became King—

Of this man's seed hath God according to His promise raised unto Israel, a Saviour Jesus.... And though they found no cause of death in Him, yet desired they Pilate that He should be slain, and when they had fulfilled all that was written of Him, they took Him down from the tree and laid Him in a sepulchre. But God raised Him from the dead: and He was seen many days of them, who came up with Him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise, which was made unto the fathers God hath fulfilled the same unto us, their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee. And as concerning that He raised Him up from the dead, no more to return to corruption, He said on this wise I will give you the sure mercies of David. Wherefore, He saith also, in another Psalm, Thou shalt not suffer thine Holy one to see corruption. For David, after he had served his own generation by the will of God, fell on sleep and was laid unto his fathers and saw corruption: But He whom God raised again, saw no corruption”—Acts xiii: 23-37.

Turning to the Epistle to the Hebrews, which is one specially addressed to Jews, dwelling upon the Priesthood of Christ, and drawing attention to the utterances of the Old Testament, we read, that God hath spoken in these days—

“By *His* Son whom He hath appointed heir of all things, by whom also He made the worlds: who being the brightness of *His* glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? ... But unto the Son He *saith*, Thy throne, O God is for ever and ever! a sceptre of righteousness is the sceptre of Thy kingdom.”—Hebrews 1: 2-8.

Thus, then, we have Jesus, the Son of God, raised from the dead, constituted both Lord (King) and Christ (*Messiah*, the *Anointed*), exalted to the right hand of the Father, a Prince and a Saviour; “that repentance and remission of sins should be preached to all nations, beginning at Jerusalem!”

The grand Messianic Psalm closes with an urgent appeal, both to kings, judges, and the people—“Be wise now therefore,.. be instructed, .. serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed *are* all they that put their trust in Him! ’





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# The King.

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FROM AN UNPUBLISHED WORK.

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**L**OOKING forward to. and placing himself as it were in the new and glorious, but then future age, when every trophy of war, and violence should become fuel for the fire, Isaiah, with his usual sublimity, exclaimed, “Unto us a child is born, unto us a son is given, and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment, and with justice from henceforth even for ever.” In relation to the same Royal Governor, the prophet says, “He shall not fail, nor be discouraged, till He has set judgment in the earth, and the isles shall wait for His law.” It is also written, “The Lord cometh with a strong hand, and His arm shall rule for Him,”—“Behold, His reward is with Him, and His whole work is before Him,”—“I have set my king upon my holy hill of Zion,”—“Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,”—“Sit thou on my right hand, until I make thy foes thy footstool,”

To identify this Lord of lords and mark the period of His enthronement, is our present design. His person has been unmistakably pointed to by the Ancient of Days, not only on one occasion, but on many. “Fear not, Mary, you have found favour with God; and behold you shall conceive, and bear a son, whom you shall name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord will give Him the throne of David His father, and He shall *reign* over the house of Israel for ever—His reign shall never end.” Upon Mary urging an objection, the heavenly messenger continued—“The Holy Spirit will descend upon you and the power of the Highest will overshadow you; therefore, the holy progeny shall be called the *Son of God*.” The Harbinger of the reign of heaven, having called attention to its *immediate* approach, introduced to the Jewish people their Messiah, and to humanity, the to-be-enthroned Son of God, and son of man. “Jesus, being baptized, no sooner arose out of the water, than the heavens opened to Him, and the Spirit of God appeared, descending like a dove, and lighting upon Him, while a voice from heaven proclaimed, ‘This is My Son the beloved, in whom I delight.’” Entering at this time upon the work of selecting and instructing a little band, who, after His glorification, were to be seated on the legislative thrones of His kingdom, to fix, and to announce, its laws and ordinances, He conversed with one of them thus:—“Whom say ye, that I, the Son of Man, am? Peter answering, replied, ‘Thou art *the Christ, the Son of the living God*.’” Jesus replying, said, “Flesh and blood hath not revealed this unto thee, but my Father who is in heaven.” Passing numerous confirmatory events, manifestations of divine

power, and cruel oppressions of self-loving rulers, we read that the assembly conducted Him to Pilate, “and accused Him, saying, We found this man perverting the nation, and forbidding to give tribute to Caesar, calling Himself Messiah the King.” Then Pilate asking Him said, “Art thou the king of the Jews?” when Jesus answered. “You say right.” When they came to the place called Calvary, there they nailed Him to a cross, and the malefactors also; one at His right hand, the other at His left. “And Jesus cried, Father forgive them, for they know not what they do. They parted His garments by lot. While the people stood gazing, even their rulers joined them in ridiculing Him, and saying, This man saved others; let Him save Himself, if He be the Messiah, the elect of God. The soldiers likewise mocked Him, coming with vinegar and saying, If you be the King of the Jews save yourself. There was also an inscription placed over His head, in Greek, Latin, and Hebrew.—*This is the King of the Jews!* But the first day of the week, they went by daybreak to the sepulchre, and found the stone rolled away, and the body of Jesus not there. While they were in perplexity on this account, behold two men stood by them in robes of dazzling brightness, and said, ‘Why do you seek the living among the dead? He is not here, but is risen. Remember how He spoke to you before He left Galilee, saying, the Son of Man must be delivered into the hands of sinners, and be crucified, and the third day rise again. After manifesting Himself subsequently to His resurrection, during forty days, not openly, but to His disciples, and having commanded them to remain in Jerusalem till He should endow them with power from on high. While they beheld, He

was lifted up, and a cloud received Him out of their sight.” “Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? The Lord of Hosts (the risen Jesus), He is the King of Glory!”

Having these and many other manifestations of the Messiah's person, and numerous intimations of His exalted rule, as the occupant of David's throne, we proceed in our search for equally clear information as to His glorification, or exaltation to

### **The Throne of the Kingdom.**

David, King of Israel, reigned over the seed of Abraham, according to the flesh, and established his throne in Jerusalem; and were it true that the fleshly Israel could now stand before God, as His exclusively accepted people, a throne in Jerusalem would certainly be that seat of authority, from which the rule over them continued to be exercised. The Israel of God, however, are no longer the children of the flesh—or, as Paul states it, “They, are not all Israel, who are of Israel—neither, because they are the seed of Abraham, are they all children.” And “they which are the children of the *flesh*, are not the children of God;” “For he is not a Jew, who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly, and circumcision is that of the heart—in the spirit, and not of the letter.” “For it is written that Abraham had two sons, the one by a bond maid, the other by a freewoman. But he who was of the bondwoman was born after the flesh, but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants, the one



from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem, which is above, is free, which is the mother of us all.” “Now, we brethren, as Isaac was, are the children of the promise. But, as then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scriptures? Cast out the bondwoman and her son; for the son of the bondwoman, shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bondwoman, but of the free.”—Gal. iv: 22-31. “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.*” The time has come, when men may worship God, not in Jerusalem only, but everywhere, in spirit and in truth; and such worshippers from pole to pole, are the children of God. “Translated out of the kingdom of darkness, into that of God's dear Son,” they, *His* subjects, *He* their King, the government is upon His shoulder, and all that *David* was to Israel of old, *Jesus* is to the Israel of *faith*—*He* bears rule over *His* “holy nation,” and in this particular, is the antitype of David and occupies His throne.

The Jews rejected the Messiah on this very ground—He was to reign over a spiritual seed: they would have a King to lead to conquest after conquest, and the establishment of a worldly empire, which should outrival that of Rome in

power and magnificence. The Apostle Peter, rilled with the newly bestowed Spirit poured out as the Redeemer's coronation gift, in His first sermon, proceeds to correct this error, and to announce the exaltation of Jesus to the throne of David.

“Men and brethren let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being' a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh. He would raise up Christ to sit on His throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raided up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ.”—Acts ii: 29-36.

Lord and King anointed—explicitly setting forth, by referring to the event as the fulfilment of the prediction, that the prophecy by David had then its full accomplishment, and that Messiah had, as His first exercise of regal authority from the throne of Israel, poured upon them the Holy Spirit. In accordance with which, Paul, in contrasting the law and the Gospel, wrote—“*Now you are not conic* to a trangible mountain, which burned with fire, and to darkness, and to tempest, and to the sound of a trumpet, and to the voice of words. The hearers thereof, entreating that a word more might not be addressed to them; for they could not bear this threat, 'Even if a beast touch the mountain, it shall be stoned! And so terrible was the appearance, that Moses said, I exceedingly fear and tremble?' *But you are come* to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads of messengers,

to the general assembly and congregation of the first-born, who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new institution, and the blood of sprinkling, which speaks better things than that of Abel. Take care that you refuse not Him who speaks, for if they did not escape who refused Him, who spake on earth, much more we shall not escape, who turn away from Him that speaks from heaven: whose voice then shook the earth, but now He has promised, saying, 'Yet once more I shake not the earth only, but also the heavens.' Now this speech, 'Yet once more,' signifies the removing of the things, as of things which were constituted, that the things not shaken may remain. Wherefore, we having received a kingdom not shaken, let us have gratitude by which we may serve God acceptably, with reverence and religious fear." The "once more" not being *future* when Paul penned those lines, but a quotation from Haggai, referring to the removal of the old dispensation—*future* when uttered by the prophet, but accomplished when cited by the Apostle, and with the former text, fully setting forth, that, as Christians, *we have come* to Mount Zion, to the heavenly Jerusalem, having a King upon David's throne to dispense richer blessings than ever flowed from his predecessor, and upon whose shoulder Isaiah predicted the government should be placed, and who is represented to us by John, as "*He that hath THE KEY OF DAVID—He that openeth and no man shutteth, and shutteth and no man openeth,*" a symbol implying government, or kingly authority, as exhibited by Isaiah in relation to the removal of Shebna, "and it shall come to pass in that day, that I will call my servant

Eliakim, the son of Hilkiyah. And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut, and shut and none shall open.” Thus when Christ claims to have the *key of the house of David*, He has the same ruling power in David's house, which the robe and key of Eliakim set forth. On this point, the inspired application of the second Psalm is also conclusive. The enemies of God are predicted in this Psalm, as setting themselves in opposition to the Lord's Anointed, and the persecution of the Apostles is claimed as the fulfilment of the prediction; and the apostolic application sets forth Jesus as the anointed of God, seated upon His holy hill of Zion, the throne of David. The apostolic record reads, “And being dismissed, they came to their own company, and related all that the chief priests and elders had said unto them. And they when they heard it, lifted up their voice with one accord to God, and said, 'Lord, Thou art the God who didst make heaven and earth, and the sea, and all that in them is: who, by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord and against His anointed. For of a truth, against Thy Holy Son Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, have combined to do what Thy hand, and Thy counsel had before marked out.” In complete accordance is the apostolic

view of the 110th Psalm:—"The LORD said to my Lord, sit Thou at My right hand, until I make Thy enemies Thy footstool." Here Messiah is to sit at the right hand of the Father until His enemies are made His footstool, which the Apostle Paul defines as His *reign*. To the Hebrews he wrote, "This Man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool." To the Corinthians he shows that the Redeemer *now* reigns, and will do so until his coming, when the dead shall be raised, and Messiah DELIVER UP the kingdom to the Father. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order—Christ the first-fruits, afterwards they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."

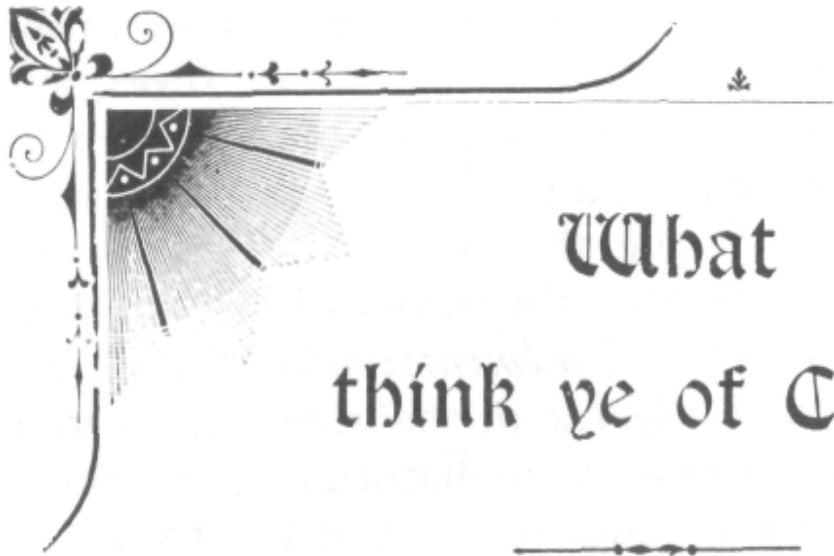
In answering the question, "When did Messiah begin to sway the sceptre of his kingdom?" we accept the language of a contemporary. "When the LORD called Him to His right hand, there to sit till He should make His enemies His footstool." In fact, what the Psalmist expresses by "sitting" at God's right hand, the Apostle reads as if it had been *reign* there (just translating the one term by the other, as its proper equivalent, ) and reigning not in another's right, but in His own—not on another's throne, but His own; for the enemies to be put down are represented as *His* enemies, and as such, are to be "put under His feet," or "made *His* footstool," which would be quite unnatural, if

the throne on which He was sitting, and the kingdom over which He was set, were not strictly *His own*. In the Psalm, the Father engages to do it for Him; while, from the Apostle's point of view, Christ is seen doing it for Himself from His proper throne. The sense, however, is the same; for the power by which the thing is done, and the seat of authority from which it is done, are at once the Father's and the Son's. They are God's in respect of their *source* and *character*, and they are the Mediator's in respect of *possession* and *administration*. The faithfulness of God to David is manifest. The perpetuity of His seed to reign over Israel was promised, and just before the fall of Jerusalem by the Chaldeans, the sins of Judah had filled their measure. Zedekiah was then on the throne of David, and the Lord said unto Him by Ezekiel, "Thou profane wicked Prince of Israel, whose day is come, iniquity shall have an end. Thus saith the Lord God, Remove the diadem and take off the crown; this (Zedekiah) shall not be the same (son of David promised). Exalt Him that is low (Jesus), and abase him that is high (dethrone Zedekiah): I will overturn, overturn, overturn it (the crown or throne of David), and it shall be no more, until he come whose right it is, and I will give it him."—Ezekiel xxi: 26-27. Accordingly Zedekiah was cast down, Jerusalem became as a ploughed field, and the people were carried into captivity. Jesus came to His own people, and they received Him not; but God graciously constituted the believers in Him the seed of Abraham, and He "whose right it is" having thus come, He was exalted to the throne of David—that is, to the seat of rule over David's newly constituted seed—a Prince and a Saviour, to bestow repentance and remission of sins.

That the seat of the Redeemer's elevation should be at *once* the throne of *God*, of *Jesus*, and of *David*, is in no wise objectionable, as seen by the above examination, and also by other portions of the Word. It is the throne of GOD in respect of *source* and *character*—the throne of MESSIAH as respects *possession* and *administration*, (differing in the *nature* and *objects* of the rule, which from thence He exercises)—a mediatorial exaltation to the headship of His redeemed,—and the throne of DAVID, as *the seat of rule over the Israel of God*, the one throne of the eternal state being also exhibited in Revelation xxii. as the throne of God and the Lamb.

Glory, honour, praise, and power, be unto the Lamb for ever!





What  
think ye of Christ?

**E**VANGELIST:—Well, gentlemen, seeing you are numerous, I can only hear you severally, and briefly reply to each.

MR. REASON:—As I have often said, there are *two* Christs—the one meek, kind, and good—the other with qualities the very reverse. As we know nothing of the true history of any Christ, or whether one ever existed, I take the New Testament to be a made up affair, and the contrariety in the character of Christ, as a sufficient reason for rejecting it, and for depriving Him of all value as a model man.

EVANGELIST:—You must remember, Sir, that Christ is reported to us as one “who needed not that any should testify of man, for He knew what was in man,” and that He could and did speak in strains of deep sympathy or stern reproof, as circumstances demanded. Not an instance can be found in which Christ condemned a virtuous action, repressed a work of goodness, prohibited a noble aspiration, or failed in a proper case, to manifest compassion. At all times He was the unyielding foe of lust and oppression. Christ was *ever* gentle to the humble, whether virtuous, or erring; and *ever*



indignant with the hypocrite. This, Sir, we take as a manifestation of the perfection of His character.

MR. NEOL:—Not to say anything upon the point to which you have replied, I must observe that the existence of Christ is not proved. I see in His character an embodiment of the good for which humanity pants, and I presume the gospel history to have been written in order to present in the most powerful manner, a model life. The deeds of goodness I accept—the miraculous and fabulous I refuse.

EVANGELIST:—The position just submitted would demand considerable notice, but for the fact that it has often been demolished. Mr. Neol must be acquainted with the refutation, and passed it without notice. In a word, the vast and early progress of Christianity is the refutation. There is abounding evidence, “that many professing to be witnesses of the Christian miracles, passed their lives in dangers and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of them, and from the same motives submitted to new rules of conduct. These miracles were *sensible*, public, numerous—none could be mistaken in regard to them. Those who affirm themselves witnesses were truly so, or they *intended* to deceive. The latter could not have been, as the obvious consequence of their affirmation was worldly loss in every respect, often not excepting even life. If *intentionally* deceivers, they could not have been sustained by any hope of future glory. Supported by a knowledge of the miracles of Jesus, including the resurrection, all was easy—otherwise impossible,”

REV. MR. FORST:—As pastor of a Free Christian Church, I do not profess to hold with the gentleman who has just spoken; I cannot accept the *Jewish fancies* of the Apostles. I have no sympathy with orthodox interpretations, because they “give to the church a *second God*—advance a *mere man*, chosen to be a divine messenger, to a participation in the nature, attributes, and worship of the only true God. I hold Christ to have been gifted with the Spirit without measure, and consequently take Him with full confidence as my teacher, repudiating the miraculous conception, and such like errors.

EVANGELIST:—This gentleman who presents himself as a supporter of Christianity, is not less its enemy than the former speakers. He professes to receive Christ as His teacher, and repudiates the only authorities through whom he can know anything of His teaching—he rejects the Apostles, and has not a word from Christ, which does not come from them—he claims to submit to Jesus, and though Jesus commissioned the Apostles, saying, “Whoso heareth you, heareth Me,” he rejects both Jesus and the Apostles, by designating their teachings, “*Jewish fancies*.” On a former occasion, our Rev. Friend cited the testimony of Matthew, as would the Secularists, saying—“As Matthew, or some one else said for him,” and finished his avowal of “Free Christianity,” which means Infidelity; by denying the miraculous conception, and affirming Christ a *mere man*: and this, while professing to take Him as a *perfect* teacher, knowing that He had said, “I came down from heaven,” and asked to be glorified with the glory He had with the Father before the world was! I protest against such profession of Christi-

anity—let such men go to their own company. In the mean time we say.—

MR. ORTHO:—Before you say more, let me speak. I admit I am out of order—but I cannot longer contain myself—I have not patience with such people, and I am bound in honesty to say, that I do not consider you, Mr. Evangelist, much better. I happen, Sir, to know you—have heard you preach—read your writings—seen the books you value—and in fact, Sir, denounce you as heterodox. You repudiate the Trinity, deny the eternal Sonship and Godhead of Jesus, object to the divinity of the Saviour, and cast aside, as the language of Ashdod, the good old phrases in which the things of God have been expressed by the orthodox in every age. I, Sir,—but I cannot say more, for my feelings overcome me.

EVANGELIST:—*Mr. Ortho* having brought himself to a stand, I may be permitted to finish my reply to Mr. Forst, and having new points raised by the remarks just concluded, I will endeavour to please both gentlemen by the New Testament answer to the question, “What think ye of Christ?” admitting that I do reject much of the venerated terminology of the schools, and that simply because the Apostles used more correct language. The great truth of the Christian, religion announced from the Excellent Glory, confessed by Peter, accepted by the Messiah, is, that “Jesus is the Christ, the Son of the Living God.” When, however, we are required to define or express this proposition in the language of Mr. Ortho, or to accept Mr. Forst's definition as sufficient, we decline, simply because the Apostles repudiate both. Jesus is *the* Son of God—not *a* son, as is the Christian by adoption—but “the only begotten

Son” of the Father, full of grace and truth. Not the son of Joseph, but born of the Virgin—the Son of the Living God.

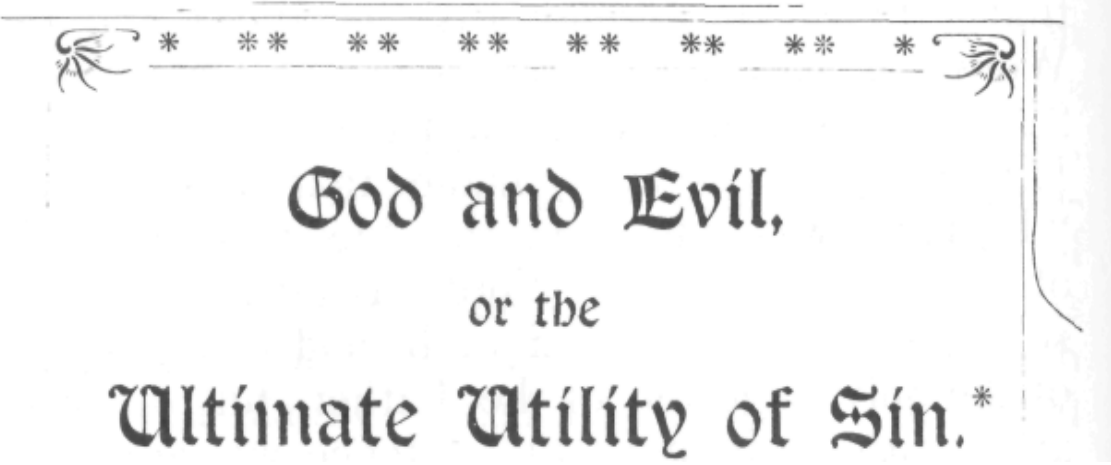
MR. SOCIN:—Let me congratulate you, Sir, on your manly rejection of the barbarous terminology of Mr. Ortho; also upon your rejection of Mr. Forst's theory, which rejects the miraculous conception, and in fact, dishonours Mary, inasmuch as Joseph plainly denied all knowledge in regard to her condition, and was minded to put her away. The truth, is, Sir, as you say—Jesus is the Son of the living God—not of Joseph, nor of any other person—not by adoption, but by miraculous conception. In thus speaking, you will not understand me as going to the extravagant length of asserting any previous connection between the Eternal God and His ever glorious Son, to whom He has given a name above every name.

EVANGELIST:—Mr. Socin closed in upon me too quickly, as I had not completed my notice of the two former gentlemen. I may, however, now add, that his attempt to glorify the Saviour is mere sound, and that in fact he makes Him less the Son of God than was our common father Adam; for if the birth of Jesus, irrespective of the agency of a human father, but from the womb of the Virgin, entitles Him to be called the Son of God, merely on account of the miracle, much more would the creation of Adam from the dust of the earth, by the same Almighty power, and without either father or mother, entitle Him to be called *the* Son of God preeminently. While, however, Luke writes” Cainan, son of Enos, son of Seth, son of Adam, *son of God*” Paul designates the *first* Adam, as “of the earth, earthy, and the *second* Adam, the Lord from heaven.” While, then, we speak not of an Eternal

Son, but of Jesus as *the* Son of God, we believe that “In the beginning was the Word, and the Word was with God. And the Word was God,” “All things were made by Him, and without Him was not anything made that was made.” “In Him was life, and the life was the light of men.” “And the Word was made flesh and sojourned among us, and we beheld His glory, as of the only begotten of the Father, full of grace and truth.”—John 1: 14. Hence we are commanded to let that mind be in us, “which was in Christ Jesus, who though He was in the form of God, did not affect to appear in divine majesty, but divested Himself, taking upon Himself the form of a servant, being made in the likeness of men, and being found in fashion as a man, humbled Himself, and became obedient to death, even the death of the cross.”

Gentlemen! I will only add, “Beware lest any man spoil you *through* philosophy and vain deceit, after the traditions of men—after the rudiments of the world, and not after Christ, for in Him dwelleth all the fulness of the godhead bodily, and (the church) is complete in Him, who is the head of all principality and power.”—Col. ii.





God and Evil,  
or the  
Ultimate Utility of Sin.\*

**W**HEREIN in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love, wherewith He loved us, even when we were dead in sins, hath quickened *us* together with Christ, (by grace ye are saved); and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus. That in the ages to come He might shew the exceeding riches of His grace, in His kindness toward us through Christ Jesus.”—Ephesians ii: 2-7.

“Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.”—2 Peter iii: 13.

\* This title was sometimes objected to as calculated to diminish the abhorrence with which *sin* should ever be regarded. On this account, emendation of the title was suggested. But as the title exactly expressed the lecturer's meaning, he preferred it to any other. Whatever might be the impression made on the mind by the title alone; or only accompanied by a brief and inaccurate report of the address, whoever reads the lecture as here fully set forth may have his sense of the unqualified malignity of sin increased, but cannot have it diminished; for Mr. King was at great pains to safeguard his statement, and to show that his teaching did not in any degree involve an apology for sin. The object of this note, is to warn the reader not to draw conclusions from the title, but to read the lecture carefully throughout, and in thus setting up an additional safeguard, we believe we are doing what would have had Mr. King's complete approval.

THE title of this lecture was not at all intended for sensation, but as announcing a topic the non-understanding of which lies at the root of most of the *honest* scepticism of the day. A friend, after preaching, was waited upon by one of his hearers, a conscientious sceptic, who asked him,—“Why, if God is infinitely good, wise, and powerful, did He not so create and place man as to avoid the long dark age of moral evil?” The answer given to the enquirer was, that the preacher would tell him something far better—that was, how he and all sinners might be saved from the consequences of sin. That was not a satisfactory answer; the question was a reasonable one, and the answer was clearly to be found in the Bible.

The question thus presented, led to the consideration of the subject more fully; and in endeavouring to answer it, I will state a few propositions as briefly as possible:—

1. Sin, or moral evil, exists over the known world.
2. Sin, is not a *lesser* good, but a malignant and deadly thing, which God and good men hate.
3. Sin was not always, and will not continue for ever.
4. Sin was not of God's creating, was never sanctioned by Him, but was a result of man's free agency—God did not create a sinner.
5. Sin was not an unprovided for result, therefore not unexpected, as the Bible shows that the scheme of redemption was planned from the foundation of the world.
6. God has suffered sin for a good purpose—though God has not sanctioned sin, He has suffered it, having foreseen it; consequently, He must have suffered it for a good purpose, for a bad purpose, or without any purpose at all.

The last is impossible, for, as even among men to act without a purpose, is considered a sign of mental weakness, the Infinite Intelligence could not act thus. He could not have acted from a bad purpose, as, in that case, He would have been a demon and not God, evil and not good. It therefore only remains, that His plan admitted of a period of moral evil for some good purpose. Thus we are enabled to hold the

### **Ultimate Utility of Sin.**

7. God's good purpose will ultimately be attained.
8. God's provision for the attainment of His gracious end, is indispensable.
9. The good to be brought out of sin, does not lessen its criminality and hateful character.
10. The Bible describes the good result to be secured through God permitting and overruling sin.
11. The suffering is light in comparison with the glory to be realized.
12. Why this good result was not introduced at once: (1) because man being a free-agent must be permitted to sin if he desired, and the good result must be attained without destroying his free-agency; (2) because man could not be rendered *secure* against sin, except by gaining such knowledge of sin and God as experience of sin, and of redemption alone could give him.

This is the outline of the argument; we may now more closely examine each proposition.

1. *Our first proposition (not to be disputed) is, that there is no country, no clime, where man is, but you find what is variously named wrong, sin, moral evil.*



We have been told that human nature has in itself *guarantees of morality*. But I presume we shall at once consent to the statement that sin, or moral evil, exists over the entire world. The guarantees, then, that exist in human nature are worthless.

How did evil enter the mind and degrade the character of *the first man*? If there were guarantees of morality in human nature and intelligence, how comes it that they failed—that vice and impurity ever deformed or ruined humanity? We have to deal with the plain fact, that evil is present in the world. “Human nature and intelligence” have been long enough in the world to test their capabilities, yet the world is groaning under its load of oppression, wickedness and ruin.

2. *Sin is not a lesser good, but a malignant and deadly thing, which God and good men hate.*

There are some who have said that moral evil is not bad in itself, that it is only a lesser good. Now this must at once be dismissed as utterly groundless. We wish you to bear in mind, that we declare sin to be, not a lesser good, but a NO good at all, a malignant and deadly thing, which God and good men hate. Thus then we are not about to tolerate, or apologize for sin, or to represent it as being in itself a good, but to place the stamp of deepest reprobation upon it.

3. *Sin was not always, and will not continue for ever.*

In the third place, we have to notice, that sin was not always. I am speaking of man, of our earth, our world, I need not go beyond that. I think I have the universal assent of my hearers, because it is admitted that man was not always here. The earth was not *fitted* to accommodate

him, it was in such a state, that man could not exist upon it. Therefore there was a beginning—a first sin, the *being* must have been in the world before the *sinner*. Man must have existed without sin, because he must have lived before he acted. It is certain that there was a period—whether of years, months, weeks or days—when sin was not; a period when man did not violate the laws of God. Sin was not always, and it will not always continue. I speak of sin as it is presented to us in the Bible; according to God's scheme, sin simply endures for a time, being permitted by God for a good purpose. God's wisdom will triumph over the bad purpose of transgressors, and the time will come, when sin will cease, and we shall have a glorified race without sin, sorrow, suffering, or death. Sin had its birth, it will also have its funeral.

4. *We next affirm, that sin, widespread as it is, was not of God's creating.*

God created man, and man became a sinner. God made man upright *able* to stand, but *free* to fall. He looked on all His work of creation, and saw that it was very good. Man could obey; or he could disobey, and take the consequences of his disobedience. God never *sanctioned* sin. He merely *suffered* it. There is a broad distinction between these two. Had God sanctioned sin, He would share the responsibility and the blame. But though He disapproved of sin, He suffered it; to have prevented it, He must have destroyed man's free-agency. Sin came; suffering and death resulted from man's free-agency.

Had God made a *machine* instead of a *man*; had He constituted man as we construct a watch or a steam-engine, then sin would have been prevented. Your locomotives and watches do not sin

against you. These perform their varied requirements according to their construction. Consequently you never praise your watch because it keeps good time; that is to say, you never speak of it, as if it had a will in the matter. There are some persons who say that man just did what he was compelled to do; that he is wholly a creature of circumstances; that he could not do other than he did. This amounts to a declaration that he is not amenable to praise or blame, even if he were a liar, a thief, or a murderer; but we do not find these persons acting upon the conclusion, which logically follows from that argument; they do praise and blame. We are reminded of one of Zeno's slaves. Zeno was a necessitarian, and his slaves knew that their master taught that all human actions were compulsory. A slave caught stealing some of his master's property, pleaded that he could not help it, he was predestined to steal the things. "You were," said Zeno, "but I was predestined to have you flogged for doing it." The philosophy of those people breaks down when they come to apply it. They do not attempt to carry out their principles, they teach that nobody is a free agent, no one is subject to praise and blame, thus destroying all distinction between vice and virtue. You cannot blame or punish a person for doing what he could not help doing. Hence were these principles carried out, all the checks to vice would be removed, lawlessness would reign supreme, and the foundations of all government and society would be taken away. Such a logical issue shows the falsity of the theory.

5. Sin, we have said, was not of God's creating; but a result of man's free agency; *yet it was not an unprovided-for result.*

Some who do not believe the Bible, may think this statement of the relation of God and evil not complete, if we did not admit that, though God did not create sin, He knew that sin would ensue, He created man, understanding the results which have been realized. We readily admit this. The perfection of God's knowledge implies that He must have foreseen sin. There is nothing in such foreknowledge of sin, that is inconsistent with disapproval and hatred of it.

The breaking out of sin in the world was not a failure in the working out of God's plan. The Bible speaks of Christ as a sacrifice for sin, as the Lamb of God that taketh away the sin of the world; and declares Him to have been slain *from the foundation of the world*; that is to say,—in the Divine intention, the sacrifice for sin was provided before man was created, though not so slain till the days of the Roman Caesars. We are then to understand by the statement—“the Lamb slain from the foundation of the world,” that such was the purpose and plan of God from the creation period. And that purposed fact stands out as the centre of the glorious scheme of Redemption. Therefore we say that sin was not created by God, has not been sanctioned by Him, yet was not an unprovided-for result.

6. *God has suffered sin for a good purpose.*

I may now advance to an important and very reasonable enquiry, pressed upon us by sceptical friends, in this way—they say, “God is represented by Christians, as infinitely good, and infinitely powerful. If that be true, He would have created man unable to sin, and thus have saved the world from these ages of sin, suffering, and death; for, if *thus* WISE, He would have been able to devise the

plan; if thus GOOD, He would have desired it; and if thus OMNIPOTENT, He would have been able to put into execution the plan His wisdom devised, and His goodness must approve. We then demand to know—Why God has suffered sin or moral evil to prevail?”

This question I answer directly under i 2; but we must first attend to some helpful truths, bearing only less fully on the enquiry.

*7. God's good purpose will be realized.*

We cannot think that God suffered sin without a reason, good or bad, nor for a bad purpose. If God suffered sin for a good purpose, depend upon it that purpose will be realized. God can afford to wait. It took a long time for the acorn to become an oak. It took a long time to bring this earth, into that condition in which it was when man first trod its surface. Those creative days were vast epochs, and the age of man on earth, was as nothing compared with them. Between the writing of the earliest book of the Old Testament, to the last of the New Testament, a vast period of time elapsed. It took a very long time to prepare that one Book, which was to work out the salvation of our race. God was not in a hurry, it was not needful that He should be; and although it might please Him, for a gracious and wise purpose, to allow a night of evil, long and dark, depend upon it, that purpose will be fully realized, and God will have the victory over evil.

*8. God's provision for the attainment of His purpose is indispensable.*

We say, then, that God has suffered sin, with a view to its ultimate Utility, and in this has manifested the greatness of His love by suffering that to exist, without which the gift of Christ would

not have been necessary. It was in view of His determination to suffer sin to exist, that the plan of Redemption was wrought out.

Wherever Christ's religion has been fully understood, and consistently reduced to practice, it has reformed and blessed humanity; despotism has been discrowned in its presence; hypocrisy and deceit have been unmasked and chastised. Be it remembered, too, that Christianity *found* evil in the world; its mission, therefore, has been *destructive* as well as *constructive*. *Human nature* did not *find* evil in the world; it were absurd to say that it did. Since its advent, human nature has brought into being the very evil which Secularists declare it has the power of removing! This is equal to saying to the suicide, thou hast slain thyself and must restore thyself to life, or be for ever dead; instead of saying that the restorative power must come from *without*, even from the supernatural—the divine.

Secularists are left to show that the *self-destroyed can be self-saved*; to prove that as human nature induced evil, so human nature has *within itself*, the power to heal every moral malady, and to rectify its position in relation to the entire universe of the good and glorious. We confess our inability to see how moral self-destruction and self-salvation are reconcilable, either with Scripture or with Philosophy. To our ear, there is sublime music in the divine proclamation,

“O Israel, thou hast destroyed thyself; but in ME is thy help.”—Hosea xiii: 2.

The words pierce the depths of our spiritual nature, and awaken the most grateful response. Moral help is purely objective, appealing, doubtless, to our

own sense of subjective insufficiency, and claiming *experience*, as its tester and judge.

9. *God's great and good design in permitting sin, does not lessen the criminality and hateful character of sin.*

At this point, we may be met with the objection, that if God suffered sin, because He could and would, bring some great and blessed results out of it, sin could not be the abominable thing, which it is said to be, and ought to be looked upon with some degree of toleration. I can at once anticipate a reply of this kind:—"Well Sir, if God has suffered sin on the ground of Ultimate Utility, then, as a matter of course, sin is not censurable, at least it may be looked upon with some degree of allowance, it is more respectable, than we were formerly induced to think." Let us take an illustration, showing the fallacy of this reasoning. Suppose a man living in an ill ventilated and badly-drained house, the result being a sickly wife, his dearly loved children dying around him year after year, and his own health greatly impaired and enfeebled. After a time, an enemy determines, on the ground of some fancied wrong, to destroy the premises by fire and does so. The owner and his wife escape; but some £800 worth of property is destroyed. Having gone into a new house, in first rate sanitary condition, they come in after years, to see that the loss of the former home and property, has led to the blessing of renewed health for themselves and their rising family, promising to bless their declining years; they freely express their sense of the good thus acquired. But later on the incendiary is discovered, tried, and found guilty. The judge asks why the sentence of the law should not be executed upon him. In reply, he objects

to punishment on the ground that he has not done a bad thing, but a good thing, for the owner of the destroyed property had been heard to thank God for the blessings which had followed. Would the judge say, "Go your way?" What would the law say by the mouth of the Judge? Surely in substance thus:—"The prisoner at the bar has violated the law of his country, and committed a base and revengeful act. Good has been brought out of evil; but no thanks to him! The good was not of his intention, the sentence must be carried out."

I say such a conclusion is perfectly correct. No one would for a moment think that the crime was in any sense to be tolerated, because, contrary to his design, and beyond his contemplation, good was brought out of the evil. The analogy between the two cases is complete.

If God brought good out of evil, no man could sin to serve Him. Whatever ultimate glory to God and good to man, the Divine Being may bring out of moral evil, those who violate the law of God, who are perpetrators of evil, cannot have it credited to their account. Their folly and wrong are not less malignant on that ground. God should have the glory of all the good His wisdom and goodness accomplished, but man stands just as guilty and as worthy of condemnation, as though God had never overruled evil for good at all.

10. *The Bible describes, literally and figuratively, the good ultimately to be realised.*

Now, as to the *ultimate* purpose of God in creation. We have read from the last chapter of Peter, that we expect a new heaven and a new earth in which righteousness shall dwell. That chapter informs us—



“That the day of the Lord will come \* \* \* in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up, \* \* \* the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

When you look at the last two chapters in Revelation, you find a picture (symbolical of course) of the eternal state of glory. And you read—

“Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

Here, then, we have God's great purpose stretching from the creation to the new heavens and new earth, not stained with footprints of sin—the purpose to bring about a condition of the highest blessing possible, which should endure for ever.

11. *The suffering is light in comparison with the glory—the good result—to which it is made to lead.*

I would like you here to look into Paul's state of mind when contemplating the tremendous afflictions he had passed through—stoned, and left for dead, in hunger and thirst, a life of suffering. What said he? When he weighed it up in comparison with the future which would result from his faithfulness to God, he concludes—“For our light affliction”—(what made it light, very light?)—“which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are

seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”—2 Cor. iv: 17, 18.

You are not prepared to do justice to this, unless you can do so on the basis of belief in the Bible. If there is the future of which we have been speaking, an eternity of glory and happiness of which you may be the recipient in that state—(Mark you! enhanced by the right using of the cares and trials of this world!), what are the threescore years of man in compare with that eternal future? If by suffering here, you have a future never, never ending, which cannot be intensified in its bliss and glory—if you can have this, man's little span of life will be looked back upon as dust in the balance.

12. *Why this great good was not realized apart from sin and suffering.*

The question comes from the sceptical objector—“Well, after all, that is a very pleasing picture; but if God designed in the end, to bring about all this unmixed good, tell us why He did not create man unable to sin, which would have prevented this intervening period of evil, and placed him at once in the possession of the blessedness designed for him?”

(1) Man's free-agency must not be destroyed. In answering this question, we say, first, that there is a line between God's works and man's, which it is very necessary to have marked out—a line not merely indicating difference of *degree*, but of *kind*. For instance, I have already referred to a locomotive engine—a noble invention. It runs from station to station. It answers admirably the purpose for which it was made. It goes fast or slow, just as required; but it does it exactly according

to the will of another, not according to its *own* will—it is not voluntary service.

Now, God is a great Creator in that line: for instance, look at the Solar system, the earth, and all the other planets, and the great sun—their centre. Just as the locomotive engine does, so do they. They work according to necessary laws. The sun never exercises a will, as to whether it shall shine. The heavenly bodies may be looked upon as the wheels of a watch, they move as some master mind determined they should—no voluntary service, no grateful action—doing nothing from love—nothing to call forth our gratitude. We are not grateful to the watch, to the steam-engine, to the sun, to the earth. If we are to express gratitude at all, it is to the maker of the watch: to the inventor of the engine; to the Creator of the universe, not to the objects made. We say, then, in this particular line, God is a great Creator! The steam-engine and the Solar system are alike in kind, but different in magnitude and degree.

When we speak of the Omnipotence of God, are we to be understood as meaning that God can do things which are absolutely contradictory?

Unquestionably not. God is a God of truth, and cannot lie. In physical things He cannot create two hills without a valley between. He cannot create a circle without a centre, circumference, diameter. He cannot move a table by argument or persuasion; it must cease to be wood or iron, before it can be moved by argument. This is not irreverent, but in harmony with the Bible. But the questioner still asks—“Why was not man made unable to sin?” Because, in that case, he would not have been man. If wood could be influenced by argument, it would have been of our

nature, and not wood. The power to sin, or to forbear to sin, is essential to the very idea of man.

Man is a free agent, and so long as God allowed him to exist, He must deal with him according to the nature that was given to him. In man we have a work of God's, which differed from His other works in nature, not only in *degree*, but also in *kind*.

If God, then, would manifest all His power and glory, and create moral happiness in His universe, it was needful to create beings who could render Him *voluntary* service.

I see in that poor woman, who inhabits a miserable garret, and who is devoted to God, and truth, and virtue; and who, perhaps, is there with her bitter suffering, because she would not allow herself to be carried into the darkness of sin; who, in the midst of her privations can say with the Apostle—"I love Him, because He first loved me"—I see in this woman's loving gratitude to God, a service of a higher kind than I see in the works of God in creation. She gives voluntary service, and we see in her what cannot be seen in the Solar system, or in all the creations of God in the universe. She is a free agent, a reasonable being, who might expect by-and-bye to be praised or blamed, rewarded or punished, according to her submission to the will of her Creator, according to her good or ill doing.

It was, then, necessary that man should be created able to understand, to obey, or to disobey, the law of God. If man had been like a steam-engine, and put into a state of glory without any power of will, he could not have enjoyed what otherwise he would have enjoyed. Take a beggar from the street, bring him into a palace, and sur-

round him with luxuries. No doubt he would enjoy the change. But let him distinctly know that he must stay there, and the palace would become to him a prison. Unquestionably his happiness would be destroyed, or considerably reduced.

We say, then, not only that *God's glory* required a *willing* submission, but that *man's happiness* also required it. Hence, man must be made free. If he desire to sin, he must be permitted to do so, his free-agency must not be destroyed. He must be allowed an experience of sin, and of God's love in rescuing him from its consequences, until the time comes, however long it be in coming, that though still able to sin, he no longer desires to do so.

Further, the full enjoyment and appreciation of the blessedness which God has provided, is dependent upon the knowledge of sin, pain, and death; dependent upon the knowledge of good and evil, upon knowing God.

For instance, find me a man who has never experienced physical pain. Will that man appreciate his freedom from pain as completely as those who know what acute suffering is, when delivered therefrom? Unquestionably not. I stood by the bedside of a poor man, dying; a family unprovided for. He was not at all a selfish man. He described the agony he endured, night and day. He said—"If I had just £500 in the world (being to such a man a fortune), I would freely give it for a single hour of quiet ease."

The future, in its absence of pain, then, will be to us not a mere enjoyment of life, but enjoyment *intensified* by the knowledge of what has been passed through.

(2) I remark also that the completeness of the bliss, especially the certainty that, though free, we shall not end it by sinning, depends upon our knowing God, and knowing Good and Evil, through the history and experience of sin and redemption.

God created our first parents, and placed them in a garden of delight. Everything they could enjoy was there; but they had not the knowledge of good and evil. You may ask—how it was that they violated the divine law? It was because they knew not God. Not know God! Why you Christian people do not know God so well as Adam did; you have never seen Him. Did he not talk to Adam in the garden? Did not Adam hear His voice? Yes. But Adam knew not God. I met a man in the street here, I shook hands with him, but I do not know him. I saw an outward form, but I know not the man. To know him, I must know his character. Would I take that man into my house and make him my intimate friend? There may be very strong objections to his character. *I do not know him.*

Suppose I take a perishing child out of the street, and that I am owner of a vast estate. I make this child my heir. He is very grateful and obedient. But some person gets hold of that child and says—“You think the person, who is bringing you up, is a very good man! Yes. Do you know that the estate is not really his? You do not happen to know that he is keeping you out of what you are truly entitled to; that he is pretending to do you good. If you had your right, you would be just what he is.”

The result would be that the love of the child for his benefactor is gone, his gratitude is annihi-

lated. He does not know me sufficiently to refuse belief in the tale. He will not regard me as he used, he will rebel against the laws of my establishment whenever he pleases.

This is the form the temptation took with the first human pair. I care not to what source you ascribe that temptation; as coming from a being who had previously fallen, or from man himself.

“We shall die if we eat.” “Die!” the answer is—“You shall not die. That is a lie on the part of God. Not only shall you not die, but the fruit is alone necessary to make you like God. Eat, then, and become as gods!! He is keeping you from sharing His own glory. He is not your friend, but your enemy. He is not blessing you with bounty, but robbing you.” The command is disregarded, and the first law of God is broken. Then, mark you—man came to know evil as well as good, consequent upon rebellion against God. Whom does man now find as his friend?

For him God gave forth a promise of mercy; for him God suffered in the person of His Son; for him was God robbed of His glory; and for him God took upon Himself the form of a servant that He might reconcile man to God; thus God becomes the friend of man. Thus is the loving heart always open to His creatures! And so, when finally delivered from suffering and death, the reconciled stand on the morning of the resurrection, having entered into the glories of the heavenly Jerusalem, where sin and misery can have no place; what, then, will be the security that the regenerated will maintain that position? Here it is—

“This is eternal life to know Thee, the only true God, and Jesus Christ whom Thou hast sent.”

What will bind them there?

### **The Knowledge of God.**

The first pair sinned in Eden because they knew not God. The old temptation would not avail when God was known, hence God will realize His purpose, and bring out of man's evil and sin an ultimate good, and by His overruling grace and power secure the Ultimate Utility of Sin, without lessening man's guilt.

To perpetuate this blessedness in the highest degree, it was necessary that God should suffer His Son to go forth, revealing mercy in the unspeakableness of His love, pointing man to holiness, to virtue, and to God.

Man, saved through Christ, would still and for ever be able to stand, yet free to fall. He would not fall in the great eternity, not because he could not sin, but because he would not. His service would be freely, willingly, lovingly, rendered. And so God would display divine love, conquer sin, destroy evil, and establish the new heavens and the new earth, in which "righteousness shall dwell for evermore."

Oh! God, Thou source of all; Thou Creator of all; we thank Thee that Thou didst create man, knowing the course that he would take, and that Thou didst *suffer* evil, that the issue might be the highest possible blessedness to the largest possible., number, ages without end!

Glory to God in the Highest!







The  
Beauty of the Lord.\*

“Let the beauty of the Lord our God be upon us.”—Psalm xc: 17.

THE “Beauty of the Lord” is a phrase comparatively unused in our Scriptures. Indeed, I only remember some two occurrences of it. In the verse quoted it most likely occurs in a restricted acceptation, which the context may suggest. Into that, however, we need not now enquire, let us endeavour rather to think of the beauty of Jehovah in its all-comprehensiveness.

We speak much of the *Grace of God*, and in so speaking do well, for we can indeed exclaim—

“Who is a pardoning God like Thee,  
And who hath grace so rich and free?”

We speak of the *Love of God*, and that also, is well, for

“God is Love—His mercy brightens  
All the path in which we roam.”

\* By way of change, after the mental effort called for by general views and principles, a few pieces are here inserted of a different kind. When addressing the church on a Lord's-day-morning, or at the week-night meeting, Mr. King often dwelt in an expository and meditative way on a portion of Scripture. On such occasions, there was a delicacy of touch and an expression of feeling and sentiment, which his more intellectual efforts did not permit.

The *Righteousness of God*, also, calls forth our loud acclaim. But it appears to me, that the *Grace*, the *Love*, the *Righteousness* of God, are but parts of His perfectness, and may all be included in the brief phrase—“The Beauty of the Lord”—the Loveliness of our God. The Beauty of Jehovah is perfect, and all real beauty, in beings and things, is derived from Him, and is but the seen, partial reflection of the unseen and absolute perfection.

How varied and wonderful are the beauties of Art! But every beautiful work existed first in thought. The artist, or the designer, saw it when, as yet, it was not. But how surpassing are the beauties of Nature! Not only those that are open to the unaided eye, but all that telescope, microscope, and other appliances reveal. These, too, all existed first in thought; in the mind and purpose of the Creator—including every beauty of form and colour, and all combinations thereof. All the beautiful in Nature, is but an outward manifestation of the Beauty of the Lord.

Then there is beauty in the region of morals, and that, too, appertains to the Beauty of our God. If we would have moral beauty, the Bible must be our standard of morals. Go where the Bible has not gone, and you find the moral code much lower than that of the Blessed Book. Go, even to people who profess to hold to the Bible, but who put other books on the same level, and you meet a lower moral standard. The Latter Day Saints add the Book of Mormon and other books, and a vile polygamy is the result. The so-called “New Church” people elevate to the level of Bible authority, certain of the works of Swedenborg, and concubinage ensues. But the Bible gives the

progressive revelation of morals, reaching the perfection of moral beauty, in the life and doctrine of the Lord Jesus Christ; wherein we behold, in that domain, the Beauty of the Jehovah—God manifest in the flesh. David says—

“One thing have I desired of the Lord, that will I seek after; that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple.”—Psalm xxvii: 4.

This verse and the one first quoted bring out the two leading ideas, which present themselves to my mind in contemplating this theme.

- (1) *Beholding* the beauty of the Lord;
- (2) Having that beauty *upon us*.

But many are ready to say—“Don't spend your Sunday in Church or Chapel, but hie away to meadow, park, or forest; feast upon the beauties of hill, dale, and stream; look through Nature up to Nature's God, and thus behold the beauty of the Lord.” Such a looking up to God, through His works, is indeed good, but only so in its proper time and place. Put it into the time that the Lord has set apart for another purpose, and it becomes evil. At right times use it, but even then, remember that thus you can behold only the minor beauties of the Lord. You may be thus refreshed to look still higher, from another elevation, and that is all.

The Shepherd-King of Israel had the beauties of nature spread around him in amplitude and variety. Even as now seen, one writes—“The meadows were, aglow with wheat and barley. Myriads of green figs, red pomegranates, and golden citrons. High up the slopes, vintages of purple-grapes. Beneath the mulberry-trees

and figs, shone daisies, poppies, lilies, tulips, anemones, endless in profusion, brilliant in dress.” The gorgeous display of nature's profusion of beauty surrounding him was such as in this country our eyes can never behold. But did he exclaim, “One thing I desire, that I may gaze upon the face of Nature for ever, and behold the beauty of the Lord?” Not he! He knew better! His soul rose to the higher beauties, and he knew where to seek them. His expressed desire was that he might dwell in the house of the Lord all the days of his life, that thus, by enquiring in His temple, he might see more and more of the Divine beauty. And what was there to be seen? The Ark, the Mercy-seat, the Glory manifested, the High Priest, the Priesthood, the Lampstand, the Table, the Golden Altar, the varied sacrifices and offerings. Things of material beauty were there in abundance. But David's longing would not be for continuous beholding of the externals, but, by contemplation, to penetrate to the inner realities, and to behold more and more of the beauty of the Lord, as unfolded in the types and shadows of redemption's wondrous plan. He understood, that by enquiring in the temple, or tabernacle, the beauty he longed more fully to behold, would be opened to his view, and he desired there to abide all the days of his life. But the temple is gone, the types are withdrawn, and what have we? We have the Church of Christ—a holy temple, a habitation of God, through the Spirit. We have antitypes where David had but types; the substance where he had but the shadows. If we will look aright, we may behold the beauty of the Lord, in a blaze of glory he could never look upon. Let then his longing, to abide

in the house of the Lord, be ours. Let us inquire continually in the temple of our God.

But to *behold* is not enough. The Psalmist said, “Let the Beauty of the Lord be *upon us.*” We have to wear it, to reflect it, that others may behold something of it, even without seeking, and be led to enter His temple for fuller insight. In the Christ the supreme glory is beheld, and Christians are persons who have *put on Christ.* “For ye are all the children of God by the faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.” (Gal. iii. ) And to those who have thus put Him on, there is ever a call to a fuller covering; hence to the church it is said—“Put ye on the Lord Jesus Christ”; also, “And we all with open face, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord.”

Here, then, we have the ordinances of Divine appointment, through which, in special manner, the Holy Spirit helps us to behold the beauty of the Lord, that that beauty may be upon us, more and more, as days increase and as we are assimilated to the likeness of the Saviour.

Be it ours, then, to abide in the house of the Lord, all the days of our lives, to behold the beauty of the Lord, and to enquire in His temple. Amen!



“The LORD taketh pleasure in His people: He will beautify the meek with salvation.”—Psalm cxlix: 4

**T**HE Psalm from which these words are taken is (in the Hebrew) without title and anonymous. Its brevity is favourable to a brief survey in order—i. To note its original application, and—2. To enquire as to the adaptability of the fourth verse to the Lord's people of our own day.

Evidently the Psalm is one of triumph, consequent upon, or in anticipation of, some great victory over the enemies of the LORD'S chosen people. It begins—

“Praise ye the LORD [JEHOVAH]. Sing unto the LORD a new song, and His praise in the congregation of saints.”

Here it may be well to ask, *Who are these saints?* Many answer—“The Saints are the Church of Christ, and the Psalm is Messianic.” Of this, however, there is no proof; nor does this “*Congregation of Saints*” point in any way, to the disciples of the Lord Jesus.

Certain churches (Rome and our State Church), which have used the sword of the Civil Power in persecuting the true Church, indicate a liking for the “*two-edged sword,*” in the hands of the Saints,

called for in this Psalm. It is also a favourite text with Christadelphians, who teach that the time will come before long, “when the sword put into their hands will be used with no more compunction than Samuel had in hewing political Agags to pieces.” The Messianic interpretation is gladly adopted, as supporting the use of the sword by the Church of Christ. But most certainly, the followers of Christ are not called to work of this kind; neither in this Psalm, nor in any other portion of the Book of God.

The question, *Who are the Saints of this Psalm?* is answered in the second verse—

“Let Israel rejoice in Him that *made* him: let the children of Zion be joyful in their King.”

The Israel of the Old Covenant were “*made*” or *constituted* the people of Jehovah, being sanctified, or set apart for Him, and consequently are here referred to as “*the Congregation of Saints.*” See also the closing verse of the previous Psalm—

“He also exalted the horn of His people, the praise of all His saints; even of the children of Israel, a people near unto Him.”

And in like manner in various places, as in 2 Chron. vi: 41.

“And now arise. O LORD God, into Thy resting place, Thou, and the ark of Thy strength. Let Thy priests, O LORD God, be clothed with salvation, and let Thy Saints rejoice in goodness.”

Psalm xii “Help LORD; for the *godly man ceaseth;*” (the same word in the Hebrew translated *saints*).

“Psalm xxxi: 23, “O love the LORD, all ye His saints,” and lastly Psalm lxxix. “O God, the heathen are come into Thine inheritance; Thy holy temple they have denied; they have laid Jerusalem on heaps. The dead bodies of Thy servants, have they given to be meat unto the fowls of the heaven, the flesh of Thy saints unto the beasts of the earth.”

In all these and similar instances, the Lord's saints are those of the Old Covenant; there being not even a distant allusion to the Church of Christ. The Old Testament saints were men of war, chosen on the ground of fleshly relationship to Abraham, and in the closing verse of our Psalm, called to execute vengeance upon the heathen and judgment upon the rebellious of the people. Such conquests as are foretold in the Psalm were realized after the restoration. According to Josephus the conquests under John Hyrcanus alone fill the outline. He extended the boundaries of the country as far as Syria, Phoenicia, and Arabia, demolished the temple on Mount Gerizim, conquered Samaria and compelled the Idumeans to receive the rite of circumcision.

Of these Saints of the Old Institution, the Psalmist, lower down in the Psalm, says—

“Let them praise His name in the dance [margin With the pipe]; let them sing praises unto Him, with the timbrel and harp. For the LORD taketh pleasure in His people; He will beautify the meek with salvation. Let the Saints be joyful in glory, let them sing aloud upon their beds, [couches, on which they recline in festal gatherings]. Let the high praises of God be in their mouth, and a two-edged sword in their hand: to execute vengeance upon the heathen and punishments upon the people.”

By the Captivity, the horn (power) of this sanctified people was depressed, or broken. The return to their land, and worship, was a re-exaltation of their horn, and hence the call to Praise the LORD.

In His chosen people, Jehovah took pleasure.

When meek and lowly, He beautified or glorified them with salvation—deliverance from their and His enemies. They were joyful on account of the glory, with which He beautified them.



This Jewish application of the Psalm, so far as we see, exhausts its meaning. We find in it neither Christ, nor His Church. Its saints were chosen in the flesh, and their weapons included the sword; vengeance and blood-shed were in their commission; but the saints under Christ, have other trusts and weapons. They wield the Sword of the Spirit, whose wounds are healing and life-giving. Praise ye the Lord!

Leaving the Psalm, as a whole for your subsequent meditation, we turn from its Jewish and legitimate application in order to an adaptation of the fourth verse to present circumstances; in which verse there is nothing said of Christ and His Church. But, then, in this instance, and in many Bible statements, as in thousands of every day utterances, the things *said*, would be equally true if applied to persons and conditions, not included.

Jehovah was then the God of the Jews. He is now, not less, the God and Father of all who put their trust in Jesus. The Old Covenant people were then the Lord's; but the people of the New Institution are not less so, being redeemed by the blood of His well-beloved Son. As the heavenly Father took pleasure in His ancient people; so now, He delights in His twice-born children, the Church of Christ. As then, His pleasure in the people was in proportion as they were meek, and obedient; so now His delight is intensified in the meek and lowly followers of Christ. As deliverance was gifted to them as a robe of beauty, so now He clothes the humble with salvation—with a deliverance higher and richer than the conquests of Israel over the nations around. It is, then (though not so taught in the Psalm), unquestionably and preciously true of the New Covenant

Saints, that “the LORD taketh pleasure in His people,” and “will beautify the meek with salvation.”

This conclusion brings into view—

1. A precious fact.
2. A joyful promise.
3. The character which entitles to the promise.
4. The Promiser.

I. THE PRECIOUS FACT OR TRUTH—“*The Lord taketh pleasure in His people.*” Good and wise parents take pleasure in their children, when those children partake of the spiritual as well as the physical nature of their parents. Parental pleasure is not merely inoperative gladness, but a force producing endless devotion to their children's interest. This pleasure, with all its outcome of blessedness, is itself a result of love. We take pleasure in those we love, if not repelled by unbecoming conduct. Human love is restricted in its means for imparting blessing. The Lord, who loves His people, knows no restriction. The love of the Infinite God is infinite. To the full extent of the receptivity of His people, His pleasure is to bless. Well, then may His people sing—

O God! Thy boundless love we praise;  
How bright on high its glories blaze!  
How sweetly bloom below!  
It streams from Thine eternal throne;  
Through heaven its joys for ever run  
And o'er the earth they flow.

Here however, a glance at the condition of vast masses of the unregenerate of the human family may aid our appreciation of what is to follow.

*Man*, fallen from God and purity, soon marred and stained his life—the first murderer slew his

own brother, only because that brother was righteous, and he was wicked—Cain is a picture of the *unbeautiful*, sin-stained and contaminated. Very soon, too, we read that—

“God saw that the wickedness of man was great in the earth, and that the whole imagination of the thoughts of his heart, was only evil continually,” and hence the destruction of the race, with the exception of one family. When men had again multiplied, the wickedness of the Cities of the plain, brought down the deluge of fire.

Then God's chosen and favoured people go from bad to worse, till swept from national existence. In due time our sin-polluted race is described by the inspired Apostle in terms indicating the deepest moral deformity. The Saviour describes the unregenerate thus—“Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies.”

The heart is also described in Holy-writ, as—*Proud, Deceitful, Gross, Foolish, Froward, Polluted. Covetous, Wicked and Stony.*

Now the beautifying of the Saints, is in order to eternal fellowship with the pure and spotless Son of God, and with the infinitely holy Father in heaven. Consequently the depraved heart must be changed, or that fellowship cannot be had; for what communion has light with darkness, contamination with purity, sin with holiness?

We may now bring under notice:

II. A JOYFUL PROMISE—“*He will beautify the meek with Salvation.*” The term translated *beautify* is also translated *glorify*. In Psalm xxix: the saints are called to “Worship the LORD in the beauty of holiness,” understood to refer to vestments, suited to holy service; the Priests and

Levites, for temple duties being attired in special garments. But our business is with the saints of this day, whom the Lord beautifies with salvation. The term *salvation* always carries the idea of *deliverance*.

In this assembly there are, most likely, two classes—i. Those in whom the process of salvation is going on, whom we are authorized to call saints. 2. Those who have no experience of the Spirit and truth of God, so that His beautifying process is not commenced. Now the present enquiry is important to both these classes, inasmuch as there are none here in whom the process is yet completed. Sinners are called, in mercy, to be beautified with salvation, and saints are called to a higher development than at present attained. Let us contemplate fallen sinful man in this process of beautification by salvation.

*Deliverance from sin*—from the love of sin, from its guilt and condemnation. To effect this “the Gospel is the power of God unto Salvation.” Sinners *saved* are begotten again by this gospel—by believing in the death of Christ for our sins, according to the Scriptures—so believing, that the alienated heart turns to the Lord in loving gratitude. Thus is the love of sin broken, and the beautifying and glorifying process commenced. What a difference! The heart turned to God and His Christ, and the things once loved, now hated, and« the things formerly hated, now loved. Yet the past accumulation of sin and transgression awaits removal. The Divine Word asks, “Why tarriest thou? Arise, and be immersed, and wash away thy sins.” The obedient response results in further beautification,—the damning stains of sin are covered by the blood of Christ. The transgressions

of the past are forgiven, and iniquity is not imputed. Now, indeed, admiring angels may rejoice as the process of transformation advances.

### **Deliverance from the Power of Sin.**

Pardon and Justification, do not land the subjects thereof where internal conflict is at an end. Look at the struggle depicted by the Apostle Paul—the flesh lusting against the Spirit. But, in all this, conquest is secured to all who fight the good fight of faith. Growth in the divine life, progressive holiness, the more complete putting off of the *Old* man, and the fuller putting on of the *New*, are secured results of a right dwelling in the Holy Temple of the Lord, of communion with the Holy Spirit, of prayerful study of the Word, and abiding feasting upon Christ, the true bread which came down from heaven. Thus, further and continuously, the Divine beautifying proceeds.

The Painter's art has given us, on speaking canvas, wonderful portraitures of the sublime and beautiful, in depicting the features of our Saviour as the “Light of the World,” and in other masterpieces of Art; so that we could linger, gazing and wishing to receive its impress. Still, as one has recently written,

“But better far, on wings *of faith* upborne,  
To seek the living self, and, finding, gaze  
In silent rapture, and intense amaze,  
Upon those mystic beauties which adorn  
The Father's glorious Son. And, gazing so,  
Our soul erewhile so earthworn, and so low,  
Shall, by the subtle alchemy of love,  
Be changed to such a sweet similitude,  
That, like the *Moon* by solar beams imbued,  
We body forth a glory from above.”

In order that we may thus reflect the glory of

the Lord, as in a mirror, being transformed into His image, from glory to glory, even as from the Lord the Spirit, there are numerous providential dispensations, including poverty and riches, health and sickness, the kindness of friends, and the animosity of enemies. Many and heavy are the afflictions, through which the Lord's people are at times led by His Fatherly hand. The "thorn in the flesh," though more than thrice they ask relief, still remains, but then there is sufficient grace. The thorn, however severely trying, is permitted only for good. The Refiner watches the process, that only dross may be consumed, while the true metal is refined.

"Why do I suffer thus: why this agony of pain, this weakness of body, this poverty, or other of a hundred *seeming* ills?" may sometimes be asked by God's suffering saints. The answer is—These afflictions, of short duration, shall work out for the suffering ones a far more exceeding and eternal weight of glory, if only they look *not* merely at the seen, but also and chiefly at the unseen, that the purifying may be carried on; the fire being needful to highest results, the enhancing of the moral and spiritual beauty of the sufferers.

*The Beautiful!* Who does not love the Beautiful? 'Tis said, "A thing of beauty is a joy for ever." But, alas, beauty is evanescent. The floral beauty so richly displayed on bridal and other occasions, quickly fades, and is for ever gone. The beauty of human form, lasts at longest, but a few years; the ample auburn locks, and the jet black, crowning the head of youth, soon pass away indicating the winter of our days. The splendid Monuments of Art begin to decline ere yet complete, and beauty whether personal, or in our

handicraft, seems born but to die. As the leaf fades, so with all merely external beauty Why, even, God's saints pass away to the realm of corruption, whither we are hastening, and shall shortly arrive. But God's beautifying is unlike all this. He makes BEAUTIFUL FOR EVER, with a beauty that cannot fade. The *grave* may enclose us, *worms* feed upon us, but neither can affect the beautified spirit, and the time hastens when the redeemed, beautified with Salvation, shall be delivered from the bondage of corruption into the glorious liberty of the children of God; when the body of our humiliation shall be no more, and our reserved spirits shall be clothed with a body of glory, like unto that of our Lord. This is the consummation of Salvation, and of the divine beautifying.

III. THE JOYFUL PROMISE is exclusively to the MEEK. But the meek are not as some suppose—puling non-resisters of evil. They are God's heroes, who, for the truth's sake, firmly withstand the fire of persecution. Imprisonment and death do not compel them to yield. If needful, they go rejoicing to the stake. The prospect of early and violent termination of life changes not their resolve. Their faith and hope shine in determined resistance of unjust rulers, at the risk of their lives they answer, “Whether it be right in the sight of God, to hearken unto you, more than unto God, judge ye,” and from the dungeon, expecting execution, as in the case of the apostle Paul, comes the jubilant note.

“I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day, and not to me only, but to all them also that love His appearing.”

In a word, the meek are those who know themselves as needing salvation, and as unable to save themselves, and who desire to submit to the Lord, to learn His will, and, by His help, comply therewith in all things. Those who are thus humble before God, will not be wanting in meekness in their transactions with men. The *meek*, HE will beautify with Salvation!

IV. THE PROMISER. The LORD will beautify the meek. But little need be added under this head; because Jehovah, as the divine beautifier, has been before us all through the discourse. Every step in man's salvation, is from Him, and each step leads into still higher glory.

But we must forbear, and merely add—Remember, Jehovah is infinite in power and goodness, willing to do for us all that is good, and able to do all He wills. There can be no failure on His part in the progressive beautifying of His sanctified ones. So long as they truly number with the *meek*, all is well for time and eternity.

In conclusion. Where, as to this promise to beautify with salvation, are we individually standing? In some present, it may not have commenced. But the New Heaven and Earth and the beautiful City of the Bride are for a people beautified in this life, by the divine process indicated in this discourse. Sad indeed, is the condition of those in whom it is not commenced! Others of this assembly are subjects of this process. It is for such meekly to co-act with God, that its consummation may be reached; when, having been beautified with a meek and quiet spirit, a heart contrite new and clean, a blotting out of the stains of sin, and a progressive assimilation to the beauty of the



Saviour; we shall be clothed with a body of glory like to His own.

Let us then press on to the mark for the prize of the high calling in Christ Jesus the Lord, and “Let the beauty of the Lord our God be upon us.”

Amen.





Words from the Cross.

LUKE xxiii: 13-56.

**W**E all know the deep concern most people manifest as to the last words of their dying friends. Perhaps in many instances too much attention is paid thereto, especially when, as is often the case, the after-condition of the departed is supposed to be evidenced by their latest utterances. The ground of our expectation as to the future of our loved ones, whom death has taken from us, should be, rather the life lived than the manner of the death. We may be entirely certain as to the possibility of one of the Lord's adopted children, after an approved life, in the dying hour, failing, through the operation of physical causes, to express that sense of rest, hope, and triumph, which we should desire in our own case, and not less in that of our brethren in Christ. In such instances our confidence as to the future blessedness, should be in no degree shaken. Then, on the other hand, there are many, self-deceived, who imagine their eternal salvation sure, who have not acceded to the claims of Christ, nor possessed the righteousness which is of God, nor lived as becometh saints; of whose future we can have no ground of hope, yet who, nevertheless, think and talk of passing from the bed of death to the realm« of glory; their confidence cannot be participated in by those well read in the Word of God.

What we should all seek for, is, to live aright, and to die, so far as our utterances are concerned, in perfect accord with our living. Pretenders can go along, seemingly, with much ease when in health, but when they come to stare death in the face, then the pretension is sorely shaken. The real man need fear no defect in his dying utterances, but the half-and-half man, the hypocritical man, has everything to fear from that severe test.

Still, we, no doubt, all greatly desire, for ourselves and for our loved ones, that the life of consistent devotion to the Lord should, at its close, be crowned with grateful testimony to the love of God, to trust in Christ, and joyful expectation of a resurrection to life eternal. May our departure be thus blessed!

The desire thus expressed, seems to lead us on to the contemplation of some who have gone before; as the first Christian Martyr, Stephen, concerning whose triumphant exit we read—

“When they heard these thing's, they were cut to the heart, and they gnashed on him with their teeth. But he, being; full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit and he kneeled down, and cried with a loud voice Lord, lay not this sin to their charge. And when he had said this, he fell asleep”—Acts vii: 54-60.

The Apostle Peter, too, by revelation, knew his approaching end, but without fear or dread; hence he wrote—

'Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; knowing that shortly I must put off *this*, my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour, that ye may be able after my decease to have these things in remembrance."—2 Peter 1: 13-15.

Then the beloved Paul, writing from his Roman prison, says—

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. iv: 6-8.

Thus the utterances of the Lord's people in approaching death, when physically in a position to realize their approaching blessedness, are big with import and really glorious.

But there is one greater than Stephen, Peter, or Paul, whose last words, or series of words, we may well contemplate!—those of Jesus, the Christ, our Saviour. It would have been sad for us, if the record of the life of Christ, in our Gospels, had been allowed to terminate with a statement of His crucifixion, minus the words from the cross.

The claims of the Lord Jesus were of extraordinary magnitude, as constantly put forth by Himself, during the whole course of His life on earth. He claimed to be the Son of the Living God, who had come down from heaven, not merely "a son," (using the term in some sense of accommodation), but truly, *The Son of the Living God!* for whom a body was prepared; because a sacrifice was needed to accomplish that for which the sacrifices of the Old Institution could never suffice. He claimed to have come to establish a Kingdom,

to be its King; to found a kingdom, the subjects of which should be Royal Priests. In a word, He put in His claim to be, in the fullest sense, the long foretold—the promised Messiah!

He came to His own, and His own received Him not. Here, on a page open before me, I behold Him, before Pilate, who, finding no fault in Him proposes to release Him. But the rulers of the Jews oppose this act of justice, and cry “not this man, but Barabbas.” They would rather have Barabbas, the robber, released than Jesus the Christ! “Away with Him, not fit to live; crucify Him, but unto us Barabbas give!

The scenes that followed, we could not picture without breaking down in tears. The going forth from the judgment seat; the solemn procession, Jesus bearing, as long as He could, the burden of His cross; the accompanying robbers; the stretching upon the cross; the nailing; the uplifting; the superscription over the cross, “THIS IS THE KING OF THE JEWS!” in *three* languages—in that of the Empire, in that of the Greeks, and in that of the Hebrew people; very offensive to them was that superscription, but it was verily true, for His was the throne of David.

Now we behold the victim—“On the Cross, On the Cross;”

“Behold His arms extended wide  
On the cross, on the cross,  
Behold His bleeding hands and side  
On the cross, on the cross.”

The trying hour has come. Lookers on might well have said: “If He be what He professed to be, we shall certainly, in this last trying scene, have unmistakable reiteration of His claim.” To fail

in that, would be to throw a doubt upon the evidence His whole life had afforded in support of His exalted claim.

But, does He speak? O! most certainly. And what says He? There are, at least, some seven definite utterances from the cross. Taking the testimony of Luke, we read:

“And there were also two others, malefactors, led with Him to be put to death, and when they were come to the place which is called Calvary (the skull), there they crucified Him, and the malefactors, one on the right hand, and the other on the left”—Luke xxiii: 32-33.

Now, just turn your faith backward and behold these three crosses; the Roman soldiery; the robbers and their antagonism; the Just One, uplifted there! Oh, what a scene! The Son of God uplifted, with limbs exposed and bare, or only covered with His blood! But hark! He speaks. Listen to His first words from the cross:—FATHER, *forgive them, for they know not what they do*. Why, they put Him to death, as they said, because he being man, made Himself equal to God, by claiming God to be His Father. But now, upon the cross, His first utterance is a distinct reiteration of that claim. The word “FATHER” indicates this, and the whole utterance affirms that His crucifiers were wrong. Truly He was the Son of David according to the flesh, but, as to His holy spiritual nature, the Son of God. That He affirmed during His life, and that His first words from the cross re-affirmed:—“Father, forgive them, for they know not what they do!” The Lord used this word (Father) on various occasions when instructing His disciples, but in so doing, never said, “*Our Father*.” Understand me at this point. He taught the disciples to pray—“*Our Father*”—i. e., *their*

Father. When we pray, we say, "Our Father," looking to God as the Father of us, and of all His children adopted in Christ. But the Saviour never included Himself with His disciples in that way. He says, "*My Father and your Father*"—*Mine*, in a sense in which He is not *yours*; *yours*, in a sense in which He is not *mine*. *My Father* in a sense in which He never can be *yours*—a sense which involves not merely sonship, but a participation in the nature of Deity, so that the Father, and the Son stand together as one God.

The first utterance then from the cross is a reiteration of His Deity and Sonship; and beside all this, the prayer He breathed was a very fitting cry for the first utterance of the uplifted Son of God:—"Father, forgive them; they know not what they do." The love Jesus manifested in this life, did not fail Him in the hour and article of death. That first interceding cry seems, as it were, to prefigure His great work of intercession as our High Priest above.

Passing on to His next word, found in the same chapter of Luke's testimony, we see that both the robbers reviled Him, that then one of them, under the higher and better influence, which even on the cross, Jesus exerted, came to a right condition of mind, to acceptable repentance, expressing disapproval of the reviling, which his fellow sufferer still continued, and then, looking to Jesus, said:—"Lord, remember me, when Thou comest into Thy kingdom." He thus recognizes the Saviour's claim to Kingship, and we see here in connection with the uplifting, the beginning of repentance, and coming for salvation to the crucified Saviour. How does the Saviour receive this suppliant? "Jesus said unto him, 'Verily, I say unto thee, to-day

shalt thou be with Me in paradise.” This is the first *promise* from the cross; the second utterance, the first promise. Yes, here again we have Him reiterating His claim. All authority in heaven and on earth had been given to Him, and therefore He had power to determine and announce the fate as to future life, of that dying robber; this He graciously did, in the words—

“Verily I say unto thee, To-day shalt thou be with Me in paradise.”

Did He mean to take the robber's body to paradise? No. We know that his legs were broken on the cross, and that afterwards his body was taken down, and no doubt disposed of that very day in some ignominious manner. But there was that of the robber, which that very day was to be with the Lord Christ in Paradise. Some persons, to break the force of this testimony to the separate existence of the spirit, have altered the punctuation, and read—“Verily, I say unto thee to-day, \* thou shalt be with Me in paradise.” But no! Had that been the idea, it would have been expressed in different language altogether, or in these words differently combined. But what was, and what we have, is, “Verily I say unto thee, this day thou shalt be with Me in paradise.” It was a dispensation of mercy, giving an assurance to the dying malefactor of an immediate rest in Paradise.

Let us now turn from this second utterance on

\* The word *semeron* (to-day) is here obviously emphatic and Greek usage fixes the place of the emphatic word, at or near the beginning of the clause to which it belongs. Hence we learn that *semeron* belongs to the second clause.—“*To-day* thou shalt be with Me in paradise’—as in numerous instances, including—1. ‘*To-day* is this scripture fulfilled in your ear.’—Luke iv: 21.—2. ‘*To-day* I must abide at Thy house.’—Luke xix: 5.—3. ‘*To-day* have I begotten Thee.’—Acts xii: 38.—4. ‘*To-day* if ye will hear His voice.’—Hebrew iv: 9.”



the cross, to one contained in the record by John; which we take as the *third* of our Lord's sayings from the cross. In John xix: 25, we read—

“Now there stood by the cross of Jesus, His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour, that disciple took her unto his own home.”

The disciple here referred to, there can be no question, was the beloved John. We have here a lesson; a reminder of the brotherhood which the Saviour establishes between men. “Behold thy son.” No doubt there was an indicating look, He could not move a hand to point, but so far as He could, by expression, indicate to whom the term was applied, no doubt it was given. We, perhaps, may differ as to whether—“Behold *thy* son,” was said in directing the attention of Mary to John, or to Himself, *her* own son, suspended between earth and heaven upon the cross. Take it that the latter alternative would be its significance, though some think that He intended to direct the mother's attention to John, and interpret the saying as meaning—“Just look to him (*John*) for that aid and protection which you would expect from a son of your own.” Let it rather be taken as pointing to Himself. He would first direct the attention of Mary to Himself in the words—“Behold thy son;” as much as to say:—“I am going away, I can no longer perform a son's part toward you,” then turning His gaze to John, adding—“Behold *thy* mother.”

Well, you know that the Saviour had said:—

“There is no man that hath left home, or brethren, or sisters, or father, or mother, or wife, or children, or lands,

for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions.”

And so it has been—the widow has found her husband, or her children, in the kindly sympathy of those who are united with her in the Christ. John at once takes the afflicted and bereaved mother to his care, and thus we have from the cross a recognition, at once, of earthly relationship, and an anticipation of that brotherhood, which is found in the Church of the Lord Jesus Christ.

We come now to another of His sayings, to His most solemn word, found in the Record by Matthew (xxvii: 46. )

“And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

Therein is a depth of sorrow we cannot fathom. It is not desirable, in contemplating these sayings, to forget the physical cause of His death. He did not die by crucifixion. He would have lived on for hours, may be for days, if He had died from no other cause than the immediate physical results of the cross. The robbers, you remember were not dead, but to hasten death their legs were broken. But a bone of Him was not broken, because they found Him dead already. The immediate cause of His death was a broken heart. The walls of that sympathetic heart were rent by suffering, as evidenced by the fact that when the spear pierced His side, there came forth “blood and water.” Yes,, as indicated prophetically, in the Psalms, His sorrows broke His heart. And in approaching the period when His life would terminate in that way, He exclaims, “My God, my God, why hast thou forsaken me?”

We know how that question is to be answered. It was because God had laid upon Him the iniquity of us all, that by His stripes we might be healed; because He was delivered up in order to be a sacrifice, in the body prepared for Him, to be that sacrifice which the lost condition of our race required. There was a necessity for this sacrifice, and consequently, He is to be left to suffer with the realization of the withdrawal of the Divine presence. Intense suffering, as our sin-bearer broke His heart, drawing from Him the piercing cry—"My God, My God, why hast thou forsaken Me?"

From Matthew, we turn to the 19th chapter of the Record by John, 28th verse, and hear His voice again—

"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst."

It is not to be thought for a single moment, that this was merely a cry of human distress, intended to obtain relief from the administration of some thirst-allaying fluid. We may be satisfied that He would make no such appeal under the circumstances, and certainly not to the people then present.

But even then, on the cross, as all through life, His mind was fixed upon the complete fulfilment of the Divine prediction concerning Him; and as one of these read—"They gave Me gall for My meat, and in My thirst they gave Me vinegar to drink," that this also might be fulfilled He cried, "I thirst," and what He thus designed was done, for we read—

"Now there was a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth."

The next verse contains another of His solemn utterances:—

“When Jesus therefore had received the vinegar, He said, *It is finished*: and He bowed His head, and gave up the ghost.”

What was finished? Not all the Saviour's work, but all His work of sacrifice. He had said “I thirst,” that even the last tittle of the prophetic word might be accomplished, and now He declares the work of the cross complete. The sacrifice provided was now offered, and the way opened for the redemption of the lost and ruined family of Adam, through the blood of God's well-beloved Son.

Then we come to the last utterance, which we have in the xxiii. chapter of the Gospel by Luke:—

“When Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having *said* thus, He gave up the ghost.”

*Ghost* of course should be *spirit*. He rendered up His spirit into the keeping, of the Heavenly Father. The spirit was as much a verity as the body. The body went into the tomb, the spirit did not, and could not. “He said, Father, into Thy hands I commend My spirit, and having said thus, He yielded up the spirit.”

People talk about the “finished work of Christ.” Well Christ has a *finished* work; but the finished work of Christ is not the finish of our work. He has opened wide the way for all who will come unto the Father by Him, but there is the coming for us to attend to. He has died for us; He has not believed for us. He expired upon the cross as a sin-offering—

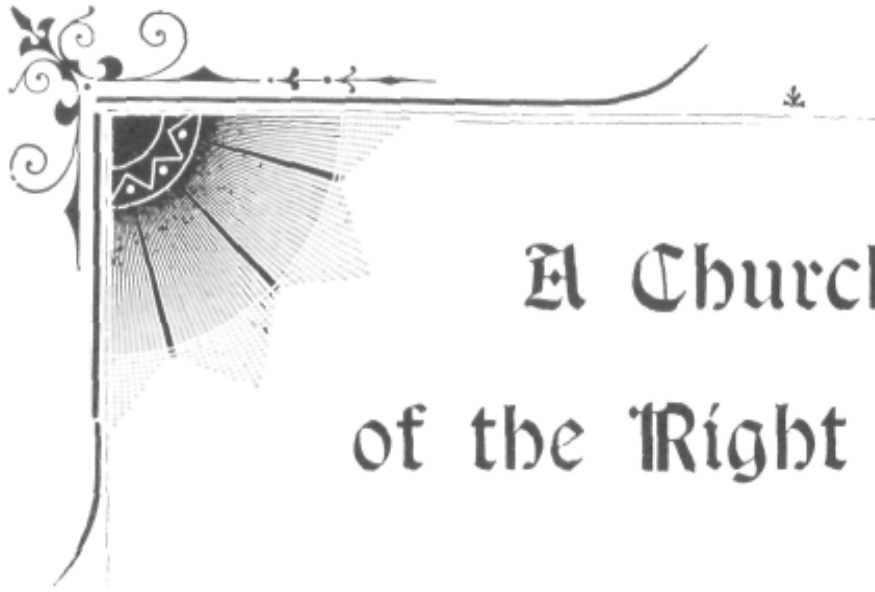
“Him, who knew no sin, God made to be sin on our behalf, that we might become the righteousness of God in Him.”

By a gracious reckoning, His death is for us, and all His merit for our benefit. But He has not believed, nor repented for us. We have to believe, to repent, to be buried by baptism into His death, in which act we rise into a newness of life. These He has not done for us; but He has done for us, what we could not do for ourselves, and thus become the basis of our justification, adoption, and sanctification. But we must accept this basis. “*God has given unto us eternal life, and this life is IN His Son.*”

Those who do not obey Christ, remain unsaved. Those to whom the Son of God has been proclaimed, and who reject Him, refuse or neglect the great salvation.

Those of us then, who have accepted His salvation, are looking forward to the complete redemption, when we shall see Him as He is. Let us then give attention to live as He would have us live, that we may die the death of the righteous, and be privileged to enter into the glory He has gone to prepare.





# A Church of the Right Kind.

**S**OME one—we know not who, and it matters not—has directed the types, to admonish us concerning the church.

In order to meet the necessities of the age, a church must be thoroughly evangelical. Its mission is not to make men philosophers, although it teaches the best philosophy; nor to make scientific explorations, although it is the best friend to science; nor to organize governments, and write constitutions, although its inculcations lead to the wisest political economy. But to baulk profligacy, to dethrone superstition, to emancipate from spiritual bondage, to break in twain the prison bolts, to soothe human pain, to turn the human race on to the high pathway to heaven—this is the church's mission, and failing in this, it fails in all. It may be a brazen candlestick, or a bronze candlestick, but not a *golden* candlestick. But mere outward proprieties will not make a useful church. There are scores of churches where there is no discord in music, and no breach of taste in the preaching, and where the congregation, like the Amalekites that Gideon saw, sleep in the valley like grasshoppers for multitude. Splendidly executed

anthem and solo roll over the cultured taste of gaily appalled auditory, and the preaching may be like the pathos of Summerfield, or the thunderclap of a George Whitfield, Upholstery may bedeck to utter gorgeousness, and chandeliers flash upon a fashionable congregation, in which you see not one poor man's threadbare coat, and yet that church may be a ghastly sepulchre, full of dead men's bones—an ecclesiastical icehouse. I arraign and implead formality and coldness, and death, as the worst of heterodoxy.

Again, religious enterprise must be a characteristic of every church that would do its duty in our day. Invention and discovery have quickened the world's pace. The age, no more afoot, is on wheels and wings. Quiet villages have been roused by the hum of machinery, the clang of foundries, and the shriek of steam whistles. We rise, after a short night's sleep, and find that the world has advanced mighty leagues, the pulse of the world beats stronger, the arm of industrious achievement strikes harder, the eye of human ingenuity sees further, the heart of Christian philanthropy throbs warmer. The earth shakes under the quick tread of scientific, moral, and religious enterprise. In such a time, a torpid, lethargic, timid church, is both a farce and a folly. If it march not when God commands it to strike, if, when the mountains round about are full of horses, and chariots of fire, it shrinks back from the conflict, God will mark it for ruin. One enterprising church! How many tracts it might scatter! How many hungry mouths it might fill! How many poor churches it might help! How many lights it might kindle! How many songs it might inspire! How many criminals it might reclaim! How many souls it might save!

Oh, my brethren, the field is white to the harvest! Then, with sickles, come on and lay to the work. In this age of the world, with so many advantages, and so many incentives to work, a dead church ought to be indicted as a nuisance. There is a great work to do! In God's name do it. "Why stand ye here all the day idle?"

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## The Old Church.

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**E**IGHTEEN hundred years ago, the *Old Church*—which is the Church of Christ, and the only Church approved of God—was planted in Jerusalem. Without the pomp and power of the State—without priests, altars, or vestments—by the Jew charged with blasphemy, and by the Greek counted atheistic; with its members few, poor, and despised, what could this Church accomplish? In the simple majesty of truth it went on from conquest unto conquest, and though opposed by prisons, tortures, and death, everywhere it won its way, till in the remote places it was said, "Those who have turned the world upside down, have come hither also."

But in our day, even in this, so-called Christian England, the Church and cause of Christ do not thus advance—do not even keep pace with the increase in population.\* How is this? The Faith

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\* This inefficiency and want of success is fully recognized by the Denominations generally. A volume of acknowledgments might be cited, of which the following are a sample;—



and Order of the *Old Church* have been departed from, and numerous churches of human origin, regulated by laws of their own, have taken the place of the One Body of Christ! Now, surely, it is not too much to say, knowing the vast triumphs of the Church, so long as it adhered to the Apostolic Faith and Order, that present want of success, demands enquiry and radical reform. Nor do we, after years of investigation, hesitate to say, that the only effectual and permanent remedy, is an unqualified return to the Old Ways and Right Statutes, marked out, once for all, by the Apostles of Christ.

We, therefore, submit for careful consideration:—

I. That the rise and progress of the Apostacies, Sectarianism, and Disunion, result from the abandonment of that one Perfect Faith and Order, given to the Primitive Church, by the Apostles of Jesus.

II. That the Union of Believers in one body, and

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“A Second Reformation is much needed”—*The late Dr. Leifchild.*

“Unquestionably, the great thing is for changes to come, because they must,—for the old to give place, because they are done with—are out-grown—dead or dying, and can not resist the rise and revelation of worthier successors. “..... My own hopes are stronger than my fears Not that I expect great things from any denomination, as such, or as a whole Most denominations seem almost to have done their work—to have lived their laborious manhood, and as bodies to be getting old”—“*Rev.*” *T. Binney*, (as Chairman of the Congregational Union)

“The Reformation of the 16th Century, notwithstanding its lasting benefits, was marked by defects which arrested its progress and entailed evils that are still felt. The errors of the Romish Church were exposed in the searching light of Scripture, and the power of the Papacy was broken; but in the ardour of their conflict with the Man of Sin, the Continental Reformers overlooked the simple principles of Church Polity contained in the New Testament.”—*J. Waddington, D. D.* (Prize Essay. )

“There is not one Apostolic Church in Great Britain. Each party has contributed to prevent its existence”—*Christian Spectator.* (Organ of Advanced Independents. )

“It will, we think, be generally acknowledged, that neither our

the full efficiency of the Church can not be realized without a complete return to that Faith and Order.

III. That strict adherence to the things taught, instituted, and commanded by the Apostles is fully sufficient to secure that complete return.

IV. That the writings of the Apostles and Evangelists, contained in the New Testament are clear, ample, and the only requisites to a right understanding of the things commanded and instituted by the Apostles.

To the Bible then, without any merely human law or creed, let us give ourselves up. That which cannot be proved from Scripture let us abandon—that which can be thus proved, let us retain, or, if departed from, restore. Let us seek the “Old Paths where the Good Way is,” knowing that there are the approbation of God, rest to our souls, and blessings for humanity at large. Let our aim be to go on to perfection, and under the Divine blessing, to make Christians—not Episcopalians, Independents, Presbyterians, Wesleyans, but Chris-

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Lord's Day Services, nor such church meeting's as are most common among us, attain the end we seek.—*The Freeman*. (Baptist Organ. ) “All churches are about to be equally dissolved, Methodism is fast breaking up. Independency is to be scattered. The Baptists will not be spared. This great disorganization of existing institutions is the disintegration of the component elements, in order to form a new and glorious combination—a church where there shall be no more division, where there shall be neither Churchmen, nor Dissenters, but Christ and Christians”—“*Rev.*” *John Gunning, D. D.* “Instead of going beyond we have not kept up with the ordinary increase in the number of the people. It is a fact, that the Church is smaller in relation to the world, than ever it was since Birmingham was a town. This is also true of Liverpool, Manchester, and London. *By the Church* is meant all denominations of Christians.”—“*Rev.*” *C. Vince.*”

“Must we be content with that poor substitute for Apostolical fellowship in the Gospel, 'let us agree to differ;' or an Evangelical alliance, which, transient and incomplete, betrays a sense of want without satisfying the craving?”—*Bishop of Adelaide.*

“The Poor are not found in great numbers in those places of worship, and I have often discussed with Ministers of the Established Church and members of Dissenting bodies as to the reason. It is,

tians. Reader, take upon you the name of Christ (if you have not yet done so. ) Be a Christian, in name and in life. Unite with those who congregate, not as a Church of human origin, bearing a name of man's devise, but as a Church of Christ, having no Scriptures but the Bible, no Plan of Salvation but that preached by the Apostles, no Order of Worship but that known to the first Churches, no Government but that instituted by Christ, and no Aristocracy but that of Christian Excellence. Such is the Church of God, and such is the Church for the People, and such, the Lord being our helper, we determine to be. That we may edify each other in our most holy faith and proclaim to sinners, the Only Name by which a sinner can be saved, we attend every Lord's Day to "the Apostle's Doctrine, the Fellowship, the Breaking of the Bread, and the Prayers," and proclaim the Gospel and way of Salvation, as of old, making no charge for seats, nor appeals to the world for Church funds. From those who are not yet with Christ and the Church, it is our duty

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I think, unfortunate that we cannot, in these days of luxury and civilization, resort to the simplicity of the early Christians"—*Kurt Russell*.

"The average increase for the year in the Baptist Churches is under two to each Church, and we do not suppose that our Churches are behind other Denominations. If, then, the children of our members, who are of proper age, were alone converted, they would give a greater increase."—"Hon. and Rev." *B. W. Noel*.

"Something must be done, or Popery, Infidelity, and general Atheism will yet awfully increase"—*Late "Rev." John Angell James*.

Nor do the most recently ascertained facts shew better results. The Church of England (so called) cannot retain, even as *formal worshippers*, a majority of the people. The Independents build fine chapels and increase in respectability, but decrease in converting power. The 1270 *Associated Baptist Churches* during the last year, have only increased at the rate of little more than one member to each church. *The Methodist New Connexion* having, in this country, over 23, 000 members and 1, 200 preachers, has during the same year decreased in membership, and the like is true of the Wesleyans of the old society, who, with over 347, 000 members are fewer now than a year ago.

to ask nothing, but freely to give, even as we have freely received from Him, who freely gave Himself for us.

Believers in Jesus! Ponder, we intreat you, this proposal to return to the ancient ways, and see whether it is not "*The Second Reformation,*" declared by the esteemed Leifchild, "much needed"—whether, it will not bring about "*The changes that must come,*" as foreseen by the thoughtful Binney—whether, it will not bring us to the "*Simple Principles of Church Polity*" "overlooked by the Continental Reformers," as acknowledged by the honoured Waddington—whether, it will not give another character to Lord's Day Meetings, which, according to the *Baptist Organ*, "Do not attain the end we seek"—whether, if fairly adopted, it would not enable the "Rev." C. Vince to give a better account of the Churches of our large towns, than *that they are smaller in relation to the world than at any former period*—whether, it would not introduce '*the new and glorious combination—where there shall be no more division,*' foretold by Dr. Gumming—whether, it would not give that "*Apostolical Fellowship in the Gospel,*" the craving for which, according to the Bishop of Adelaide, the present Evangelical Alliance cannot satisfy—whether, it would not bring us to "*the simplicity of early Christians*" which Earl Russell perceives is wanted in order to attract the millions—whether it would not produce better results in the families of Christians, than those intimated by the Hon. and Rev. B. Noel, and—whether it would not prove precisely that "*Something which* (according to the lamented John A. James) *must be done*" to prevent a "*general increase of popery infidelity, and atheism*"

Rest assured God's plans are the best. Failure must attend all substitutes. “Will-Worship,” (a self-chosen order of worship) is an offence. The Saviour's “In vain do ye worship” stands over against it. “To obey is better than sacrifice, and to hearken than the fat of rams.” Let us then cease from man and turn to God. “*Let THE BIBLE be substituted for all human creeds—FACTS for definitions—THINGS for words—FAITH for speculation—UNITY OF FAITH for unity of Opinion—THE POSITIVE COMMANDMENTS OF GOD for human legislation and tradition—PIETY for ceremony—MORALITY for partisan zeal—THE PRACTICE OF RELIGION for the profession of it*” then, in rich abundance, will the Love of God, the Grace of the Lord Jesus, and the Fellowship of the Holy Spirit, be with us.





The  
Confession and Initiation.

With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. “—Rom. x: 10.

**B**UT what is he called upon to confess, and in what way can he be translated into the Church? Must he declare himself an Unitarian, a Swedenborgian, or a Trinitarian? Nothing of the sort—as such he cannot be received. The required declaration is one of faith in Jesus, that He is the Christ, the Son of the Living God; and those only can make it who look to Him for pardon and everlasting life—who believe Him to have been exalted to bestow repentance and remission of sins, and to have received all authority in heaven and on earth.

But should not the Church embody, as a creed, some judicious explanation of this great truth, so that persons may not confess to the mere words, while they do not hold the ideas those words were given to convey? No—for the judicious explanation required is already given. The apostles fully explain this great cardinal truth of Christianity. True, but must we not express in definite terms the inferences which can be *justly* drawn from their explanation? This really means, are we not

called upon to explain the explanation given by the apostles? Certainly not. When one comes to Jesus seeking forgiveness and immortality, and confessing Him to be the Christ, the Son of the living God, he may be required to make that confession in the light of all that the apostles have written upon that glorious topic—he may be required not to deny any one of their declarations in regard to it—but he must *not* be called upon to subscribe to *human inferences* drawn from those statements, or, in other words, to our *opinions* concerning them. The creed of the Church of Christ has but one article, and is fully and clearly interpreted for us by the inspired expositors. Peter received it from the Father, and proclaimed it when the Redeemer inquired, “Whom say ye that I am?” and upon it He declared His church should be built. “Thou art *the* Christ, *the* Son of *the* living God.” After His resurrection the apostles gave the fullest importance to this truth.

“If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved,” (Rom. x: 9) was on all occasions announced—and *when* confessed, the door of the kingdom stood open without further question. This *symbol* of salvation, this *basis* of the Church, this creed of heaven, has an importance which no other truth can claim. Its proclamation was not entrusted to prophet, martyr, apostle, nor to the highest angel, but the MOST HIGH, *in propria persona*, revealed it. As

Jesus, “went up straightway out of the water: and lo the heavens were opened unto Him... and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased.”—Matt. iii.

This announced, the Almighty Father delivered nothing more. He afterwards spoke through His

Son and the apostles. It is the peculiar grandeur of the Christian creed, that God *Himself gave* it by the voice of divine majesty, and not as other truths were delivered—not once only, but again on the mount of transfiguration.

“A bright cloud overshadowed them; and behold a voice out of the cloud, which said: This is My beloved Son in whom I am well pleased, hear ye Him.”—MATT. xvii

When the sinner comes to Jesus, his faith finding utterance in this confession, love to God and the Saviour beaming in his eye, repentance struggling and hastening to produce the consequent reformation of life, in what way is the Church authorized to receive him—in what does the divinely-appointed initiation consist?

“With the mouth confession is made unto salvation.” Belief and confession of the creed-truth, being requisite, in order to church membership, infants and unbelievers are ineligible. As life is begotten before a birth into the world can take place, a *new* life, a *new* spirit, consequent upon a hearty reception of the glorious gospel, producing the declarations,

“I believe that Jesus Christ is the Son of God,” “Lord, what would'st Thou have me to do?”

is indispensable to reception into 'the Church of God. Persons thus prepared for introduction, the Church is authorized to receive. It has no choice as to the ceremonial of reception—it has not to settle whether it shall be by taking the Lord's Supper, by announcement to the members, or by other modes. The Supreme Lawgiver has ordained, that the name of Christ shall be given in a bath of water, from which the penitent believer (but no other) rises into the Kingdom, a citizen fully entitled



to all its privileges. With a view to this initiation, the Redeemer commissioned His disciples

“to preach the gospel to every creature”—adding, “He that believeth and is baptized shall be saved.”

Peter said to thousands of believers,

“Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins,”—Acts ii: 38.

Ananias commanded Saul to

“Arise and be baptized, and wash away thy sins, calling on the name of the Lord.”—Acts xxii.

and Paul wrote,

“So many of us as were baptized INTO Jesus Christ, were baptized INTO His death”—Rom. vi.

“Buried with Him in baptism, WHEREIN also ye are risen with Him.”—Col ii. “Christ loved the church, and gave Himself for it, that He might sanctify and cleanse it *with the washing of water* by the word. ’—Eph. v.

Many other portions of divine truth might be cited, in order to prove baptism to be the action designed for translating the believing penitent out of the kingdom of Satan, into that of God's dear Son; and no other way of entry has ever been opened.





# Church Membership.

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HAVING BEEN IMMERSSED, UPON WHAT CONDITIONS MAY I  
CONTINUE IN FELLOWSHIP WITH THE CHURCH OF GOD?

**I**N answering the inquiry often presented in words nearly as above, it may be observed that the laxity of churches renders it necessary to give prominence to the conditions upon which a continuation of membership depends. Attention to the laws and ordinances of God, would be a short and accurate answer; but as ordinances are only means to an end, and not the end itself, we require reminding that disciples have to show forth the praises of Him who has called them out of darkness into His marvelous light—who in times past were not a people, but are now the people of God; to whom the Apostle says:—

“Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross” (Phil, ii: 5-8.)

They are addressed, not as soldiers who have gained the victory, but as those who are called to

“*put on the whole armour of God*” that they may be able to withstand in the evil day, and having done all to stand—to have their loins girt about with truth—the breasts with righteousness—their feet shod with the preparation of the gospel of peace—to take the helmet

of salvation, the shield of faith, and the sword of the Spirit, praying without ceasing, and watching with all perseverance.

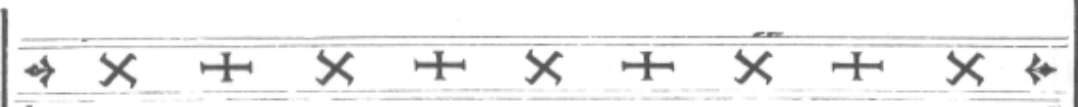
The *mind, spirit, or disposition* of Christ dwelling in each, is the condition of continued communion with the church: “For if any man have not the Spirit of Christ, he is none of His. And if Christ *be* in you, the body indeed *is* dead, with respect to sin; but the Spirit *is* life with respect to righteousness. For, if the Spirit of Him who raised up Jesus from the dead dwell in you, He who raised up Christ from the dead, will make even your mortal bodies alive, through His Spirit which dwells in you. Well, then, brethren, we are not debtors to the flesh, to live according to the flesh. Wherefore, if you live according to the flesh, you shall die; but if through the Spirit, you put to death the deeds of the body you shall live. Because, as many as are led by the Spirit of God, these are the sons of God.” (Rom. viii: 10-14. ) Continued association with the Church *certainly* depends upon *life*, not upon baptism, not upon an ordinary amount of morality, not upon the absence of *great* sins—drunkenness, lying, fornication, and others, all of which exclude until repented of, but upon *life*. They have great and precious promises, that by these they might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Some may say “*life*,—what is it? Who is to judge of its existence? Can man read the heart? Where is the standard? What definition have you?” When the spirit is alive “in respect to righteousness,” there are present three manifestations—not *one* of them can be absent; and where life is not, they cannot be present.

The Christian system, at its introduction, was rich in miraculous evidence, yet the time *was* to come, and *has* come, when these manifestations, peculiar to the first days of the Church, should pass away, and there should remain, “Faith, Hope, and Love”—these three; *and they are life*. The new life consists of *faith, hope, and love*. For some this will not be enough. Who is to judge of their existence? will still be the question. *Faith* is a conviction, *hope* a state of mind, and *love* a condition of the affections—all are *internal*, and who can judge? Each of these three has marked manifestations, and can no more exist without their development, than fire without heat, or God without love. Of FAITH, Paul, writing to the Romans, says, “I thank God that your faith is spoken of throughout all the world.” And to the Colossians, “We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love *which ye have to all the saints*, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth.” (Col. 1: 3-6. ) Coming still closer to individual manifestation, another of the Lord's apostles asks, “What *doth* it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful *to* the body; what *doth* it profit? Even so faith, if


it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." (James ii: 14-18).

HOPE is possessed of manifesting power not less forcible. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v: 1-5. ) Here hope stands as one of the causes of "glorying in tribulation"—producing patience and confidence—and to crown it, John writes, "Whoso hath this *hope* in him, purifies himself even as *he* (Jesus) is pure."

The manifestations of LOVE are everywhere known.—Consecration to the Lord, to His truth, and to His brethren; and where these are not, profession is proved false, and the professor as sounding brass and a tinkling cymbal. Where there is indifference to the advance of truth, disregard for the ordinances of the kingdom, neglect of assembling with the brethren, carelessness in relation to the salvation of sinners, *and these characteristic*, there is not life. Every branch in him that bringeth not forth fruit should be taken away, and idlers should be separated; healthy and strict discipline should be enforced against all *careless* and *ungodly* professors.



God's Thoughts  
and Man's After-thoughts  
Concerning the Church.



**T**HE newspapers have given an outline of a sermon by Dean Stanley, in Westminster Abbey, in aid of the Orphan Schools of the Clergy. He devoted his discourse to showing the status and duties of the clergy, and said that:—

“Christ did not institute the Christian Clergy; that it was not part of the original order of the Christian Church, but might be styled a 'divine after-thought;' that just as magistrates, judges, soldiers, etc, had grown out of civil and natural necessities, so the clergy had grown out of the spiritual necessities of the Church.”

The Dean went on to say, that.—

“the first officers appointed in the Christian Church were deacons and archdeacons, (where does the Dean find the latter?) and then elders (who were at first all called overseers), and these were in the Church during the first century; but that at the close of the first century, from among the elders arose chiefs, whom they distinctively regarded as overseers, and after them arose bishops, archbishops, and metropolitans, etc., etc.”

These, of course, had their origin in God's afterthoughts.

Whatever we speak of, or see around us, all had an existence in thought previously to actual existence—that is, in the mind of the mechanic, the

architect, etc., etc. So, also, had all we see in nature; the flowers in all their beauty and fragrance, the waving grain, these existed as thoughts of God, previously to the powerful word going forth to accomplish the work of creation. It is also true of all societies; benevolent, trade, moral and political. They all existed first in thought; some person, or persons, saw the desirability of organizing them; and the same principle applies equally to the Church of God. He saw the Church, in its constitution and mission, as He purposed and designed it to be in manifestation; and in order to bring the Church organization into existence, the Lord Himself selected men for the purpose; He made them the companions of His earthly life; He discoursed to them His mind and will; thus educating them, He prepared them by a baptism in the Holy Spirit, that would bring to their remembrance all He had taught them, and also put them fully and accurately into possession of *God's thoughts* concerning His Church; and they were providentially preserved in the world, through many dangers, and persecutions, and privations, until God's Church was perfectly organized according to His thought and intentions—in fact, “*until that which was perfect had come.*” Now, Dean Stanley, looking upon the Church thus planted by apostles, says—

“In that Church there was no clergy, but after a century or so, the institution of the clergy grew out of the Church's necessity, as a Divine after-thought.”

We submit that *God has no after-thoughts*. He who knows the end from the beginning, and speaks of those things that are not as though they were, did not need to plant His Church in the world in an imperfect state of organization, and thus place

it on trial, as an experiment, that He might patch it up with *after-thoughts*. Suppose we admit that bishops were a divine “after-thought;” we might ask are curates, rectors, canons, minor canons, deans, patriarchs, cardinals, and popes all included? They are all included in clerical orders, and if archbishops, bishops, curates, deans, canons, etc., are what they are because of a “Divine afterthought,” we must go on, until we stand side by side with an infallible Pope, and there see in him the consummation of Divine thought. We wish, now, to bring under consideration the Church of Christ as it is. It is an institution revealed to us in the scriptures of the New Testament. There is no Church revealed in the Old Testament. Some persons say there has been a Church ever since Abraham; and that the children of Jewish parents were inducted into it by circumcision, as the children of our day are inducted into Christ's Church by baptism. Now, we submit that children of Jews never were inducted into a Church by circumcision, because there never was a Church during that dispensation; there was a nation elected by God, and every child born of Jewish parents was born into the nation, and circumcision was a mark that demonstrated that he who bore it was of that nation, or people, and he who was not circumcised was to be cut off from among the people (not cast out of the Church).

The Church of Christ had no existence till after the earthly life, the death, burial, resurrection and ascension of the Saviour. The day of Pentecost was the birthday of the New Testament Church, when the out-pouring of the Holy Spirit came forth from the risen and glorified Lord *then, and not till then*, was the Church of Christ set



up on earth. You will remember that on one occasion the Saviour asked His disciples the question:—

“Whom do men say that I, the Son of Man, am?” “Some say Thou art John the Baptist: some Elias, others Jeremiah, or one of the Prophets.” “But whom say ye that I am?” “Thou art the Christ, the Son of the Living God,” was Peter's reply, to which Jesus responded, “Blessed art thou, Simon Bar-jona; flesh and blood hath not revealed this unto thee, but My Father who is in heaven.”—Matt xvi: 13-17

When God announced, “*I his is My beloved Son, in whom I am well pleased, hear ye Him,*” then was this great truth revealed to Peter, which he here confessed, and upon his confession, the Saviour again said,

“Thou art Peter, and on this rock *I will build My Church*, and the gates of hell shall not prevail against it.”—MATT. xvi: 18.

On this confession, this great truth, rests the Church of Christ—the Church of God's thought and design. The Saviour here speaks of His Church as future, and not as then in existence. “Upon this rock *I will build My Church.*” Where then, is a foundation placed? Is it put on the top of a house, or in the middle of the wall during the process of building? No, but on the solid rock. It could not, then, be laid in Abraham's days, for Jesus strictly commanded His disciples that they should not make known to anyone, the great truth which had been confessed by Peter, which truth was the foundation of the Church. Its public declaration was to be reserved till the Pentecost.

In this response of the Saviour to Peter, the Church is mentioned for the first time in the New Testament, and in the succeeding verse is the statement, “I will give to thee (Peter) the keys of

the Kingdom,” etc. Some tell us that the Kingdom of Heaven has not yet come, but is still in the future: here, however, is a Kingdom, the keys of which are given to Peter to use in opening it. Think now of John's message, and the message that was given to the twelve, and to the seventy. “The Kingdom of Heaven is at hand,” or very near. Then let us think of Paul's declaration regarding the Colossians, that they had been translated out of darkness *into* the Kingdom of God's dear Son. True, there is a dispensation of the Kingdom yet to come, the everlasting Kingdom of our Lord Jesus Christ; but it is not less true that there is a dispensation of the Kingdom now, into which the Colossians had been translated. The Saviour spoke to Nicodemus of a dispensation of the Kingdom, when He said, “Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God”—be begotten again by the word of truth, and baptized into the name of the Father, the Son, and the Holy Spirit. Here it is indicated that only those who are thus born enter into the Kingdom, and, therefore, it cannot refer to the future Kingdom of Glory, because Abraham, Isaac, Jacob, and many other Old Testament worthies, we are told, will sit down in the future dispensation, who could not hear the gospel, or be baptized into the Divine name. There is now a Kingdom, and the Saviour is the King, and those who come in living, loving faith in Him, and are baptized into His name, are in this Kingdom. It matters not in what Church they may be found, thus coming to Christ, they are in the Kingdom. Now God has been pleased to connect with this Kingdom an institution called the Church. This is a local institution; we hear of an “invisible church,” but we

never read anything about it in the New Testament; but we find the Church accessible for settling offences between brethren. We have now alluded to all the mentions of the Church by the Saviour. We hear of denominational churches, as Baptist, Methodist, Presbyterian, etc., but there are no denominational churches in the Scriptures. The Church made known in the New Testament is not an Invisible Church, not a Denominational Church, not a National Church.

The Church, then, is a local institution, and is composed of the citizens of Christ's Kingdom in the place, or locality, in which it is gathered together for Church purposes. It is independent, and not controlled by kings, governments, legislatures, synods, conferences, or sister churches, but is only under the control of Christ, and the legislature appointed by Him, viz., the apostles—not living apostles, but those sent forth by Jesus at the first, who have left on record all that Christians need for guidance in all things. If you find a Church subject to the State, and which cannot make or offer its own prayers, appoint its bishops and ministers, but which has its laws given to it by Christians, sectaries, infidels, Jews, etc., in Parliament, this cannot in any sense be called a Church of Christ. It may have in it Christians, and good, pious people, but it is not the Church—so also with regard to any other church controlled by Synods, Presbyteries, etc.; they cannot be the Church of Christ, made known to us in the New Testament. Christ may have children amongst them, but His word to them is, to return to His ways. The Church may be called the executive of the Kingdom, and (though as a Church it may be, and is, in the sense indicated, independent) executes the

laws and ordinances of Christ and His apostles, for all Christian churches the world over. For instance, when a church receives the confession of a sinner, and baptizes him into the name of the Lord Jesus, the church does that for the whole kingdom, as the decision of our judges, in our civil and criminal courts, stands throughout the kingdom of Queen Victoria. Only, then, such as confess faith in Jesus Christ, and repent, and are baptized, can enter into the Church as citizens in Christ's Kingdom. We hear of churches into which babes are introduced by sprinkling a few drops of water upon their faces; of others which receive into full membership (whatever that may mean) those who themselves allow are not saved persons—their membership resting on a term of six months' probation. There are doubtlessly good people amongst them, but these are not churches according to the law of God.

Returning to Dean Stanley—he says, “The Church of Christ of the first century was without clergy.” It was without a priest, except Christ Himself, the Great High Priest of the Christian profession. In a metaphorical sense, every member of the Church of Christ belongs to God's clergy—every man and every woman in the Church is included in the declaration, “Ye are a Royal Priesthood.” We do not find clergy in the English New Testament, but we find it in the Greek New Testament; but the term is not applied to any peculiar order in the Church, but to the whole Church—God's lot or heritage—so that a poor honest sister, who devoutly attends to the ordinances and acts of worship, in the Church of Christ, though she earn her bread at the side of the washing-tub, is God's clergywoman, as, like.

wise the poorest brother is God's clergyman. We are then supported by Dean Stanley, when we say,

“A church that has a limited clergy or priesthood, is not of Christ's appointment.”

It is an after-thought, but not a “Divine afterthought.” We have seen that the Church is a local institution, visible, and tangible. We have seen that it is independent, uncontrolled by kings, synods, parliaments, conferences, etc., while the Churches of after-thought are thus controlled by kings, etc., and are subversive of the well-being of the true Church. We have seen that the Church of God's thought was composed of members who were all clergy, but modern churches, churches of after-thought, have orders of men set apart as a clergy, who have been largely the cause of the infidelity of the Christian era.

We are not surprised at such an apostasy from the Church of God's thought and fashioning, because the apostles have clearly foretold such falling away. Thus the present state of the so-called churches of Christ is another infallible proof of the truth of the sacred scriptures.





— The —  
Church and the Apostles.

**T**HOUGH the Saviour came to found a Church, He did not, Himself, make known the laws by which He would have it governed. For that important work He selected and qualified a faithful band. The announcement of the ordinances and discipline of His intended association of converted Jews and Gentiles was committed to those whom He selected, and whom the Father gave Him for that work—His apostles.

The laws of earthly kingdoms are mutable, ever requiring revision, seldom perfect when framed, and soon outgrown. Hence legislation is oft repeated, and the short-sighted legislators of the last generation have their best performances remodelled by the men of the present, whose work, in like manner, will fail to meet the requirements of their children.

The works of God, like Himself, are perfect. The solar system requires no re-adjustment. Generation after generation, man rejoices in the same muscular, nervous, arterial, and respiratory systems, yet, after minute examination, with all the aids of science, not a shade of improvement can be desired.

In a kingdom which, though upon earth, is not of earth, and which has God for its Founder—in a remedial system designed to prepare man for immortality, to destroy the love and power of sin, and to infuse a new and Divine nature—in a system for which the previous ages and states of the earth have been preparatory, can it be supposed, that infinite wisdom, power, and goodness, would give deficient legislation, and leave to uninspired men the formation or alteration of ordinances and laws relating to such stupendous results, and that, too, after man had demonstrated his utter incapacity to frame a government for a single state, productive of holiness and happiness? Unquestionably not!

Legislation for the Church of God was perfected ere the apostles fell asleep in Jesus! He had prayed that they might not be taken out of the world, but preserved from its evil. The Churches they set in order were designed as models till the end of the age—not in the defects and sins of their members, but in the faith and polity established by the apostles. To this end they have left us imperishable documents, as the only standards of appeal. The voice from the excellent glory had proclaimed—“*This is My beloved Son; hear ye Him*” He had duly instructed His apostles, when, just before the traitor-led throng hurried Him away, He lifted up His voice to heaven and said:—

“As Thou hast sent Me into the world, even so have I also sent them into the world.”—John xvii: 18.

To them He said:—

“As My Father sent Me even so send I you; he that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. “—

Till the day of Pentecost, as He commanded,

the apostles remained waiting, praying, for the promised bestowal of power. But when thus endowed with the Spirit, they gave laws to the Israel of God. The three thousand sinners who yielded to Jesus and were born again, were organized, with others, as the Church in Jerusalem, the first planted of the Churches of Christ. Many Churches were subsequently planted, and were the one body, ordered and governed by the apostles. Thus their apostleship being not of men, neither by men, but by Jesus the Christ and God the Father, they could do nothing against the truth, but for the truth; speaking with the demonstration of the Spirit and in power, not in the words that man's wisdom teaches, but in words by the Holy Spirit, they were enabled to say,

“He that is of God heareth God's words.”—“God beareth them witness both with signs and wonders and divers miracles and gifts.”—Heb. ii: 4

Under the former dispensation the law was given in one short period. In the new and more glorious, the Divine government was developed as rendered requisite. The laws of God delivered on the last principle were, however, not less perfect and permanent. Perhaps the main, or only difference is, that while the Jew can find his law compacted in a few pages, the Christian is called upon to regard not only the commands of the apostles, but the approved examples of the Churches. Were all who call themselves by the name of Jesus prepared to do this, then would names, and sects, and parties fall, for the apostles taught the same things and established the same order in every Church. Paul, to the Corinthians, observes:

“And so I ordain in all the Churches.” (1 Cor. vii: 17. )



Of Timothy, he says, who shall bring you in remembrance of my ways, as I teach everywhere, in every Church. The Churches planted in Judea were model Churches. Hence to the Thessalonians the same Apostle writes,

“For ye, brethren, became imitators of the Churches of God, which in Judea are in Christ Jesus.”—1. Thess. ii: 14.

It may be said, that if the apostles legislated for the Church as events rendered necessary, why not arrange, re-arrange, and adapt its polity to the circumstances of each generation? The answer is, that their acts were never reversed, they did not arrange and re-arrange. When, for instance, they were called to decide as to circumcision, and things strangled, and blood, they did so once for all. What they made law then, is law now. They continued with the Church till the completion of its legislature, and thus provided for future requirements. They affirm, in relation to their acts, that it seemed good to the Holy Spirit and to them. Their conclusions were binding upon the Churches, and excommunication followed disobedience, unless avoided by repentance and reformation.

“Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.” (2 Thess. ii: 15. ) “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us.” (2 Thess. iii: 6. )

They have no successors. All subsequent claim's to inspiration are worthless. They have finished their work; yet, being dead, they continue to rule. As Moses was heard in the synagogue after his earthly career had terminated, they are now heard

in every uncorrupt congregation, as the only propounders of the Divine Law. In view of such continued authority, Peter says:

“This second epistle I now write unto you, in which I stir up your sincere mind to remembrance to be mindful of the words spoken before by the holy prophets, and of the COMMANDMENTS OF US THE APOSTLES of the Lord and Saviour,”—2. Peter iii: 1-2,—“that you maybe able, after my decease, to have these things always in remembrance.”—2. Peter 1: 15

Thus having perpetuated their laws and commands, recorded their sayings and doings, binding them upon the Church, their rule ends not till the Lord shall come.

Miraculous attestation to their truthfulness and accuracy was secured to the Church during the entire legislative period, that is, during their sojourn on earth. This was no longer required when the presentation of new truths ceased, and, consequently, looking forward to a time when it would terminate, when they should know, even as they were known, the apostles clearly announced the discontinuance of spiritual gifts.

“And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.... That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” (Eph. iv: 11, 12, 14. )

These miraculously-endowed brethren were, then, given until the Church should obtain the unity or completeness of the faith; that “we should not be tossed to and fro, and carried about with every wind of doctrine,” and freak of will-worship. With this on his mind, Paul could freely say,—

“Charity never faileth; but whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge (communicated by the Spirit), it shall vanish away”—i. Cor. xiii: 8. cease to be thus given.

The importance of this position is perceived only by those who understand that, had it been duly regarded, the apostasy could not have taken place. Papal Rome never could have existed, the union of Church and State must have remained impossible, and sect and sectaries have continued unknown.

After trial, under every variety of circumstance, man has shown himself unable to frame a system suitable to his condition. He has erected empires before which the world has been prostrate; yet they have dissolved from want of just government. Babylon, Persia, Greece, and Rome have dissolved as nations are now dissolving, from the same cause—proving that man, in his best state, is unable to govern himself, leading us to feel the need of a Divine legislature, and warning us to flee for safety to Him,

“Of the increase of whose government and peace there shall be no end.”—Isaiah ix: 7.

Jesus, the Head of the New Dispensation, developed through His apostles the principles of the Divine government, and, having all authority in heaven and on earth given unto Him, the family of Adam are commanded to put themselves under His government. In every instance of deviation from the Jerusalem model, even by Churches, fully sincere in their desires to bless humanity, failure has been the result—that is to say, inferior results only have been produced; and a sectarian and powerless Church is the standing monument of folly surpassing that of the builders of Babel.

It is then our duty to hear the apostles—to regard their laws—to use their words—and thereby be enabled to say, “*He that is of God heareth us.*” It is ours to reject all ordinances, bonds of union, creeds, and attempts to legislate for the Church since the apostles fell asleep in Jesus, that it may be said of us,

“I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them who say they are apostles and are not, and hast found them liars.”—Rev. ii: 2.

### **The Church: Planting and Development.**

We have seen that during the Saviour's sojourn on earth the Church was only prospectively alluded to, and also that it was planted on the Pentecost following His resurrection. Then began the Church of Christ. We have also noted the calling and training of His apostles, their baptism in the Holy Spirit, and their entrance on the day of its planting upon the work of legislating for the Church. That the Church was not then, nor soon after, fully set in order. The apostles being kept in the world, and from its evils, till that legislation was complete—that is till *the perfect had come*. The Church was absolutely perfect before the death of the last of the apostles; not in the number and character of its members, but in organization, faith and polity. As the Gentile believers became followers of those who were first in Christ Jesus in Judea, so has it been the duty and privilege of believers, in every subsequent generation, to imitate, in like manner, the model Churches set in order by them, and to that end exhibited in the New Testament Scriptures. A “Thus saith the Lord,” in the form of apostolic command or

approved precedent, should be produced for all we uphold, or impose, as appertaining to the Church of God. “Denominations” talk of “development”; and truly the institution made known to us as the Church of Christ reached its perfection by a gradual unfolding. That unfolding, however, was of God and by inspired men. In this respect, when the Apostle John departed, he might have uttered as a last word “IT IS FINISHED.” From the Day of Pentecost to that day, was the period during which the development of the faith and polity of the Church was possible. After that, development becomes perversion and apostasy. During that period it was Divine progression; after that period it was the outworking of the “Mystery of Iniquity.” We have thus in view the development OF Christianity, and a development OUT of Christianity. These are frequently confounded, and, as a result, the apostasy takes the place of the Church, the people are thereby deceived, and Christianity rejected. These *two* developments present widely different results. Compare a few particulars:

#### **APOSTOLIC DEVELOPMENT.**

1. Church Members.—Only those who had *avowed* their faith in the Lord Jesus Christ, and their repentance toward God.
2. Immersion into the name of the Father, the Son, and the Holy Spirit.
3. The baptism of avowed believers *only*.
4. The Bread and the Cup, on the first of the week, as showing forth the Body and Blood of Jesus.
5. Every Christian a priest to God. No priestly orders.
6. Liberty in ministry to all male members able to edify.
7. Permanent Church Officers—Deacons and Elders; a plurality in every Church.
8. The Fellowship.—The free-will offerings of the Lord's people.

9. The Church a local institution, uncontrolled by Monarchs, Parliaments, Conferences, Synods; neither united with the State, nor portioned into denominations

### **POST-APOSTOLIC DEVELOPMENT.**

1. Church Members.—Babes and others who have never avowed faith in Christ.
2. “Ecclesiastical Baptism.”—Consisting in pouring or sprinkling water, as a substitute for the immersion commanded by the Saviour.
3. The Baptism or sprinkling of Babes.
4. The “Sacrament of the Altar”; wherein, by “Transubstantiation,” the real body of Christ is repeatedly sacrificed.
5. A limited and sacrificing Priesthood, derived from the Jews and the heathen
6. Restriction of ministry to priests and ordained ministers.
7. Ministers, Popes, Cardinals, Archbishops, Canons, Deans, and numerous others.
8. Compulsory Contributions to Church Funds, from Christians Jews and Infidels
9. State Churches; Denominational Churches; Churches enslaved to Parliaments, Conferences, and other bodies unknown to the apostles.

It is not to be understood that this contrast brings out all the points of departure. The list would have to be much enlarged for that purpose. The present suffices to show departures so wide as to indicate not merely variations in the Church of Christ, but changes that compel the recognition of churches essentially different from that of the apostolic age, and not entitled to rank as of the one body of the Lord. Let it also be kept in mind, that the allegation as to this development OUT of Apostolic Christianity, does not originate in the fancy of the writer. It would be an easy task to cite admissions from Calvin, Luther, Wesley, and numerous others of high repute, covering the whole ground; the Church of Rome and the early Christian

writers giving similar testimony. Modern writers of note, also, are not less outspoken. Take merely a sample:

“The Christian clergy was not part of the original institution of the Church, but might be regarded, so to speak, as a Divine after-thought.”—DR. STANLEY, *Dean of Westminster*.

“Of an Episcopalian bishop we can find no trace in Apostolic times. “... “Baptism in the primitive church was evidently administered by immersion of the body in water, a mode which added to the significance of the rite, and gave peculiar force to some of the allusions to it. “... “It remains indisputable that infant baptism is not mentioned in the New Testament. No instance of it is recorded there; no allusion is made to its effects; no directions are given for its administration. However reasonably we may be convinced that we find in the Christian Scriptures the fundamental idea from which infant baptism was afterwards developed, and by which it may now be justified, it ought to be distinctly acknowledged that it is not an apostolic ordinance.”— “Rev.’ G. A. JACOB, D. D, *Late Head Master of Christ's Hospital*.

It is of the nature of Divine institutions that, for the time for which they were given, they cannot be improved. Development therefrom means corruption, and departure is apostasy. The Church is a Divine institution, and when the great Head of the Church, who has all wisdom and all authority, requires change, He will authorize it. Till then our duty is to walk in His ways, and observe the appointments of His apostles!





Ministry  
in the  
Church of Christ.\*

### Introductory.

**S**ACERDOTALISM culminates in an Œcumenical Council and an Infallible Pope. When the Apostle John saw a vision of the apostacy, he wondered with great astonishment. And well he might! But extremes beget extremes. Scylla and Charybdis are an every day experience. Consequently Quakerism and its modification, Plymouth-brethrenism, have been played off against Greek, Roman, and Anglican priestliness. *There* the priest is all—*here* the Holy Spirit is the President of the worshipping assembly, and, theoretically, every believer takes that ministering place to which the Spirit moves him. But ministry in the Church of Christ, in view of these extremes, is distinctly central, and has nothing in common with either. The priest

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\* This series of articles will not be grudged the space they occupy if their value is rightly estimated! The subject is of quite perennial interest. A full view of New Testament teaching on this subject is of great moment to the well-being of churches of Christ Mr. King's articles will be found written after a careful and prolonged study of all the Scriptures relating to each office; the value of his expositions being increased by his practical knowledge of church life It is therefore expected, that those articles will be a permanently useful part of this volume,



forbids his lay-brother to preach or to minister the ordinances. He sustains his prohibition by Scripture, misapplied, of course. He cites—“No man taketh this honour upon himself but he that is called of God as was Aaron.” Aaron was called by a prophet of God, and set apart for his office by solemn consecration. But Paul's allusion to Aaron has no connection with preaching, none with the ordinances of the Church, and none with any work or service committed to the children of God, or to any class or section thereof. It refers solely, as the context proves, to the Priestly office of the Lord Jesus, and therefore, when applied, as it commonly is, by Romanists, Anglicans, and Mormons is, either from dishonesty or ignorance, wrested from its true and undeniable meaning, in defiance of scope and context.

The Churches in which we move are not much troubled with priestly claims and pretence. If here and there an Evangelist, Pastor, or Deacon does, or is supposed to, take upon himself more than he ought, it is not on account of an assumed priestly prerogative, but owing to misunderstanding on his part, or on that of the Church, as to the duties of his particular charge. Misunderstandings of this kind now and then arise. We shall be disappointed if our present effort does not prove effectual in rendering them less frequent.

In the other direction the Churches referred to, have, perhaps, more need of caution. The Plymouthian leaven, or some modification of it, is occasionally met with. “Ye may all prophecy one by one, that all may learn and all may be comforted,” is misapplied, and made to mean that every member of the Church may teach and exhort in the assembly. Then, too, it is assumed that

office is to be taken as the result of faith in one's own fitness, and that, as this faith is a gift of the Spirit, no one has a right to stand between God and the man who desires office, and has faith in his own fitness to fill it. Than this, nothing has less Scripture sanction, and nothing can be more absurd. The Church, while yet the Scriptures of the New Covenant did not exist, received from the Holy Spirit "diversities of gifts." The natural endowments of men may be considered as gifts from God, for every good and perfect gift is from Him, but they are never attributed to the Holy Spirit, and certainly not included in the diversity of gifts referred to by the Apostle. The Spirit gifted to one *Prophecy*; to another, *Tongues*; to another, *Interpretation*; to another, *Healing*; to another, *Knowledge*; to another, *Faith* by which to work mighty deeds. But never do we read that to each member was gifted a faith which consisted in an exact measurement of its possessor's fitness for the diverse offices of the Church. Nor is there anything in man which, in this particular, can be relied upon. Whether Phrenology be based on truth or not, it is certain that some men have self-esteem far larger than their ability would warrant. Such men, in all good conscience, would put themselves in office for which they are not qualified. Others have self-esteem so small that they are never induced to undertake what, in every other respect, they are well fitted for.

A book largely characterized by precious truths clearly expressed, has done something to popularize this Plymouthian error—"The Messiah's Ministry" by the late most lamented, and highly esteemed T. H. Milner, is alluded to. There is good reason for believing that, had he lived, the

book would have been, in this particular, considerably modified. But he was not spared to us, and, therefore, this, and much more good service remains for other hands. In the volume in question we read.

“It is thus for the brethren, recognizing their indebtedness to the favour of God for all the gifts they possess, to think of themselves with respect thereto, precisely according to the divinely implanted faith therein. When God bestows gifts, He gives faith in the possession of them, whereby the holder may know and feel his responsibility; and it is, therefore, the duty of the possessor to make that faith the rule of the use of His gift or gifts..... Are human tribunals to be established to determine liberties and abilities of men in the use of the gifts which God has given them? Or shall they not rather be taught, as the apostle teaches the disciples, their amenability to the Giver of the favours they are supposed to possess? The latter manifestly.”

Now the sentiment of the foregoing extract is opposed to good order, destructive of edification, and without Scripture authority. The writer protests, as well he might, against a “monopoly of ministerialist!!.” But there is a distinct middle path. The man's own judgment as the sole ground of his taking office, and the monopoly referred to, are both extremes, and alike bad. Either would sadly afflict the Church. The true and Scriptural rule will be adduced in a subsequent article of this series.

The ground intended to be gone over embraces Ministry, or Service in General—Priesthoods, Divine and human—The Minister—Apostles—Prophets—Evangelists—Bishops—Teachers—Deacons, and other Ministrants.

### **Priesthood.**

“And Melchizedek, king of Salem, brought forth bread and wine; and he was the priest of the most high God.”—Gen. xiv: 18.

Thus early in the Bible do we find the priest. He stands before us a priest by divine appointment—as the priest of the God of Heaven. Animal sacrifices were no doubt instituted immediately after the first transgression; and it is most likely that as the human race extended, the head of the family and the chief of the tribe were required to fill the priestly office. But be that as it may, Melchizedek was the king of Salem and the Priest of God. But men wandered from God, set up their own gods, ordained sacrifices for themselves, and made their own priests. Early in the Bible we find traces of this apostacy. On the one hand, we behold worship and priesthood of divine appointment; on the other, will-worship and the unauthorized priest. The true priest and the false priest thus stand face to face upon the sacred page.

When the Patriarchal dispensation gave place to that of Moses, the priesthood underwent considerable change. The head of the family and the chief of the tribe were no longer eligible for priestly functions, but God limited priesthood to one tribe, selecting Aaron and his sons to minister in this holy office. Hence we read, “No man taketh this honour unto himself, but he that is called of God as was Aaron.” The priests were few, the people many, but the arrangement was of God, and death was decreed to the man who would deny the priesthood of God's priests, by claiming their office for himself or for others. The standing results of a priesthood are, that animal sacrifice is offered in order to approach God; man is not permitted to offer his own sacrifice; the priest stands between him and God, and only by the intervention of the appointed priest can he acceptably draw nigh.

Now, though liberty for the sinner to approach by means of victim, altar, and priest is unquestionably a great blessing, it is, nevertheless, small in comparison with that of having at all times, by virtue of One who is both Priest and Sacrifice, and who has ascended to heaven, liberty to approach the throne of Divine Majesty, to obtain, without help or hindrance from any being on earth, all required mercy and grace—in other words, to be, each for himself, a priest to God—a nation of priests. Both these positions God has appointed—the *limited* first, the *universal* afterward. To the people of limited priesthood He gave a conditional promise to make them a kingdom of priests—that is, to take away all restriction, and constitute every subject of the kingdom a priest to God. This promise is found in Ex. xix.—

“Therefore if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure to Me above all people; for all the earth is Mine; and ye shall be to Me a KINGDOM OF PRIESTS and an HOLY NATION.”

The record of the sin and death-punishment of Korah, Dathan, and Company, is found in Num. xvi. The sin consisted in an attempt to change the appointed priesthood—the Lord had instituted a priestly order, but Korah proclaimed the nation holy as to priesthood, *i. e.*, universal priesthood. The sin consisted not in an attempt to introduce what was bad in itself, for the Lord had promised that very thing as a blessing, but in the effort to set aside God's then present appointment by the introduction of another, before its time, and in the absence of required conditions. The result was death to the entire company.

The nation, however, was not obedient, did not keep the covenant, lost the blessing, and never

became a Kingdom of Priests. But was God's purpose frustrated? Not at all! He constituted another Israel, substituting the FAITH of Abraham for the FLESH of Abraham—not excluding the fleshly seed, but granting alike to Jew and Gentile entrance by the “door of faith” into the newly-constituted kingdom. Hence a new Covenant was made, a new Mediator given, a new Law promulgated, a new Sacrifice provided, and a new Priesthood instituted. That this change has been made is clearly intimated by the Apostle Paul—

“If therefore perfection were by the Levitical Priesthood, for under it the people received the law, what further need was there that another priest should arise after the order of Melchizedek and not be called after the order of Aaron, for the priesthood being changed, there is made of necessity a change also of the law.”—Heb. vii: 11, 12.

Christ then is our only and ever-living High Priest, and in His Church all are alike priests, there being no priesthood but that which is common to every Christian. Hence it is written,—

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He has consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.” Heb. x: 19-22.

Here, then, the Universality of the Priesthood under this Dispensation is clearly stated. As all the priests, and only the priests, under the law, had access to the tabernacle, and as they came by the blood and the altar to the brazen laver, and washed in the water thereof, so Paul calls upon all Christians to approach with boldness, having their hearts “sprinkled from an evil conscience and their

bodies washed with pure water;” thus making the limited priesthood of the old covenant typical, not of an order of priests, as distinguished from the laity, but of the whole Church of Christ. So, too, in Rev. 1: 5, 6, where the song of the redeemed declares the universal priesthood,

“Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God.”

So we read in the Authorised English Version; but according to the *Vatican Manuscript* the reading is still stronger—“Hath made us A KINGDOM, *even* PRIESTS. “\* It thus appears that the promise made conditionally to the ancient people, and not realized by them on account of disobedience, is fulfilled to the Spiritual Israel, so that now the priesthood is as wide as the kingdom—every subject is a priest—that which Korah sought to proclaim before its time, is now proclaimed and established by the Apostles of Jesus. The testimony of Peter is unmistakable—

“As new-born babes, desire the sincere milk of the Word, that ye may grow thereby: If so be that ye have tasted that the Lord is gracious. To whom coming as to a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as living stones, are built up a spiritual house, AN HOLY PRIESTHOOD, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”  
... “But ye are a chosen generation, a ROYAL PRIESTHOOD, an holy nation, a peculiar people; that ye should show forth the praises of God.” i Peter ii: 2-9.

Thus are applied to the Church of Christ the very terms of the promise given to the people of the former covenant—*Kingdom of Priests—Holy Nation—Peculiar People*. There is, then, now no priesthood but that which is common to all Christians. In other words, *literal* and *limited*

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\* See R. V. The Revisers adopted this reading.

priesthood is abolished, and only spiritual priests and spiritual sacrifices remain. \*

Yet, plainly as these truths are set forth in the Bible, they are not understood by those who are taught by modern priests, because they seek not to obtain the truth directly from the Word of the Lord. They have a notion that the claims of these men are sustained in the New Testament. But, surely, if in our approach to God we are now handed over to priests, as were the whole people under the former dispensation, the fact must appear somewhere in the New Testament. A fact so important must certainly stand out in all clearness. Let us see. In the New Testament the words high-priest and chief-priest, counted together, occur about *one hundred and twenty-three* times (mostly in the Gospels): the whole, with the exception of some *ten* in the Epistle to the Hebrews, are historical allusions to the high-priest and chief-priests of the Jews. The ten excepted instances refer to the Lord Jesus, and present Him as the anti-type of the Jewish high-priest. There is not, then, in all the *one hundred and twenty-three*

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\* What are these "spiritual sacrifices" that all the members of the Church of God can now offer without distinction of sex, or any restriction whatever? i. They offer their "*bodies*" "living sacrifices" in contrast to the bodies of dead animals, offered by the Jewish priest.—2. Their *faith* is a sacrifice. Paul wrote, "And if I be poured out *upon the sacrifice and offering of your faith*, I am glad." Phil. ii: 17. That is to say, Paul was willing that his blood be poured out, like the wine poured on the meat-offerings to render them acceptable to God, if by that means he could render the faith of the Gentiles more firm, and, therefore, more pleasing to the Lord.—3 Contributions in support of needing preachers of the gospel Phil, iv: 18.—4. Praise to God, the fruit of our lips, giving thanks to His name. Heb. xiii: 15.—5. The doing of good generally, and particularly by communicating or attending to the fellowship. Heb. xiii: 16. It must be remembered that the whole of the offerings of God's Spiritual Priests are of the nature of thank-offerings—none are for atonement. The one and sufficient offering of our Saviour, who is both priest and victim, has perfected for ever those who are sanctified and also, for ever, made an end of offerings for sin.



instances the slightest allusion to a priest in the Church of Christ, save and except the Lord Jesus Himself. The word *priest* occurs in the New Testament some *thirty-three* times, of which *eighteen* refer to Jewish priests, *one* to the priests of Jupiter, *eight* to Christ, *three* to Melchizedek, and *three* designate the entire body of Christ's Church "*priests unto God*"—Rev. 1: 6; v: 10; xx: 6.

The word *priesthood* occurs some *six* times; *four* times in Heb. vii., all of which refer to the Levitical priesthood or to that of the Lord Jesus Himself. The remaining *two* declare the whole Church *the holy and royal priesthood of God*—i Peter ii: 5-9. *Priests-office* occurs *twice*—Luke 1: 9, Heb. vii: 5—both referring to the Levitical priesthood. It thus appears that in the New Testament there is not even ONE allusion to the existence of a priest in the Church of Christ, other than those which refer to the Lord Himself as our High Priest, or those which designate the entire Church a Spiritual Priesthood to offer Spiritual Sacrifices unto God by Him. Priesthood, then, as the Roman, Anglican, and other priests impose it upon their followers, has no Scripture warrant, and is but a worthless sham. The first Christians knew nothing of it; and their Pagan neighbours proclaimed the fact that the disciples of Christ had neither material altar, nor sacrifice, and were wholly without a priesthood. Impartial history thus records—

“The Christians had neither sacrifices nor altar, nor images, nor oracles, nor sacerdotal robes; and this was sufficient to bring upon them the reproaches of an ignorant multitude, who imagined there could be no religion without these. Thus they were looked upon as a sort of Atheists; and by the Roman law, those who

were chargeable with Atheism, were declared the pest of human society. But this was not all. The sordid interests of a multitude of lazy and selfish priests were immediately connected with the ruin and oppression of the Christian cause. The public worship of such an immense number of deities was a source of subsistence, and even of riches, to the whole rabble of priests and augurs, and also to a multitude of merchants and artists. And the progress of the gospel threatened the ruin of this religious traffic. This raised up new enemies to the Christians, and armed the rage of a mercenary superstition against their lives and cause.”—*Mosheim*.

Surely the alarm of the Pagan Priests would have been avoided had the early Christians met them in their own line with a ritualistic worship. Take a few lines from *Haweis' Church History*:—

“Nothing could be more unadorned than the primitive worship. A plain man chosen from among his fellows, in his common garb, stood up to speak, or sat down to read the Scriptures to as many as chose to assemble in the house to hear. The idea of a priesthood had yet scarcely entered the Christian sanctuary, as there remained no more sacrifice for sin, and but one high-priest, Jesus Christ. But, on the dissolution of the whole Jewish economy under Adrian, when the power of the associated clergy began to put forth its bud, the ambitious suggested what many of the rest received in their simplicity, that the succession of these honours now devolved upon them, and that the bishop stood in the place of the high-priest; the presbyters were priests; and the deacons Levites; and so a train of consequences followed. Thus a new tribe arose, completely separated from their brethren, of clergy distinct from laity—men sacred by office, exclusive of a divine call and real worth. The altar, indeed, was not erected, nor the unbloody sacrifice of the eucharist perfected; but it approached by hasty strides to add greater sanctity to the priesthood, and the most unpleasant adjunct of the divine right of tithes to the divine right of episcopacy.”

It then follows, that wherever the church consists of priestly and unpriestly members, apos-

tasy prevails; that there you have a compound of Judaism and Heathenism; and there the Church of Christ is not.

### **The Clergy.**

The word *clergy* comes to us from *kleeros*, *lot* or *inheritance*. The application of this term to the priesthood has Old Testament authority.

“The Priests, the Levites, and all the tribe of Levi, shall have no lot nor *Inheritance* with Israel; they shall eat the offerings of the Lord made by fire, and His inheritance Therefore shall they have no inheritance among their brethren”—Deut. xviii.

Thus the tribe of Levi was called the *inheritance* (or clergy) of the Lord, while, reciprocally, He was called their inheritance. In every Church in which a *clergy* is recognized, there, as a consequent, is the *laity*. The word *laos* is found in the New Testament over one hundred and thirty times, and is translated *people*. Were we now lifted out of the Dispensation of the Spirit, and carried back to that of the Law, nothing would be more appropriate than the terms *clergy* and *laity*; the one designating the *priests*, and the other the *people* as distinguished from the priesthood. But no trace of such distinction is found in the present economy—it belongs not to the Church of Christ. Not that *laos* is not used in the New Testament to denote the people, in contradistinction to the Church of God, which is the *Royal Priesthood*, and the only one now acknowledged. It is used (as we use the word *people*) to designate the nation under the law, the unconverted masses, and the Church of Christ. But whenever it is applied to the Church it expresses the *whole body* and

never stands for an unpriestly or unclerical portion thereof—as, “An holy nation, a peculiar *people*”—“A peculiar *people* zealous of good works.” So, too, *kleeros* (which occurs in the New Testament some thirteen times) is never used to distinguish a section, or class, of God's people from the many, or other portion of the Lord's Church. In Ephesians 1: 11, the whole Church is said to “*have obtained an inheritance*” in Christ, or, expressed literally, “to have been taken as His *inheritance*” *lot*, or *clergy*. So that the Lord's people are, as a whole, the Lord's *clergy*, and the only clergy He has. Bishops, elders, pastors, are not designated clergy, otherwise than as the poorest and most illiterate of the flock are so designated; every one of whom is a clergyman, or a clergywoman, in the only sense in which the term can be applied to any. Peter wrote to the elders, saying,

“Feed the flock of God, which is among you, taking the oversight, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's *heritage*.”

Here, *heritage* is a translation of *kleeros*, and the whole Church is designated God's clergy, over which the elders are forbidden to constitute themselves lords. Every member of the people, or *laity*, of Acts xv: 14, Rom. ix: 26, 2 Cor. vi: 16, is one of the *clergy* of i Peter v: 3.

There is, then, no clerical caste, or order, in the Church of God—all the laity of God are the clergy of Christ; and by this standard we determine the Greek Church, the Roman Church, the Anglican Church, the Irvingite Church, the Mormon Church, etc., to appertain to the apostasy, and to have no claim to be received as that institution set up by

the authority of Christ and designated the Church of God.

### **The Minister.**

“Who then is Paul, and who is Apollos, but ministers by whom ye believed?” 1 Cor. iii. 5.

Just as our attention was turned to writing this chapter, there came a circular, relating to an Annual Collection for the Birmingham Charities. The circular reads:—

“Rev. Sir,—We are directed to inform you that a General Meeting of the Clergy and Ministers of Religion, together with selected representatives of the Laity, will be held in the Committee Room of the Town Hall, on Monday, the 31st January, at half-past three precisely, to appoint a committee, etc.....Each Minister having the care of a church or chapel will have the privilege of giving admission to four gentlemen who are Parochial or Congregational officers, or other lay friends.”

Now, had Paul come back to us upon a visit, and had this circular fallen into his hands, most certainly he would have been utterly unable to divine its meaning, until favoured with special revelation, either from heaven or from some one conversant with the ways of Babeldom. In the Church of Christ, by the Lord's appointment, there are a variety of workers, some of whom have special designations; as *Apostles, Bishops, Elders, etc.*; but none of these have the title “*Reverend*” to mark them off from some other class of workers and from the people of the Lord in general. In the New Testament we never read of the “Rev.” Simon Peter; nor of any other person, so distinguished.

Some object to the term *Reverend* as applied to men, because it is, as they suppose, appropriated

to Jehovah Himself; and they charge those who use it with applying to man a term only applicable to the Divine Being. But such persons misunderstand the nature of the case. The term *is* applied to God—

“He sent redemption unto His people; He hath commanded His covenant for ever; holy and reverend is His name. The fear of the Lord is the beginning of wisdom.” Ps. cxi: 9.

But it is not otherwise applied to Him than is the term *holy*, in the same verse; yet Christians, individually, are called “*holy*” and, collectively, a “*holy nation*.” It then follows that the term “reverend” is not necessarily misapplied to man because applied to Jehovah. God is both *holy* and *reverend*, and His children are called to be, in these particulars, like their Father: and when they are so, they may very properly be so designated. The mistake has arisen from supposing that the term is to be appropriated exclusively to God. The same Hebrew term is applied both to things and places, and is generally translated *dreadful*, *fearful*, or *terrible*; and either of these words would have represented it in the Psalm just quoted. The Psalmist had been saying, “The works of His hands are verity and judgment;” and “*Holy and reverend is His name*” is immediately followed by the affirmation, that “the FEAR of the Lord is the beginning of wisdom.” In Gen. xxviii: 17, it is applied to *place*, and rendered *dreadful*. In Ex. xv: 11, it is associated with *praises* and translated *fearful*. In Deut. 1: 19, it describes a *wilderness*, and is represented by the word *terrible*.

Taking the term “*Reverend*” as applied to the clergy of our time, we have, of course, to deal with it in its common signification, and then it stands

as “venerable”—“one worthy of *reverence*” It is not wrong to designate a person *venerable* who really is so; and it cannot be improper to apply the term *reverend* to any worthy Christian (man or woman) whose character really corresponds. But the use of the term to designate the “*clergy*” as distinguished from the “*laity*” is of the Apostasy; both *unscriptural* and *anti-scriptural*. It amounts to an exclusive application of a term which is applicable to every Christian, whose age and character correspond thereto, to a class which is solely a creation of lawlessness, and which, as a class, is very far from manifesting special sanctity.

But, returning to our circular—There are invited to the meeting the *Clergy*, the *Ministers*, and the *Laity*. Two of these classes we completely disposed of in a former article—the clergy and the laity. Pray who are the *ministers*? Surely they must be neither clergy nor laity. As such they are pretty generally treated. Of course those are intended who minister to Nonconformist Churches, as do the clergy to the State Church. Each minister having charge of a church, or chapel, has the liberty to introduce four lay friends. Here the terms *church* and *chapel* evidently denote buildings devoted to preaching and worship. Now the *minister* who has charge of the chapel in which we worship never ministers in doctrine, but is a worthy shoemaker, living near at hand, who, not having too much work, increases his income by taking charge of the chapel, which he is expected to clean, open, and close, as needful. He, then, is most truly the minister in charge of the chapel. Yet we presume they will not allow him to introduce “four lay friends.”

But, again—*The Minister!* *Who* and *what* is he? It is quite common to hear persons allude to *the* minister of the church to which they belong. Independents, Baptists, Presbyterians, and other Nonconformists, almost invariably use the term in the singular; as “*the* minister of our church.” We have, therefore, to ask from the New Testament an answer to the very reasonable question—What is that office in the Church of Christ which entitles the person who fills it to be termed THE MINISTER? The answer is short and simple—There is no such office; and, therefore, no such officer.

But Paul called Timothy “a minister of God,” and declared Epaphras “a faithful minister of Christ.” Col. 1: 7. 1 Thes. iii: 2. What did he mean? Simply that they were faithful servants of God and Christ. The term *diakonos*, in those instances rendered “*minister*” occurs in the New Testament about *thirty* times; and is translated *minister* twenty-one times, *servant* seven times, and *deacon* twice. Its meaning, according to the Lexicons, is—“*one who serves; an attendant; a servant.*” It is said to mean “*a deputy; a preacher; a disciple;*” and so on; but it no more does so than our word *servant* means “*cook, housemaid, shopman, clerk*” and so forth. The word *servant* may be applied to any one whose service is rendered in the kitchen, shop, or counting house, but it never, in itself, expresses the *kind* of service: it merely marks off the person as *one who serves*. So also with *diakonos*—you may know that the person so designated serves by preaching, teaching, executing a commission, but the term *expresses* nothing of the preaching, teaching, or commission, but only declares the actor *a servant*.



Accordingly we read in MATT. xx: 26, “Whosoever will be great among you, let him be your servant (*diakonos*) and whosoever will be chief among you, let him be your slave” (*doulos*). Here we have a very expressive distinction—Let him who would be *great* be the servant of all: but let him who would be *chief* (more than merely *great*) serve still more intently, even as a *slave* or bond-servant; for such is the signification of *doulos*. He then who would be great in the church is not to become “*the minister*” in the sense in which the term is used by most churches, but a *servant* to his brethren in every good work. The same word is used to designate the *servants* of the king who were to bind the man who had not on a wedding garment (MATT. xxii: 13); the *servants* at the marriage feast in Cana of Galilee (John ii: 5); and it is applied to females, as in Rom. xvi: i. “Phoebe our sister, who is a *servant*” of the church.

*Ministry, Ministration, and Ministering*, taken together, and as renderings of *diakonos*, are found between *twenty* and *thirty* times in the New Testament. *Diakonia* first occurs in Luke x: 40 —“Martha was cumbered about much serving,” and there we have expressed its true signification —*servicing*; the doing of any kind of service, the word never expressing the nature of the service. The same word is used in reference to Martha's house service, the service of Paul, the service of relieving the saints, and the service of God's people as a whole. In no instance does the word itself express the nature of the service, the act of *servicing* being alone expressed.

And so with *diakoneo*, which is frequently translated “*Ministered unto.*” It is found in Luke xxii: 27—“I am among you as He *that*

*serveth;*” also in John xii: 2—“Martha *served,*” and in verse 26, “If any man *serve* Me, let him follow Me;” and again, in Acts vi: 2—“It is not reason that we leave the word of God and *serve* tables.” One and the same word, then, is used in relation to service done by Martha, by Jesus, by disciples generally, and by the table-servers in Jerusalem.

Then there is *leitourgos*, a *public servant*, occurring five times in the New Testament, and rendered *minister*. It applies to *rulers*; to the *higher powers* of the State; to Paul, as the *public servant* of Christ to the Gentiles; to Epaphroditus, as the *servant* or *messenger* of the Church, to minister to the wants of the apostle; and to *aflame of fire*, as the servant of God. Rom. xiii: 6, xv: 16; Phil, ii: 25; Heb. 1: 7. There is, therefore, nothing clerical in this word.

Clerical ministry is also imposed upon us in the New Testament by means of the word *hupeeretees*. In four instances it is translated in the interest of the clergy—“Who from the beginning were eyewitnesses and *ministers* of the word.” (Luke 1: 2); “And they had also John to their *minister.*” (Acts xiii: 5); “I have appeared unto thee to make thee a *minister* and a witness.” (Acts xxvi: 16); “Let a man so account of us as of *ministers* of Christ.” (1 Cor. iv: 1). But *hupeeretees*, in its primary meaning, is an “*under rower*” one who sat on the rower's bench, under a superior officer. In its secondary sense it denotes an *inferior officer*, chiefly of the civil courts. It also came to denote any kind of servant—official or domestic. It is translated *officer* in MATT. v: 25, and in other texts. It is rendered *servant* in Mark xiv: 54; and elsewhere. Here, too, we find no trace of clerical meaning.

It thus appears that, in the New Testament, *ministry* is presented to us as service of any kind, rendered by disciples of Christ to God and His Church; and that, in the common English translation, the words rendered *ministry*, *minister*, etc., are occasionally weakened and perverted under the influence of clerical bias; that *minister* is never once used to denote a clerical functionary; and that there is no work or office in the Church of God, set apart for one individual, which entitles him to be designated THE MINISTER; also that there is no trace of a class of officers who are authorized specially and exclusively to designate themselves Ministers—in a word, that there is no more authority for one man to be regarded as the one minister of a church, than there is for popes and cardinals. Not that the word *minister* is in itself inappropriate. It is derived from the Latin *ministro*, which signifies *to serve, to wait on*, etc. If the term, in Church usage, were applied to all departments of service, and to all who serve, there could be no objection to its use. Let it be deprived of its special parsonic application, and brought back to its proper and original use, and there will be no need to set it aside.

So far, we have been merely clearing the ground of the clerical rubbish, with which it was covered. “And you *have* cleared it,” says one. “You have swept away the priesthood, the clergy, the minister; and what have you left?” Patience, dear friend! We have very much left. Go with us carefully, and we hope to show you the entire apostolic structure. Our purpose is to bring into view, ministry in the Church of Christ as ordained by the Lord, and as it was when the apostles, guided by the Holy Spirit, completed the God-given order of things.

First, then, both in time and importance stand

### **Apostles.**

“He called His disciples; and of them He chose twelve whom He named Apostles.” Luke vi: 13.

The word *apostolos* (apostle); from *apostelleo*, to send forth, to dispatch; signifies *one sent, a messenger, ambassador, envoy*. It is said to be equivalent to *angelos, angel, messenger*; but there is, at least, difference enough to make the one in certain instances decidedly preferable. *Apostolos* seems to take the higher range, and to represent an ambassador, or envoy, with better grace and superior fitness than would *angelos*.

*Apostolos* occurs frequently in the New Testament, and is almost invariably translated *apostle*. In a few instances it is rendered *messenger*, and the result in some respects is concealment of truth. The New Testament reveals a threefold application of the term.

1. APOSTLES OF GOD. As, Jesus and Moses.—Heb. iii: 1.
2. APOSTLES OF CHRIST.—As Peter, Andrew and James.—Matt. x.
3. APOSTLES OF THE CHURCHES—As Paul, Barnabas, and Epaphroditus.—Acts xiv: 14; Phil, ii: 25.

The Apostles of God received their respective commissions from Him; Apostles of the Christ received theirs solely from Him; the Apostles of Churches received theirs from those who sent them. These three classes of apostles are alike in name only. Jesus and Moses (Apostles of Jehovah), had not the same commission, nor at all similar work. The Apostles of Christ, and those of Churches were not at all equal. Those sent forth

by Churches only, had no part in the great distinctive features of the work committed by the Saviour to *His* Apostles.

“From among His disciples the Lord chose twelve, *whom He also named apostles?*” He sent others forth on special missions, as the seventy; and thus *sent* they were, for the time, *apostles*. But no one can read the history without perceiving, that He appropriated this word to a college of men, to whom alone a special and extraordinary commission was to be entrusted, and who should, ever after, be known as *the apostles of Christ*. They were men of God's chosen nation; their names are given in Matt. x.; *one* was unfaithful, and by transgression fell; they were educated for their mission during some three years by Himself; near the close of His life He addressed the Father concerning them, thus:—

“I have manifested Thy name to the men which Thou gavest Me out of the world. Thine they were, and Thou gavest them Me; and they have kept Thy word. Now, they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them, I pray not for the world but for them which Thou hast given Me; for they are Thine, and all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as we are. While I was with them in the world I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost but the son of perdition, that the Scripture might be fulfilled. And now I come to Thee and these things I speak in the world, that they might have My joy fulfilled in themselves.” John xvii.

To this He added,—

“As Thou has sent Me into the world, even so have I also sent them into the world.” He had previously said,—

“He that receiveth you receiveth Me, and He that receiveth Me receiveth Him that sent Me.”

The Saviour came in order to found His Church, but He ascended to Heaven and left His disciples without giving them even an outline. To His apostles its organization was committed. As His ambassadors they laid the foundation in Zion, and proceeded to build thereupon. They were evangelists, pastors, bishops, prophets, and deacons; in part, at least, by virtue of their apostleship, but they were more than all these. Under the Christ they stood forth as the Heaven-given and Spirit-directed *Legislature* of the Church of God's dear Son and of the Kingdom of Heaven (in its present manifestation). To them, as to stewards of God, the mysteries of the faith were revealed, that, as times and circumstances might require, they might make known the same, and thus they published *the faith* once for all made known to the saints. They were kept in the world, according to the Saviour's prayer, till the canon of Scripture had been completed, the Church in every particular set in order, and the legislation of the kingdom finished. In view of such a trust well might the Saviour say,

“In the regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel,” (Matt xix.)

and well may the names of the twelve apostles of the Lamb appear upon the twelve foundations of the Heavenly Jerusalem.—Rev. xxi.

The preparation necessary to the proper accomplishment of their stupendous work was unspeakably great. In earthly kingdoms legislation consists,

mainly, in amending or reversing the acts of former legislators. But their legislation was to stand as long as the dispensation—never to be amended or reversed. They have no successors, and any attempt upon the part of church, conference, synod, or council, to change their enactments is an act of rebellion against the Lord. But the preparation needed, was not larger than the head of the Church supplied. As the Plenipotentiaries, on earth, of the Lord of both heaven and earth, they were invested with all authority and power necessary to the establishment, and right administration of the Kingdom of Heaven, and of the Church of Christ. Hence was said,—

“Whatsoever Thou shall bind on earth shall be bound in heaven, and whatsoever Thou shalt loose on earth shall be loosed in heaven” (Matt. xvi),

and to this end *plenary inspiration* was needed and given. Not given when they were ordained, but promised before the death of the Lord, and given by the Pentecostal baptism in the Holy Spirit, of which they were the subjects.

What the Spirit did for them, may, in fact, be gathered from the Saviour's teaching. To them He said—

“The Holy Spirit, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you, He shall guide you into all truth... and He will show you things to come.” John xiv—xvi.

Thus qualified for the unerring discharge of their duties, they were not less completely equipped for the demonstration of their authority. As ambassadors carry with them the unmistakable credentials of their Sovereign, they were ever able to demonstrate their right and title as apostles of Christ. One of them wrote, “For I will not dare

to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God! “Truly the signs of an apostle were wrought among you, in all patience, in signs and wonders and mighty deeds.”—Rom. xv; 2. Cor. xii. The signs of an apostle were not merely miracles, but, evidently miracles of the highest order; wonders most stupendous. Beside these there was the ministering of the Holy Spirit by the laying on of hands. Many who were not apostles received the Holy Spirit and wrought miracles; but none of these could minister, or impart, the Spirit to others. This power was alone committed to them. It was *this* that Simon wanted to purchase; not the reception of the Spirit, for that was his, but the power to minister the Spirit to those upon whom he might put his hands; in a word, this peculiar gift, work, and sign of an apostle.

They were not only ambassadors from Christ, but *witnesses* that He had risen from the dead. It was, therefore, needful in every instance, that the apostle should have seen the Lord This was understood by the eleven, who, when they set themselves to ordain one to fill the place vacant by the fall of Judas, said—

“Wherefore of these men, which have companied with us all the time that the Lord Jesus went in and out among us... must one be ordained to be a *witness* with us of His resurrection” Acts 1.

So, too, in the case of Paul who, as an apostle, was born out of due time. For this purpose the Lord appeared unto him. He received his commission from the lips of the Lord Himself; and when his apostleship was denied, he appealed to that fact as



proof that he was not wanting in this qualification. Where this truth is understood, there remains no ground to entertain Mormon and Irvingite claims to a restored apostleship. We are soon able to say, "We have tried those who say they are apostles, and are not, and have found them liars."

Men so commissioned and sustained may be expected to speak with authority; and at every point the apostles maintained the dignity of their office; yet, at the same time, with all the humility of the true followers of Jesus. Hear Paul—

"For this cause I have sent unto you Timothy... who shall bring" you into remembrance of my ways which be in Christ Jesus, as I teach everywhere, in every church. Now some are puffed up... what will ye? Shall I come unto you with a rod, or in love and in the spirit of meekness." "And so ordain I in all the churches." "Now I praise you brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you"—"The rest will I set in order when I come."—"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord. '—"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye."—"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." 1 Cor. iv: 17; vii: 17; xi: 2, 16, 37; xvi: 1, 2; 2 Thes. ii: 15.

No man now should dare to address a church thus. Paul *commanded*; we may but *recommend*. His word was one of authority, and his *I*, as an apostle of the Lord, was final; we can but quote the law as given by the Lord, or His ambassadors. We have still the apostles to regulate the church, as the Jews had Moses in the days of the Saviour. They being dead yet speak in their records, which were written to perpetuate their commands.

"This second epistle, beloved, I now write unto you,

in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the COMMANDMENTS OF US, THE APOSTLES OF THE LORD AND SAVIOUR." 2 Peter iii. "He, therefore, that DESPISETH, despiseth not MAN, but GOD, who hath also given unto us His Holy Spirit." 1 Thes. iv: 8.

## **Prophets.**

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers."—1 Cor. xii: 28.

In his first letter to the Corinthians Paul wrote, "Ye may all prophesy, one by one;" and modern teachers sometimes address the Church in the same words. There is, however, this difference—the persons referred to by Paul were prophets and, therefore, could prophesy, while those now addressed are not prophets, and, consequently, cannot. There is *now* no prophet, and, as a result, no prophesying.

The words *prophet* and *prophesying* are much misused. With many they relate only to foretelling future events; but in the Bible, whether we take their Hebrew or their Greek equivalents, their meaning is not thus restricted. The prophets of God did foretell things to come, and in so doing they prophesied; but they also very frequently prophesied when there was no allusion to the future. A prophet is one who speaks as he is moved by the Holy Spirit—whenever he prophesies he is inspired. He may or may not speak of the future, but whenever he speaks by inspiration he prophesies.

The apostles of the Saviour were all prophets, but the prophets were not all apostles. The prophets were all teachers, but the teachers were not all prophets—hence it is written, that He gave

not only apostles and prophets, but also teachers—and Paul asks, “Are all apostles? Are all prophets? Are all teachers?” 1 Cor. xii: 28. There are those who say to the church, “Ye may all prophesy one by one”—meaning that all may teach and exhort—whereas it is not true that all may teach, for many are not able, and none are permitted to waste time in that which is not to edification. Neither is it true that an uninspired teacher, however competent to edify, is a prophet. Paul wrote, “Ye may all prophecy one by one,” but then he was speaking of those who had the prophetic gift.

“Let the prophets speak two or three, and let the others judge IF ANYTHING BE REVEALED to another that sitteth by, let the first hold his peace, for ye may all prophesy one by one, that all may learn, and all may be comforted, and the spirits of the prophets are subject to the prophets.”—1 Cor. xiv: 31.

Inspired men are here clearly referred to—men possessing the word of wisdom and the word of knowledge—a manifestation of the Spirit. No amount of *acquired* knowledge, or wisdom, would bring its possessor within the prophetic circle—only an allotment of the Holy Spirit could place him there. But does not Paul teach that he who speaketh unto men to edification and exhortation and comfort, prophesieth? Certainly not! That ‘he that prophesieth speaketh unto men to edification and exhortation and comfort’ (1 Cor. xiv: 3) is indeed affirmed by Paul, but widely different are the two affirmations. He who speaks, moved by the Holy Spirit, is a prophet, and will certainly speak to edification, but it by no means follows that every teacher who speaks to edification is a prophet, or moved by the Holy Spirit. The error is this—Paul, as the context shows, designed to

set forth the *effects* of prophesying, in contrast with those resulting from speaking with tongues, whereas he is understood as giving a *definition*. While then prophecy carries with it edification, exhortation, and comfort, speaking to edification, exhortation, and comfort, is not necessarily prophecy.

Notice the words of Peter—

“Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit.” 2 Peter 1: 21.

Inspiration is here clearly included. Then, as we have seen, the prophets were to wait for revelation (1 Cor. xiv: 30), and Paul adds,

“If any think himself to be a prophet *or spiritual*, let him acknowledge that the things that I write unto you are the commandments of the Lord.” 1 Cor. xiv: 37.

In this text, to be a prophet is equivalent to being spiritual or inspired. To the prophets God's secrets, and those of the hearts of men, were revealed. Paul says,

“Thus are the secrets of his heart made manifest, and so falling on his face he will worship God, and report that God is in you.” 1 Cor xiv: 25.

Thus it was when the Great Prophet conversed with the woman of Samaria. He told her inmost thoughts, and she responded, “Sir, I perceive that Thou art a prophet.”

But it is claimed that there is also a lower application of the words prophet and prophecy—that while all teachers were not prophets in the higher sense, yet in the “subordinate” sense they were; and, that now, it would be no stretch of language to speak of the critically exact expositor as a prophet. But this we must most absolutely deny. The prophets who edified the church by teaching did not obtain their information as do the “critically exact expositors” of our day. They

possessed the “word of wisdom” and the “word of knowledge” as gifts direct from the Spirit; their words were the immediate result of inspiration, and it was on that account only that they stood as

prophets. To assert a lower or subordinate application of the words is to take unscriptural ground. Accordingly, in writing to the church in Rome, Paul says,—

“Having then gifts differing according to the grace that is given unto us, whether *prophecy*, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that *teaches on teaching*.”

Here *prophesying* and *teaching* are distinguished. So, then, we have now neither prophets nor prophesying. “The Lord gave some apostles, some prophets, and some evangelists, and some pastors and teachers,” and the two former having done the work for which they were required, are no longer given though, being dead, they yet speak to us in the Scriptures of truth.

Apostles and prophets are spoken of as *gifts*. Of the Saviour it is said that “He gave some apostles, and some prophets and some evangelists, and some pastors and teachers.” In what sense were they *given*? In that of being miraculously qualified for their office—each received those supernatural gifts requisite to the right performance of the work committed to his charge. There are now pastors and teachers, but their qualifications are acquired by the ordinary process of learning and experience. It would be completely foreign to Scriptural style to speak of such as “*gifts*.”

The apostles, prophets, evangelists, pastors and teachers, thus said to be *gifted* to the church by the Lord, were given only for a time, and for the purpose of edifying the body of Christ. The time is specified thus—

“Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

Now that time has long since passed away—the church has come to the unity of the faith. When the last apostolic communication was given that unity was consummated; then the church stood forth *perfect man*, having attained to the stature of the fulness of Christ. The perfection referred to is not that of number, not that of character, but that of faith, ordinances, and divinely appointed order; all of which were established ere the Lord suffered His apostles and prophets to leave the earth. That which is perfect having come, that which was in part was done away, and Paul names prophecy as belonging to that which would thus be removed, that faith, hope and love might remain. Eph. iv; 1 Cor. xiii.

As, then, we have no apostles, so we have no prophets. Evangelists, pastors, and teachers there can be without supernatural gifts; they, therefore, remain. Apostles and prophets cannot be, unless qualified by the gifts of the Holy Spirit; which ceased when, or soon after, “that which was perfect had come.” There are those who teach that we have not now miraculous gifts, apostles and prophets, because of the unfaithfulness of the church. We shall not deny the unfaithfulness of the church, generally; but we must deny that the gifts were withdrawn on that account—on the contrary, they were given for a time, continued their full period, and then terminated because the end was answered for which they were given.

God's prophets still speak to us through the records they were led by the Spirit to compile. It is ours to learn the things they have testified and

to minister them to mutual edification, knowing that now we have neither apostle nor prophet.

## **Evangelists.**

“Do the work of an Evangelist.” 2 Tim. iv: 5.

Apostles and prophets have ceased, because the work for which they were given is finished, and because the Lord does not now, by supernatural gifts, qualify for the prophetic and apostolic offices. Without these gifts there can neither be prophet nor apostle: and, hence, we have them not, because, in the very nature of the case, they cannot be had. But with reference to evangelists, pastors, and teachers, it is otherwise. The Lord gave these at the first, and for a time, even as He gave apostles and prophets; that is, He qualified for the work, through the Holy Spirit, by direct impartation of fitness. There was this difference between the two classes—all that evangelists, pastors, and teachers were thus qualified to accomplish they could have attained in process of time by the exercise of powers natural to man; while time, application, and natural ability, without supernatural endowment and demonstration, could never develop apostles and prophets. But what is there appertaining to the office of apostle or prophet which could not be acquired by natural processes? Apostles must be witnesses of the resurrection of Christ, and demonstrate their apostleship by signs and wonders and mighty deeds. Paul could not have been an apostle had, not the Lord *appeared* to him to make him a *witness* of the fact that He was verily living. Prophets speak by inspiration; and inspiration is not acquired, but given. Apostles and prophets, then, are considered as gifts, because supernatur-

ally endowed. The same holds good in regard to evangelists, pastors, and teachers, when, by like endowment, they are fitted for their office: but not so when fitness results from natural processes, and is reached by learning, experience and devotion.

But some there are who insist that evangelists were extraordinary ministers, whose office was temporary. Dr. George Campbell so held. He wrote:

“Of this kind evidently was the office of evangelist, a title which, like apostle, fell with those who first enjoyed it. Such was Philip, such was Timothy, such was Titus. The last mentioned, I own, is nowhere expressly called so. But from a proper attention to what we learn concerning him and Timothy, both in the Acts of Apostles and Paul's Epistles, we find their situations, services, and trusts so perfectly to correspond, that we cannot hesitate a moment in affirming that their functions were the same, and that they both served as assistants to the Apostle Paul.”

The error of the learned Dr. consists in supposing, that, because certain evangelists were deputed by Paul to act for him in places where, by virtue of planting the church, the responsibility of setting in order devolved upon him, therefore, all evangelists were in this way deputies of the apostles. But in proof of this assumption there is neither fact nor precept in the whole Bible. Philip, at the time of the persecution, when all save the apostles were dispersed from Jerusalem, went down into Samaria and preached Christ. Men and women hearing and believing were baptized, and, as a matter of course, were formed into a church, or churches, as number and locality required. Philip was neither an apostle nor an apostle's deputy. ALL the dispersed disciples went everywhere preaching the Gospel, and they did so on the war-



rant of their common discipleship. That warrant was enough for each, and nothing in the history suggests that Philip had, or needed any other. In going to Samaria he broke up entirely new ground. The Gospel had not been there preached, and he did the work of an evangelist, in preaching, baptizing, and setting in order the disciples, without being interfered with by any. To do this he was well qualified, inasmuch as he came from the church in Jerusalem, where he had filled the office of deacon and enjoyed the advantage of seeing the church set in order by the apostles. The apostles did not interfere with his labours, except to supplement them in one particular, in which none but an apostle could act—that of ministering the Holy Spirit, by the laying on of hands. Peter and John were sent down that the church in Samaria might, by the laying on of their hands receive spiritual gifts. Those apostles did not go to occupy the ground broken up by Philip; having ministered the Spirit to the converts, they returned to Jerusalem, preaching on their way in many villages of the Samaritans. Philip was left to pursue his work in the district into which he had been led. Presently he was directed by the Spirit to go into the desert, and there was effected the conversion of the Ethiopian. From there he was caught way to Azotus, and, then, preaching in all the cities on the way, he came to Caesarea. In all this there is no trace of his being the agent or representative of any apostle, nor of all the apostles. He was the servant of the Lord, doing the Lord's work, and not the deputy of any man. Caesarea seems to have become the centre of the district in which he laboured, for there he established his family, and there, in his own house,

after, perhaps, twenty years, he entertained the Apostle Paul; in the account of which he is spoken of as “Philip the Evangelist. “—Acts xxi: 8.

Others have urged that we cannot now have evangelists, because at the first, they were supernaturally gifted and, therefore, fitted to discharge their important functions without error, and because those gifts are not now given. True, the first evangelists were thus gifted; and so were the first deacons, the first pastors, and the first teachers. In this sense pastors and teachers were as much given (supernaturally endowed) as were evangelists. Yet teachers we must have, so long as it is needful to learn; pastors we must have, so long as there is a flock to feed; evangelists we must have, so long as there are sinners to whom it is needful to preach the gospel. It is nowhere implied, that fitness to preach, baptize, teach, and set in order churches, cannot be obtained otherwise than by supernatural bestowments; nor is it ever hinted, that, obtaining the required fitness by miraculous agency was a prerequisite to the work and designation.

But to discuss whether evangelists continue is to dispute over words rather than things. The designation comes by the transference of a Greek term in place of translating it. Taking that term in the light of its relation to the family of words to which it belongs, nothing appears save that which all admit we have now, and must ever have. *Euangelion* and *Euangelizo* stand out for notice when we enquire concerning the signification of *Euangelistees*.

*Euangelion* signifies good news or glad-tidings. It is found in the New Testament some seventy times; is translated *gospel*, and refers to the good

news or glad-tidings of salvation by Christ Jesus.

Good news invites to proclamation—Who would keep Glad Tidings to himself? Hence also we find *euangelizo* used somewhat frequently by the writers of the New Testament. It signifies, to address with good tidings. Rev. x: 7; xiv: 6; to proclaim as good tidings, to announce good tidings of. Luke 1: 19. It occurs over fifty times and is generally represented by *preach, preaching, preached*. It is applied alike to persons sent forth to preach the gospel, and to those who proclaim it without special appointment. In Romans 1: 15, Paul uses it in declaring himself willing “*to preach the gospel*” at Rome; and in Acts viii: 4, it expresses that *preaching* of the word which was participated in by the whole Church, excepting the apostles.

*Euangelistees* is used in the New Testament only in three instances—once applied to Philip and twice to Timothy. It signifies simply *a bringer of good tidings*, and, in its New Testament usage, one who proclaims, announces, or makes known, the gospel and teaches the things commanded by Christ, to the end that sinners may be converted and disciples congregated into churches and duly set in order. The word does not imply the possession of supernatural powers; nor does it, in the remotest degree, suggest a deputy. It matters not, then, about the name. Take it away, if you please, but the work remains and also the men who do it.

The installation of evangelists is not anywhere alluded to in Scripture. No mention is made of ordination to that office, because every disciple who does the work of an evangelist to an *extent* to warrant the appellation, is all the name imports; and every disciple who, by personal fitness and

providential surrounding, is placed in position so to do, is in duty bound to respond. It is not said, that as every disciple at times announces the Gospel, therefore every disciple is an evangelist, for, as while some who occasionally baptize, receive not the appellation *Baptist*, John who was devoted to that work was called John *the Baptist*, so only those who do the work of an evangelist over and above every other work, or to the extent requisite to make disciples, set them in congregations, and teach them to observe all things commanded by the Lord, can be designated evangelists—as, in like manner, the person who occasionally makes a loaf, or repairs a garment, is not called a baker or a tailor, while those whose business it is largely, or chiefly, to make bread and garments are thus designated.

The foregoing presents an antidote to priestly pretension. No man can constitute another an evangelist—he who has the gospel may proclaim it—in the workshop, in the parlour, by the roadside, in the public hall, before any company small or large, from any platform or pulpit, and in any way and manner he can command, due regard being paid to the solemnity of the theme and the honour of the Lord.

The apostles were the first evangelists; not however by virtue of apostleship, but on the ground of discipleship. They, therefore, never delivered one sentence limiting preaching, baptizing, planting, and setting churches in order, to apostles, or to persons chosen or ordained by apostles. Paul “conferred not with flesh and blood,” but went forth immediately and did the work of an evangelist, and, in addition, the work peculiar to an apostle. Philip, chosen by the

church, was ordained to serve tables, that others might give themselves to the ministry of the word, but, being driven from Jerusalem by persecution, he was found with those who went everywhere preaching the gospel, and was, therefore, afterwards known as Philip the evangelist. Paul placed Timothy at Ephesus and Titus at Crete to do the work of evangelists, particularly such portion of it as remained to be done ere those churches could be placed in a state of complete organization. They were to set in order the things that were wanting, and ordain elders in every city.

But here it may be asked why Paul did not set those churches in order before he left them. The answer is, they were not ready. When he sent a brother to do the work of an evangelist, by setting in order the wanting things and ordaining 'elders, his doing that for which he was sent, depended upon conditions which he might not find in existence. He was to ordain only brethren possessing certain important qualifications, which cannot be manifested in a newly-planted congregation. Elders, it thus appears, are not essential to the *being*, but to the *well-being*, of a church, and, till they can be ordained, the over-sight of the church devolves upon the evangelist who planted it, or upon those to whom he may commit it.

Upon this principle it became the duty of Paul to provide for the church in Ephesus. Had that church been planted by Peter or Apollos, Paul would have had no right of appointment—as, also, Peter was without authority to enter upon the field of Paul's labours. As apostles their authority was alike everywhere; for the same decrees were given to each church. As evangelists each possessed his own field, and overlooked, till its completion,

his own work. It was, then, as an evangelist, and not as an apostle, that Paul sent Timothy to Ephesus—which sending, however, was not an ordination to evangelistic work—that work was the privilege and duty of Timothy in any and every field he could find unoccupied; and to all churches he might succeed in planting, he would stand as an evangelist, in the same relation that Paul stood to the church in Ephesus. As an apostle Paul would ever stand above him. The laws of the kingdom were given through the apostles, and to them all must be subservient—evangelists, bishops, and deacons as executive ministers, regulated by the decrees of the apostles, have their own fields of labour, and in their respective fields are equal.

But, would you commit the ordination of elders to one man—should not the church take all responsibility in a matter so important? The church should take nothing which the Lord has not given to it.

“For this cause left I thee in Crete that THOU shouldest set in order the things that are wanting and ordain elders in every city as I had appointed thee.”—

thus it was in the churches of Crete. Paul and Barnabas laboured as evangelists in Lystra, Iconium, Antioch, and the region round about. Having planted churches, they left them not fully set in order, evidently because fitness for oversight had not thus early been manifested. After preaching the gospel in other places and teaching many, they returned and confirmed the souls of the disciples—that is to say strengthened them by suitable instruction and help.

“And when *they* had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.”

Thus also it was in Lystra, Iconium, and Antioch,

and in fact in every church; and, thus it should be with us.

But what is intended by ordination, and who are to be ordained? Exactly that which is brought before us in connection with the table-serving of the first church. The apostles were the first evangelists, and in Jerusalem was the first church planted by them. As instruments used and honoured of God in gathering that church, they had oversight in every department—they were virtually its first bishops and its first deacons, and the like position belongs to the evangelist in every church he plants. But this arrangement is only temporary. It arises out of the necessity of the case, for who could ordain men, as elders and deacons, who only yesterday confessed the faith? But the evangelist who seeks to retain charge in these departments, —who neglects to bring brethren forward so that the oversight which he possesses may be transferred to them, is injurious to the church and unfaithful to the Lord. He who seeks to make his presence a necessity and to settle down as the ONE MAN over the church, subverts the order of the Lord's house. Accordingly the apostles, who had in charge the contributions of the brethren, said unto the multitude, —

“Look YE out from among yourselves seven men of honest report, full of the Holy Spirit and wisdom, whom WE MAY APPOINT over this business, but we will give ourselves unto prayer and the ministry of the word.”

Now the same word which Paul used when he commanded Titus to *ordain* elders is here translated *appoint*. The multitude look out or choose the men; the apostles *appoint, set over, or ordain*—that is, they commit, in formal and appropriate manner, to the disciples elected by the

multitude, the charge till then held by themselves—and this is precisely the course now to be taken by the evangelist and the church he has been instrumental in planting.

What we have here said upon the ordination of deacons holds good in regard to bishops, with one exception. The number of deacons is limited by the requirement of the church. There may be twenty brethren qualified and you may require but seven, five, or three; and in that case only the wanted number should be elected. But for the bishop's office, election, in the sense of choosing a number from a greater number of qualified brethren, has no existence. The oversight is committed to all the elder brethren who possess certain qualifications and are willing to labour in the important work. They are not, as has been supposed, to put themselves into office on the ground of their own conviction of fitness, but their qualifications having been discerned and declared, they will be *ordained* or *set over* the church by the evangelist; who, by that ordination, imparts to them the charge which till then has been in his keeping.

The evangelist may “live of the gospel,” for, even so hath the Lord ordained that they who preach the gospel may live of it. But he who, like Paul, finds it desirable to labour with his own hands, is not on that account less an evangelist. In this great and honourable work those who contribute, and those who receive, are alike brethren—stewards, helpers in the Lord's enterprise. They never stand in the relation of employer and employed. There is no hirelingism in Christianity. Fellow-helpers in the one great enterprise are all the saints. And just because there is no hireling-ism in Christianity—no market for talent—the



evangelist has no claim for compensation, according to the income he might derive from law, medicine, or trade, relinquished that he might do evangelistic work. He may “*live of the Gospel*”—he may have that which the circumstances in which he moves fairly require, and no more. Let him remember that if he surrender earthly riches, home comfort, and many things generally prized, his reward is *double honour*—to be esteemed highly for his work's sake—and, that those who turn many to righteousness will shine, like the stars in the firmament, ages without end.

Upon whom does the support of evangelists devolve? Upon the brethren. John, writing to his well-beloved Gaius, says:

“Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well; because that for His name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth.”<sup>3</sup> John 5-8.

Here, then, responsibility rests upon every church and upon every disciple. Not that an evangelist has power to demand, he has only the right to receive. Those who should bestow are the Lord's stewards, not his, and to their own Master they must give an account. If they please to neglect His labour they have the power so to do, but it will not be in their power to escape the reckoning. Questions have been presented concerning collecting and distributing funds for the support of evangelists. Primitive example supplies all that is necessary and leaves every individual a full measure of liberty.

A brother addicted to the work of evangeliza-

tion journeys from place to place, the churches help him by contributions, derived through the fellowship, or otherwise, as they determine—or this is done by individuals according to ability and readiness of mind. In another instance, a brother labours in a given locality—a church there, or not far distant, may be able and willing to supply his need, or to do so with the help of distant brethren. In such case, churches and disciples are at liberty to respond either to the church or to the evangelist. Or it may be that, after conference with brethren, an evangelist concludes to labour for the purpose of breaking up new ground. His brethren say—“Give yourself wholly to the work, and the Lord will supply you by our hands.” In such case individuals and churches can communicate to the evangelist, or, they may (which in many cases is preferable) appoint messengers to receive contributions; visit the evangelist, or forward from time to time the needed help. In a word—the manner of collecting and distributing, is not fixed by divine law, and, therefore, any convenient method may be adopted, provided that the liberty of the disciple and that of the church be not interfered with, and the church's privilege of supporting the evangelists be not transferred to the world.

And now may the Lord of the harvest send forth labourers into His harvest! Surely the fields are white and ready!

#### QUERIES AND OBJECTIONS.

I. You seem wise above what is recorded. You say that Jesus did not give the apostles an outline. In what then consisted the preparation which you intimate they were subjected to?

A SUBSCRIBER.

ANSWER

We intimated that there was not given, during the sojourn of Jesus on earth, such an outline of the order and government of the church as enabled the apostles at its commencement to understand

that order and government in their entirety. The Holy Spirit was to guide them into all truth, in these and other particulars; and that guiding was not begun and finished in a day. It was vouchsafed as needed. It was seven years before the apostles understood that the Gentiles were to be received into the church in the same way as, and on a perfect footing with, the Jews, and it was still longer before they fully comprehended the requirements concerning circumcision, things strangled, etc. The Saviour, in person, taught them many things concerning the church, and thus greatly prepared them for their work, but no such outline was given as enabled them at the first to understand the order and discipline of the church as they did when their labours were brought to a close.

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II. Perhaps you will oblige several brethren by placing in a clearer light than your space, perhaps, permitted you to do in your concise paper upon "Apostles," the meaning of the Holy Spirit as to that equivocal expression, "Some apostles, and some prophets," Eph iv: 2. Are we to understand "some men," *i. e.* a few of a kind were given; "some churches" only received them, or, that the ability to be evangelists, etc, was bestowed upon certain individuals for the common good? A LEARNER.

ANSWER.

Paul asked in another place, Are all apostles? Are all prophets? Are all teachers? The answer implied is, "No, only *some* are apostles; only *some* are prophets, etc" Jesus gave not apostles to *some* churches or Christians, and prophets to *some* others, but He gave "some apostles" and "some prophets;" that is a few of the former, a larger number of the latter, and also a number of evangelists and pastors. We have shown that the giving consisted in supernaturally qualifying for the respective offices named. They were thus given (few comparatively) for the benefit of the whole of the churches; and the blessed results of those excellent gifts reach down to us notwithstanding that (as that which is perfect has long since come) the gifts, which were in part, have been done away, and therefore the Lord does not now give prophets, pastors, etc.

## Deacons.

"To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons. "—Phil. 1: 1.

The word *deacon* is found in the New Testament only in Phil. 1. and 1 Tim. iii.; *five* occurrences in all. It comes from the Greek *diakonos* an *attendant, servant, or minister*. The verb *diakoneo* signifies *to wait upon, to serve*. A deacon, then, is *one who serves, a servant*.

Though in the English New Testament we have *deacon* only five times, there are some thirty

occurrences of *diakonos* in the original. There is no good reason for rendering the few texts in question differently from the larger number. The term is applied—1. To the Saviour Himself—Rom. xv: 8; Gal. ii: 17. 2. To the apostles—Matt. xx: 26; 1 Cor. iii: 5; 2 Cor. iii: 6; vi: 4. 3. To Evangelists—Eph. vi: 21; Col. 1: 7; 1 Tim. iv: 6. 4. To any faithful servant of the Lord—John xii: 26. 5. To magistrates—Rom. xiii: 4. 6. To servants at feasts, etc. —Matt. xxi: 13; John ii: 5, 9.

In its generic sense, then, it represents a *servant*, without regard to rank or quality of service. Jesus, Paul, and Phoebe are designated by the one term; which applies alike to preachers, magistrates, and waiters.

But, in addition to the foregoing numerous applications of *diakonos* in its primary signification, it is, most certainly, used in an appropriated and more limited sense, and thus designates a particular class of ministrants appertaining to the Church of Christ. This is clear from the following texts: —

“Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.” Phil. 1: 1.

“Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” 1 Tim. iii: 8-13.

“And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians

against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicollas a proselyte of Antioch: whom they set before the apostles; and when they had prayed, they laid their hands on them." Acts vi: 1-6.

From the *first* of these three passages we learn that the deacons of the Philippian Church were distinguished from the members in general, and also from the bishops, and that, therefore, the word is not there used in its wide or generic sense, but is appropriated to designate certain persons to whom there had been committed some special service. The *second* passage shows that there was an office in the church filled by persons to whom this term, in its appropriated and limited sense, was applied, and for that said office certain qualifications and testing were imperatively demanded. The *third* cited portion indicates the duties they were required to engage in. They were to wait upon the secular affairs of the Church. Nothing of preaching or teaching appertained to their office. They were not to be excluded from ministering in word and doctrine, nor did their office disqualify them for the eldership; but in teaching, preaching, or ruling, they would not act by virtue of their standing as deacons. We also see, that they were specially elected for their work, and duly ordained to the same.

But "Extremes beget extremes!" Hence

while, on the one hand, some have perverted a few texts, to make the deacon a clergyman—a priest in embryo—others deny the office altogether. Plymouth-brethrenism rushes off to the last extreme. Beverly says, that,

“Any believing man or woman, who serves the Lord and His people, is a deacon or minister. Paul was in this sense a deacon. —1. Thes. iii: 2. Phoebe was a deacon. —Rom. xvi: 1. Apollos was a deacon. —1. Cor. iii: 5. All those who were in service to the Lord in the church at Philippi were deacons. —Phil. 1: 1. And indeed if we may imitate the translators of the English Bible, and coin the deacon's office out of the verb *diakoneo*, then all believers have received the gift to exercise the deacon's office one to another, and Paul tells us there are diversities of deacon's offices. —1. Cor. xii: 5.”The same writer undertakes to show that the seven holy men whose election is recorded, Acts vi, were not chosen to any permanent office, that they were never called deacons, that if theirs was the deacon's office, then that office must have ceased before the death of the apostles, as it had reference to peculiar local circumstances.

But we submit that the circumstances, in their leading features, were not peculiar, but will continue to exist while the Lord's intimation, that the poor we always have with us, is applicable. The apostles, as the first evangelists, planted the church in Jerusalem and, consequently, had charge in the department in question; which in due time—hastened perhaps by peculiar circumstances—they transferred to men chosen by the church. True, the term deacons, or servants, is not applied to the seven, but they were chosen to *serve*, and therefore were the *servants* of God and the brethren. The Church was not called upon to commit this service to all those members who possessed the qualifications specified, but to look out a given number. The seven men elected by the church and ordained by the apostles were, then, the

stewards of the church, to receive and disburse its bounty. For such stewards there remains, and will remain, full need. Refuse to call them deacons if you please—call them ministers, servants, or whatever you find authority for calling them; but so long as you have a table to furnish, funds to take care of, poor to help, expenses to meet, some must have charge; the whole church cannot act; and those who act for the church must not be self-chosen. It then remains that the church look out men of wisdom, that they may be “set over this business,” or “necessity,” and as well may it be said, that baptism and the Lord's Supper arose out of peculiar local circumstances, and, therefore, were not designed to continue, as to draw the like unfounded conclusion in this case. The order then is, that brethren be chosen by the church to take charge of and appropriate its funds, in regard to the particulars above specified, and that the brethren thus chosen be ordained by prayer and laying on of hands, by those who have charge in that department at the time of the election. The one clear example in Acts vi., shows how the necessity was met, and how it should be provided for, so long as it exists; and it will exist so long as we have money to contribute and poor to help.

The term *deacon*, in its special application to the custodians of the church treasury, seems to have been derived from the synagogue of the Jews, where, usually, there were three persons set apart to collect and appropriate alms. They had charge of the poor-chest provided for Sabbath contributions, and also of the produce of the gleanings of cornfields and vineyards.

Paul having done the work of an evangelist, in

planting churches in Ephesus and Crete, left them before they were fully set in order, and, therefore, he provided for the election of deacons and the ordination of both deacons and elders by transferring, provisionally, his evangelistic oversight—in Ephesus to Timothy, and in Crete to Titus. This circumstance is providentially used to provide for us a statement of the qualifications required in those who are ordained to the deacon's office.

The *deacon*, then, must be 1. Grave. 2. Not double-tongued. 3. Not given to much wine. 4. Not greedy of gain. 5. Holding the mystery of the faith in a pure conscience. 6. They must be proved before they use the office. 7. They must be the husbands of one wife, ruling their children and houses well 8. Their wives must be grave, not slanderers, sober, and faithful. —1 Tim. iii

Note, particularly, that before entering upon the office they are to be proved. Hence, generally, deacons cannot be ordained till some time after the planting of a church. They must be known as men of GRAVITY, SOBRIETY, and UNSELFISHNESS, noted for their understanding of, and FIRM adherence to, the faith. How needful these traits in those who are called to minister to the sick and needy of the flock! A double-tongued man may not enter upon this office. How important that one who has to be officially acquainted with delicate family and social affairs should have a tongue that can be depended upon! Not given to wine, frugal, not greedy of gain, but liberal and yet prudent. How needful in those who minister the bounty of the church. A man with an unruly family, or a wife who is not sober and faithful, or who is a slanderer, may not be ordained a deacon. We conclude, too, that an unmarried man is ineligible. Some consider that



“husband of one wife” is merely intended to exclude those who have more than one. But other circumstances being equal, the superior fitness, arising from experience in family relations, is so apparent, that we cannot but urge that deacons should really be “husbands of one wife.”

That women filled this honourable office is apparent. Paul wrote: —

“I commend unto you Phoebe our sister, who is a servant (deaconess) of the Church which is at Cenchrea. That ye receive her in the Lord as becometh saints, and that ye assist her in whatever business she hath need of you; for she has been a succourer of many, and of myself also.”

She was, then, in this work of succouring, the servant of one church—that of Cenchrea. The East, owing to the more secluded life of females, would absolutely require that sisters be thus engaged. With us, though not so absolutely necessary, many cases occur which can only be investigated and relieved by female agency; and, therefore, deaconesses should be ordained wherever practicable.

Of the things said concerning deacons, in this and a former article, this is the sum:—

1. That it is a standing ordinance in the Church, that there be persons specially appointed to take charge of, and minister the funds of the church, especially in regard to providing for the needy.

2. That the persons filling this office must possess the qualifications enumerated by the apostle; that the office should not be filled till persons are proved thus qualified.

3. That the church elects; while those who have previous charge, in this department of labour, ordain the elected by prayer and the laying on of hands.

4. Deaconesses should be ordained in every church so soon as practicable.

### **QUERIES AND OBJECTIONS.**

I. "Why should not the elders (bishops), two, or more of them, take charge of the treasury of the church, and thus dispense with the election and ordination of deacons?"

ANSWER.

Because it was not so appointed by the Apostles. Paul addressed himself to the "*bishops and deacons*" of the Church in Philippi, and, therefore, the bishops had not committed to them the deacon's office. In writing to Timothy he likewise distinguished between bishops and deacons. We admit that a deacon might fill the bishop's office, in the event of the church so desiring, but not that a bishop can do the work of a deacon by virtue of his standing as an elder.

II. "As the bishops of the church have oversight in every department, have they not power to direct the deacons to assist needy brethren, at such times and to such extent as they consider requisite?"

ANSWER.

Bishops are quite within their office when they exercise careful oversight in the matter of need and supply. They must not be considered to intrude when (they make themselves acquainted with income and expenditure, and present suggestions to the deacons thereupon. But the deacons are responsible to the church by whom they are elected, and are not bound to carry out the suggested measures. If, however, they are incompetent the bishops should, by reason of their position, be the first to know it and to appeal to the church itself to judge. As, then, the deacons and not the bishops are responsible, the former and not the latter have the right to determine, when and how funds entrusted to them shall be expended.

### **Elders.**

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city." Titus 1: 5.

In a previous section devoted to the "Work of an Evangelist," we have in a measure contemplated the church under that provisional oversight which pertains to it when newly planted, and while unable to possess elders and deacons. It has been objected, that the provisional oversight in churches planted by an evangelist, or transferred to him by those who planted them, falls but little short of the "One Man

system”—that he has as much in his hands, and is as necessary as the one and only pastor of a modern Baptist or Independent Church. To a certain extent this is true; and yet, even from the first, a wide difference is apparent. Look fairly into the two positions and it will appear that scarcely any two things can be more unlike. In the one case you have a man filling a provisional position and labouring to prepare men, or to discover their fitness if already prepared, that he may divide among them the work, office and oversight, which rests upon his shoulders, that, thus released, he may give all attention to the rescuing of sinners from the power of Satan, or to the setting other churches in order. In the other case, you behold a man who has made himself, or whom a perverse system has made, everlastingly necessary to the church in which he labours. He is *the* pastor—he is to feed them with the finest wheat—the pulpit, to which the whole church look for instruction is his—they come to be filled, he has to fill them. And this is to continue, not merely till the edification of the body can be committed to itself, but it is the summit of their wishes, beyond which they have no expectation. This man may (as is sometimes the case) spend fifty years with one church, and then be as necessary to it as at the beginning. Take him away, and send not one of his “*order*” to fill the vacant place, the “*interest*” expires. The popular pastor, or minister, is a creature of whom no trace can be found in the apostolic writings. He is *the elder*, though even fresh from college, not having seen years enough to furnish him with an ordinary knowledge of men and things. His office, so far as the New Testament enables us to trace its origin, arises from limiting the evan-

gelist to, and perpetuating him in one church; dispensing with the qualifications for eldership; committing to the evangelist the work of a plurality of elders, and also that of divers teaching brethren, so that he becomes truly *The One Man*. No wonder that colleges in nine cases out of ten fail to supply men equal to their task. That many modern pastors deserve to be noted for talent and efficiency in preaching and defending the doctrines for the propagation of which they are set, is cheerfully admitted; but, that any one ever did, or ever can, wholly fill the office to which they are called is unhesitatingly denied. A return to ministry, as instituted by the authority of Jesus, would leave abundant room and maintenance for all such labourers. Let each become an evangelist and set the church in order in which till now, as the only minister, he has laboured; then devote his entire time and ability to the enlargement thereof, or the planting of others, sustained by that church, if agreeable to him and them. There is no reason why each church should not support an evangelist, or a half-dozen, if possessed of means, and surely the multitude perishing around furnish ample employment for a mighty army of preachers. \*

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\* We hold that a church without a plurality of elders, each possessing all the items of qualification named by Paul, has not attained the full stature of the church of the New Testament. We cannot say that wanting in this it is not a New Testament Church, because the churches of the apostolic time existed, under the sanction of the Apostles, in two classes—those fully set in order, and those only advancing to the conditions requisite to that perfected order. The oversight in the last-named class of churches was provisional, but nevertheless apostolic, and the recognition of those churches, was as full and positive as was that of the churches of the other class. The provisional condition should be terminated so soon as a church can discern in its membership the duly qualified men. Then as to the qualifications: —We believe them reasonable and attainable, Many men in the churches have them not, because they do not sufficiently yield themselves to the requirements of their high and holy calling; that they have them not, is to their shame and may prove to their eternal loss.

But who and what are Elders? They are those duly qualified members of the church who, by ordination, have had committed to them oversight in all matters appertaining to teaching, guiding, and ruling. They are not *all* the senior men in the church; for many of that class know themselves completely destitute of duly specified qualifications. Nor do they consist of *all* those who think, feel, or judge themselves qualified; for men often count themselves competent for office when all around know them as wholly unfit. Age is a first element in the duly qualified elder—not *non-age* nor *dotage*, but age sufficient to guarantee the requisites for an experimental acquaintance with men and things. The ancient nations appropriately filled important official positions from the ranks of their senior men. From the elders of Israel the Sanhedrim was constituted. The Greeks filled the magisterial office from their seniors. The Romans had their senatus composed of men marked by age and experience. But no nation has been guilty of the folly of making age the only qualification, nor of the absurdity of calling upon the aged to *take* office upon the ground of faith in their own fitness for the duties thereof, though this absurdity has been urged upon the churches.

*Elder* (*presbuteros*) in the New Testament is used to denote—1. Simply comparative age; as, “The *elder* son was in the field.” Luke xv: 25—2. An official person; a member of the Jewish Sanhedrim. Matt. xv1: 21. —3. An ordained officer in' a church of God. Acts xi: 30; xiv: 23. In this particular, then, it is like *diakonos* (deacon), used both in its *generic* and in its *appropriated* or official sense; and that, too, both in the Jewish and in the Christian dispensation.

The ordained elders of the church in any one place are the presbytery (*presbuterion*) of that church. The word occurs three times in the New Testament—twice applied to the Jewish Sanhedrim, Luke xxii: 6; Acts xxii: 5; and once to the elders of the church, 1 Tim. iv: 14. Elders have official standing only in the church in which they are members, and, as ordination confers office only in the one church in which it takes place, elsewhere they are not elders, and, consequently, form no caste, clergy, or order, claiming official status and distinctive titles wherever they may go.

Elders are also designated Bishops, Overseers, Pastors. That these several terms are applied in relation to one and the same office is apparent. Paul from Miletus “sent to Ephesus, and called the elders of the Church,” and when they came He said unto them,

“Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you OVERSEERS, to FEED the Church of God.” Acts xx: 17-28.

Here the elders sent for by Paul, are designated *overseers*, and the word thus rendered (*episkopos*) is, in every other instance in the New Testament, represented by BISHOP. Thus, then, the elders are termed *bishops*, or *overseers*; and required to *feed*, or *tend*, the *flock*, which is the work of a *shepherd* or *pastor*. We also read, —

“For this cause left I thee in Crete, that them shouldest set in order the things that are wanting, and ordain ELDERS in every city, as had appointed thee; if any be blameless,... for a bishop must be blameless.” Titus 1: 5

Here, most clearly, the terms *elders* and *bishops* are used interchangeably. Again,

“The elders among you I exhort, who am a fellow-

elder.....*tend* the flock of God, which is among you, OVERSEEING it, not by constraint but willingly, not for base gain but with good will: neither as being lords over the heritage, but being examples to the flock. And when the Chief Shepherd is manifested, ye shall receive the unfading crown of glory, 1 Peter v: 1-4.

Here, too, the elders are *shepherds* or *pastors*, who have to *tend the flock*. They, too, are *bishops* or *overseers* and, as such, are to oversee the flock, willingly and not for base gain. As pastors or shepherds, they are under a Chief Shepherd, from whom they will receive their reward. It is, then, as clear as demonstration can make it, that elder, pastor or shepherd, and bishop or overseer, are terms appertaining to one and the same officer in the *Church of God*.

In saying that the terms bishop, overseer, pastor and shepherd appertain to one and the same office, and that each is applied to the elder, we must be understood to mean that it is so in the English New Testament. To the reader of the Greek the number of words so applied is fewer. In the English we have both *pastor* and *shepherd* where in the original *poimeen* only is found, of which *shepherd* is the exact equivalent. The term pastor is from the Latin, and originally signified a shepherd. But it is now come frequently to denote a hired preacher, as distinguished from the elders of the church, neither an elder nor an evangelist. As, then, *shepherd* is the true idea, expressed by the term in Bible usage, let us speak of our elders as the *shepherds* of the flock, and leave the term *pastor* for those who have improved upon apostolic order. So, too, with the term *bishop*. Overseer, we have seen, is once used to translate *episkopos* while in the other instances it is represented by *bishop*. We have here two words, where in the

original there is but one. One of these two (overseer) exactly represents the term it translates. It is pure and simple English that everyone understands. The other (bishop) is but a corruption of *episkopos*, which came into our tongue by means of the Anglo-Saxon, and, thus traced back, means an overseer. But, then, the State Church has appropriated and perverted it. Turn to the Dictionary and you read—"BISHOP, one of the head order of the clergy," (*Walker*)—"BISHOP, a prelate, one who has the spiritual government of a diocese." (*Maunders*.) We propose then to allow the term bishop to appertain to the diocese, as the special designation of a Roman or Anglican clerical head-centre. The Elders of the Church of God are simply the OVERSEERS and SHEPHERDS of the flock, under-shepherds to the Chief Shepherd, who is head over all.

The duties imposed upon the Eldership, or Presbytery, of a church are most important. Though elders are not essential to the being of a church, they are most certainly indispensable to its well-being. Still, elder-making has not always proved beneficial. Instances, not a few, are before us, in which it has proved the bane of the church, and led to strife and division. But the evils thus arising, spring not from the apostolic plan, but arise solely from misunderstanding its requirements. Churches make elders without regard to the required qualifications; whereas they are authorized to do so only when the qualified men are manifested. Misrule is the result. There are brethren who, under provisional arrangement can do good service in filling up what is wanting, owing to the absence of an eldership, who, if ordained elders, would ruin the church. Much evil, too, has arisen from the



absence of a proper understanding of the duties of the office. Now, unless the church and its elders see alike in this respect, an outbreak is pretty certain, sooner or later. We are even inclined to think that a clear understanding of what the church expects of the elders, and what they are not to take upon themselves, is more important than a perfectly accurate conception of the work intended to be committed to their charge. In every case the church, on the one hand, and the overseers, on the other, should distinctly comprehend what is to be committed to the elders by the approaching ordination, and their induction into office should, in no case, take place until it is ascertained that they and the church are, in this particular, perfectly of the same mind.

Some have expressed regret that we have not a statement of the duties of the eldership as concise and distinct as Paul's statement of what a man *must be* who fills the office. Such statement would, no doubt, be quite convenient, but most likely the reason of its not having been given, is to be found in the fact that it is not absolutely needful; and, certainly, it is not thus requisite, for the terms by which the official elder is designated, together with the stated qualifications, clearly enough indicate the duties imposed upon him. With this thought in mind we turn to a series of articles from the pen of our esteemed Brother McGarvey, published in the *Apostolic Times*, which, on this particular point, so completely express what we have been in the habit of teaching, that we shall save some hours of writing by adopting the following commendable statement of the case.

**THE ELDERSHIP—ITS DUTIES.**

“The titles of an office are often taken from some characteristic duty belonging to it. Thus the title President is taken from the act of presiding; Secretary from the act of writing; Auditor (*hearer*) from the act of hearing financial reports. In such cases the information derived from the title is generally meagre. In some instances, however, offices newly created adopt the titles of previously existing offices which are similar to them; and in such instances the titles carry with them all of their previous significance except so far as this is modified by the nature of the new office. Thus the term President, which first meant one who presides over an assembly and enforces order in its proceedings, when transferred to the chief officer of a college, and to the chief magistrate of the United States, carried with it the chief part of its previously acquired meaning. Now, it so happens that all the titles by which the elder of a church is known were adopted from previously existing offices, and brought with them in their new application much of their former significance. They will enable us, therefore, to obtain a general idea of the duties of the office, and to better appreciate the more specific statements of the apostles which will afterwards be considered.

The title *Elder*, which is most frequently used by the Apostles, which is still the most popular of these titles, obtained an official signification among the Jews long before its adoption into the Christian Church. Originally it designated the older men, or heads of families in Israel, who exercised a patriarchal government over their posterity, *e. g.*, Ex. iv: 29; xix: 7. In the days of Christ it had become the title of the rulers of the Jewish synagogues, and of one of the classes composing the Sanhedrim. Reliable information in reference to the functions of the office among the Jews is quite meagre, but it is sufficient to justify the assertion that those who enjoyed the title exercised authority in some capacity. When it was adopted, therefore, into the Christian Church, it brought with it at least this general idea, that those to whom it was applied were rulers in the church. The exact nature and limits of their authority it could not of course designate

The term *episcopos* brought with it a more clearly

defined significance, and furnishes more definite information in reference to the duties of the office. Among the Athenians it was the title of 'magistrates sent out to tributary cities, to organize and govern them' (See Robinson's New Testament Lexicon, and references there given. ) Among the Jews it had very much that variety of application which the term overseer now has in English. It is used in the Septuagint for the officers appointed by Josiah to oversee the workmen engaged in repairing the temple, 2 Chr. xxxiv: 12-17; for the overseers of workmen employed in rebuilding Jerusalem after the captivity, Neh. xi: 5-14; for the overseers of the Levites on duty in Jerusalem, Neh. xi: 22; for the overseers of the singers in the temple worship, Neh. xii: 42; and for subordinate civil rulers, Jos. Ant. 10, 4. 2. In all these instances it designates persons who have oversight of other persons for the purpose of directing their labours and securing faithful performance of the tasks assigned them.

Such a word when applied to a class of officers in the Christian Church, necessarily carried with it the significance already attached to it. It indicated, both to the Jew and Greek, that the persons so styled were appointed to superintend the affairs of the church, to direct the activities of the members, to see that everything was done that should be done, and that it was done by the right person, at the right time, and in the right way. Anything less than this would be insufficient to justify the title *overseer*, as it was currently employed in that age. The details of the process by which all this was accomplished will appear as we advance.

The title Shepherd is still more significant than either of the other two. The Jewish shepherd was at once the ruler, the guide, the protector, and the companion of his flock. Often, like the shepherds to whom the angel announced the glad tidings of great joy, he slept upon the ground at night beside his sheep. Sometimes, when prowling wolves came near to rend and scatter the flock, his courage was put to the test (Jno. x: 12); and even the lion and the bear in earlier ages rose up against the brave defender of the sheep, 1 Sam. xvii: 34-36. He did not *drive* them to water and to pasturage; but he called his own sheep by name, so familiar was he with every one of them, and he *led* them out, and went *before* them, and

the sheep *followed him*, for they knew his voice. Jno. x:3, 4.

A relation so authoritative and at the same time so tender as this, could not fail to find a place in the poetry of Hebrew prophets, and the parables of the Son of God. David's poetic eye detects the likeness between the shepherd's care of his flock and the care of God for Israel, and most beautifully does he give expression to it in lines familiar to every household, and admired in every land:

'The Lord is my shepherd; I shall not want,  
He maketh me to lie down in green pastures;  
He leadeth me beside the still waters,  
He restoreth my soul:  
He leadeth me in the paths of righteousness for  
His name's sake. Yea though I walk through the valley of the shadow of  
death, I will fear no evil:  
For Thou art with me; Thy rod and Thy staff they comfort me. —Ps.  
xxiii.

The same beautiful image is employed by Isaiah, when with prophetic eye, he sees the great Persian king gathering together the scattered sheep of Israel in distant Babylon, and sending them back from their long captivity. He exclaims in the name of the Lord, 'Cyrus is my *shepherd*, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the temple, thy foundations shall be laid.' Isaiah xlv: 28. But he sings a still sweeter note in the same strain, when he foresees the life and labours of the Son of God, and exclaims, 'He shall feed His flock like a *shepherd*; He shall gather the lambs with His arms, and carry them in his bosom, and shall gently lead those that are with young.' Isaiah xl: 11. The Saviour Himself re-echoes the sentiment, and says, 'I am the Good Shepherd;' 'I know My sheep, and am known by mine;' 'I lay down My life for the sheep.' Jno. x: 14, 15. Even the less poetic Paul is touched by the beautiful metaphor, and makes a prayer to 'the God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep' (Heb. xiii: 20); while Peter says to his brethren, 'Ye "*were* as sheep going astray; but are now returned to the Shepherd and Overseer of your souls.' 1 Pet ii: 25.

A word thus highly exalted by the pens of prophets,

and even by the lips of Jesus, would appear almost too sacred to represent the relations and responsibilities of an uninspired labourer in the cause of God. But even before the church came into existence it had been consecrated to this usage, and was a favourite term with the later prophets by which to designate the religious leaders of Israel. Jeremiah pronounces a woe upon the shepherds of his day who destroyed and scattered Israel, and predicts the time when God would bring them again to their folds, and set up shepherds over them who would be real shepherds to them. Jer. xxiii: 1-4. The connection shows that the prediction has reference to the Christian age. Ezekiel speaks in the same strain, and in almost the identical thoughts of Jeremiah, except, that in contrast with the unfaithful shepherds of his age, he says 'I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, he shall be their shepherd.' Ez. xxiv: 1-23.

With such a history, the word shepherd came into the terminology of the church with a most clearly defined secondary meaning. When applied as a title in the church it necessarily represented its subject as the ruler, the guide, the protector, and the companion of the members of the church. When Paul and Peter, therefore, exhorted elders to be shepherds to the flock of God, all these important and tender relations were indicated by the word.

In two distinct passages already quoted (Acts xx: 28; 1. Pet. v: 2), the elders are exhorted to be *shepherds* to the church. This exhortation, or rather this apostolic command, has failed to make its due impression on the English reader, because of the very inadequate translation of *poimaino* in the common version. It occurs eleven times, and is seven times rendered *feed*, and four times *rule*. When connected with church work it is uniformly rendered *feed*. No doubt the translators intended by this rendering to make their version intelligible to their uneducated readers in England and Scotland, where very little is known of a shepherd's work except *feeding* the sheep through the long winters. But this attempt at adaptation has led to serious misapprehensions; for even to this day, and in America as well as Great Britain, the term *feed* in these passages

has been understood by the masses as a metaphor for public teaching, and the whole work here enjoined is supposed to be accomplished when a suitable address is delivered to the saints on the Lord's day. Many an elder has imagined that the chief part of his work is accomplished when he has called together the flock once a week, or it may be, once a month, and given them their regular supply of food, even when the food given is nothing better than empty husks. And many an evangelist, miscalling himself a pastor, has laboured under the same mistake. Let it be noted, then, and never be forgotten, that the term employed in these passages expresses the *entire work of a shepherd*, of which *feeding* was very seldom even a part in the country where this use of the term originated. The shepherds of Judea, and those of Asia Minor *pastured* their sheep throughout the entire year. Their duty was to guide them from place to place, to protect them from wild beasts, and to keep them from straying; but not to *feed them*.

The Apostle Paul leaves us in no doubt as to his own use of the term in question; for after the general command, 'Be shepherds to the church,' his next words show what he means by *shepherding*; he proceeds. 'For I know this, that after my departure shall ravenous *wolves* enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore, *watch*; and remember that by the space of three years, I ceased not to warn every one, night and day with tears.' Acts xx: 28-31. Here, continuing the metaphor of a flock, he forewarns the shepherds against ravenous wolves, who can be no other than teachers of error, who would come into Ephesus from abroad, such, for example, as those who already infested the Galatian churches (Gal 1: 6-7; v: 12); and he commands them to *watch*. He also predicts that men of their own number, like unruly rams of the flock, would rise up speaking *perverse* things, and seeking to lead away disciples after them. The shepherds were to watch against these also, and as they saw symptoms of such movements within, they were to '*warn* every one, night and day,' as Paul had done.

Here, then, are two specifications under the generic

idea of acting the shepherd, and they are strictly analogous to the work of a literal shepherd. It is made the duty of the eldership *first*, to protect the congregation against false teachers from abroad; *second*, to guard carefully against the influence of schismatics within the congregation; *third*, to *keep watch* both within and without, like a shepherd night and day watching his flock, so as to be ready to act on the first appearance of danger from either direction.

The first of these duties is again emphasized in the epistle to Titus, where Paul requires that elders shall be able by sound teaching both to exhort and convict the gainsayers, and adds: 'For there are many vain and unruly talkers and deceivers, specially they of the circumcision, whose mouths must be stopped.' Tim. 1: 9-11. The duty of watchfulness is also mentioned again, and in a manner which shows most impressively its supreme importance. Paul says, 'Obey them who have the rule over you, and submit yourselves: *for they watch for your souls*, as they that must give account.' Heb. xiii: 17. From these words it appears that the object of the watching' enjoined, is not merely to keep out false teaching and to suppress incipient schism, but to do these in order to save souls from being lost. That priceless treasure, for which Jesus laid down, His life is at stake, and the elders of each church, like the shepherds of each flock, must give account to the owner of the flock for every soul that is lost. The task of Jacob, concerning which he said to Laban. 'That which was torn of beasts I brought not to thee, I bore the loss of it; of my hand didst thou require it, whether stolen by day or stolen by night;' is a true symbol of the task assigned the shepherds of the Church of God. Well might they all exclaim, 'Who is sufficient for these things?'

The duty of 'taking oversight' is enjoined upon the elders in express terms, and the expression is used as the equivalent of acting the shepherd. Peter says, '*Be shepherds* to the flock, *taking the oversight thereof*.' 1 Pet. v: 2. But the essential thought in the overseership, that of *ruling*, is frequently enjoined. Paul says to Timothy, 'Let the elders that *rule* well be counted worthy of double honour.' 1 Tim. v: 17. The Greek word here rendered *rule* is *proisteemi*, the etymological

meaning of which is to *stand* or *place* one object *before* another. But the fact that rulers stand before their subjects, with all the eyes of the latter looking to them for direction, led to the established usage of this term in the sense of ruling. It is so defined in the lexicons, and so used in both classic and Hellenistic Greek. It expresses the rule of a father over his family, 1 Tim. iii: 4, 5-12; of a deputy over a district, 1 Mac. v: 15; of a King over his subjects, Jos. Ant. viii: 12. 3; and of the elders over the church, 1 Tim. v: 17; 1 Thess. v: 12; Rom. xii: 8.

By use of still another Greek word, Paul expresses in the epistle to the Hebrews the same general idea of ruling. He says (xiii: 7), 'Remember *them who have the rule* over you, who have spoken to you the word of God;' again (verse 17), 'Obey *them that have the rule* over you, and submit yourselves: for they watch for your souls as they that must give account,' etc.; and again (verse 24), 'Salute *them that have the rule* over you.' The term here employed *heegeomai*, means, primarily, to *lead*. When applied to the mind it means to think or suppose, because in this mental act the mind is *led* to a conclusion. See Acts xxvi: 2; Phil. ii: 3-6; *et al.* But the *present participle* of this verb came to be used in the sense of *ruler*, because a ruler is one who *leads*. Sometimes, indeed, it means *a leader* in the sense of a *chief man*, as when Silas and Judas are called '*chief men* among the brethren.' Acts xv: 22. When the idea of ruling is expressed by it, the fact is indicated in the context: *eg.*, Pharaoh made Joseph '*ruler (heegoumenon)* over Egypt' (Acts vii: 10), where the expression '*over Egypt* indicates the relation of authority. So in the second of the three examples under discussion, the terms *obey* and *submit yourselves*, show that the relation of authority is expressed, and that the rendering of the participle should be *rulers* or '*them who have the rule.*'

Another duty of the eldership, distinct from the preceding, is that of *teaching*. By a mistake already mentioned, this duty has been supposed by many to be the chief work indicated by the term pastor or shepherd; but in the only place where the latter term occurs in its appropriated sense in the common version, pastors are distinguished from teachers. 'He gave some, apostles; and some, prophets; and some, evangelists; and some,



*pastors* and *teachers*.' The distinction here evidently made between pastors and teachers does not imply that they are always different persons; for one person might be both a prophet and an evangelist, and for the same reason he might be both a pastor and a teacher. But in the distribution of labours there is such distinction made as to show that one might be a teacher and not a pastor. From other passages, however, we know that all pastors or shepherds, in addition to what is implied in this title, are also *teachers*. In the statement of their qualifications, Paul says that they must be 'apt to teach,' 1 Tim iii: 2; and that they should be 'able by sound teaching, both to exhort and to convict the gainsayers,' Tit. 1: 9. That they should possess the qualification, necessarily implies the duty of teaching."

### **Elders, Shepherds, Overseers.**

As Paul appointed Timothy to remain in Ephesus, and Titus in Crete, that they might set in order the wanting things and ordain Elders, it was most fitting that he should remind them concerning the qualifications prerequisite to that ordination. Accordingly, in writing to Timothy, he said: "A Bishop (Overseer) *must* be—" and then follows a specification of said requirements. In instructing Titus he wrote:

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city, as I had appointed thee; if any be blameless

and then, also, there follow several indispensable qualities, substantially agreeing with those cited to Timothy. Reference to 1 Tim. iii. and Titus 1. gives them as under:

#### TIMOTHY.

Blameless  
Husband of one Wife  
Vigilant  
Sober

#### TITUS.

Blameless  
Husband of one Wife  
Having faithful children  
Not self-willed

## TIMOTHY.

Of good behaviour  
 Given to hospitality  
 Apt to teach  
 Not given to wine  
 No striker  
 Not greedy of filthy lucre  
 Patient  
 Not a brawler  
 Not covetous  
 Ruling well his house  
 Not a novice  
 Good report from without

## TITUS.

Not soon angry  
 Not given to wine  
 No striker  
 Not given to filthy lucre  
 A lover of hospitality  
 A lover of good men  
 Sober  
 Just  
 Holy  
 Temperate  
 Holding fast the word

The foregoing two-fold specification indicates what every Elder *must* be. When men thus qualified are ordained, then may be said to them,

“Take heed unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers.”(Acts xx. )

Elders qualified and ordained according to the direction of the Holy Spirit, through the apostles, are made Overseers by the Spirit whose law and rule are thus observed.

Some have argued that we are not to look for all the specified items in each elder, but to find the whole in the sundry brethren of whom the eldership is composed. But that fancy is groundless. The ordination is restricted to the qualified; none other are warranted to allow themselves to be ordained, and neither evangelist nor church have authority to ordain any other. Nor are the qualifications marvelous exactions. Which of them should a Christian husband and father be content to want? Everyone should aim to become all that is here required.

Let us, in the next place, glance at the requirements in the order in which they are cited.

“*Blameless*”—Not absolutely so, as before God; for, as everyone falls short of perfection of character, all are more or less subject to blame. The word rendered “blameless” signifies “*not open to be attacked*” and marks one against whom no evil charge can be maintained. We understand it in this case to refer *specially* to all that follows, and, therefore, to intimate that elders must be persons against whom, in the particulars specified, no charge can be sustained.

“*The husband of one wife*”—We consider that either polygamy or celibacy disqualifies for the eldership. It has been urged that celibacy cannot do so, as, in that case, Paul and Timothy would have been disqualified; certainly they would, and there is no evidence that they were not. No one can produce proof that they were qualified for the elder's office, and nowhere are we taught that the qualifications for an apostle, an evangelist, and an elder are the same. On the point now immediately under notice, nothing could be more fitting than that apostles and evangelists, whose work largely required them to move from place to place, and generally rendered impossible a settled home, should be unmarried; while, on the other hand, nothing is more seemly and desirable than that overseers in one church, whose duties require settled residence and involve frequent interposition between husband and wife, parents and children, should themselves be married men, who have given evidence that they understand and rightly deport themselves in that relationship. No one can fail to see that such, other circumstances being equal, could not but present a fitness for the office which the unmarried are without. This is our conclusion after years of thoughtful investigation, and after

reading, perhaps, all that can be said on either side. Still the fact remains, that thoughtful, learned, pious brethren conclude that it is not certain that the intention is wider than the exclusion of the polygamist, and, therefore, they decline to reject an unmarried man who is, in all other respects, qualified. Now, we are not prepared to say that these brethren must of *necessity* be wrong. That they are wrong we have little or no doubt, but the impossibility of their being right is not here affirmed. How then shall the difficulty be met? Each church must meet it for itself, and the understanding of the majority must prevail. Not that the church shall decree what the interpretation shall be; but that each member determine for himself, whether the person, or persons, named has, or have, the required qualifications; each to determine this according to his own understanding of the terms, and the declared will of the majority must be taken as the church-recognition or non-recognition of the fitness of the men submitted for their judgment. But just here; comes in an important consideration, which to some extent should influence the decision. There *is* perfectly safe and certain ground. If only those are ordained who possess the other qualifications and who also are married, everyone will then know that the requirements are fully met. Thus perfectly safe and reliable ground invites to occupation.

“*Vigilant.*” Because the word thus translated is derived from *neephein*, *to be sober*, some conclude to read *sober*, in place of *vigilant*. But as *neephein* also signifies *to watch*, and as sobriety is referred to in a subsequent verse, *neephalion* is very properly rendered by *vigilant*, *attentive*, or *watchful*. A careless, sleepy, dilatory man should not be ordained.

“*Sober.*” There is here no exclusive or special reference to intoxicating drink. A well regulated mind is indicated—a person who is free from excesses, prudent.

“*Of good behaviour.*” The ideas of *adornment and order* underlie this word. The elder then should be polite, courteous,. A rude, uncouth man is as much out of place in an eldership as would be a bull in a china shop.

“*Given to hospitality.*” Literally, *a lover of strangers*—One who manifests a hospitable disposition. Not necessarily one who gives much, for he may have but little to give. We *know* some of our poorest brethren as the most hospitable in our fellowship. The disposition displays itself, not merely, or chiefly, in large gifts, but in loving attention according to means.

“*Apt to teach.*” Acquainted with the plan of salvation, the order and worship of the Church, and able to communicate to others what he knows. All elders are to be capable of teaching. The notion of ruling elders, who have no teaching ability nor work, is not admissible. It does not, however, follow that an elder must be an orator, a pulpit or platform man, one who can sermonize for an hour and entrance an audience. He who knows the truth and is capable of instructing a young convert therein, who can, in converse, guard him against the subtleties of false teachers, and in this way instruct the members of the church generally, is all that the phrase demands, and ability in conjunction with others to shepherd the flock. Restrict the eldership to those who are attractive public speakers, and you will have to wait long for the men. But the requirement does not necessarily include ability to deliver lectures and orations. He

who presides over the church should be able to address it upon points of order, but the president is not of necessity the chief speaker, nor even a prominent one. In an eldership, every member of which is capable of teaching, there will be those better fitted than others for addressing the church at large, and they will, of course, have assigned to them a prominent portion in that work. The elder's work is wholly in the church. An elder may be the chief preacher, and labour much to convert sinners, as he may be the chief singer, and lead and much improve the service of song, but he does not that work by virtue of his office. An order of itinerant "pastors" who do the preaching for any church which may hire them, appertains not to apostolic Christianity.

It should also be observed, that to a certain extent the ability of an elder must correspond to the condition of the church. Take a church chiefly, or altogether, composed of uneducated labouring people. In that case certain men would meet the requirements of the position, who, if removed to a church of much higher educational range, would be entirely inadequate. Here we see the wisdom of the apostolic plan, by which an ordained elder is such only in the church in which his ordination was effected. If he visit or remove to another church, near or distant, he goes not as an elder, and he has no official status there until his fitness is recognized, and he is also there ordained. Each church is then called to discern as to the fitness of those to whom they submit themselves, and no man takes office in one church by virtue of having filled it in another.

"*Not given to wine.*" The phrase is *me paroinon*. Literally "*Not near wine,*" not a ban-

queter. The ancient *paroinos* was one accustomed to drinking parties. We take the phrase to express not so much personal sobriety, as absence from convivial drinking parties and entertainments. An Overseer in the Church of God is not only to be sober, but is required to discountenance places, practices, and associations, dangerous to the sobriety of others.

“*No striker.*” A peaceable man—not one who in haste of temper would be led to strike an opposer.

“*Not greedy of filthy lucre.*” Not one who earns money by base methods. Such is the import of the term. But there is not allusion to useful and honourable trades or callings. Paul commanded the overseers of the church in Ephesus to work with their own hands. It is no where implied that elders should depend upon the flock for support, nor intimated that they did so. All useful trades and professions are open to them, but none that are base and injurious.

“*Patient.*” Distinguished for meekness under provocation, and candour in judging the failings of others: “In meekness instructing those who oppose themselves.”

“*Not a brawler.*” Not given to contention and strife.

*Not covetous.*” Not a lover of money. One anxious to get all he can, keep what he gets, and do but little for the church and the poor, is for ever excluded.

“*One that ruleth well his own house.*” One who keeps good order in his establishment; whose children and dependents are in proper subjection. He, then, who has a disorderly family, or an insubordinate household, is excluded, and for the

best of reasons; he shows that he cannot rule and, therefore, is unfit for the office. It is not clear that there must be children, but if there be they must be in subjection. "If a man know not how to rule his own house, how shall he take care of the Church of God."

*Not a novice.* "Not a new convert; "lest, being lifted up with pride, he fall into the condemnation of the devil."

*"A good report of them which are without."* One, who, in the foregoing particulars cannot be condemned by the world, and whose conduct cannot be pointed to as inconsistent with his profession.

Thus we have gone over the qualifications as expressed by Paul to Timothy. The outline given, by the same apostle to Titus, differs but little in form and still less in substance. In place of "One that ruleth well his own house, having his children in subjection," we find "*Having faithful children, not accused of riot, or unruly*"; which we take as of the same import.

*"Not self-willed"* stands out as a clear and important requirement. A self-willed man in an eldership creates no end of trouble. Such an one should fill no office in the Church of God.

*"Temperate."* The term used signifies *self-restraining*, (as to the appetites), *abstinent*.

*"Holding fast the faithful word"* Thus only can the work of a shepherd be done. False teachers will arise among the flock, who, with sound doctrine, must be exhorted and refuted.

Thus we have spread before us an outline of character, which every brother ought to strive to realize. Let this holy striving go on, as it should, and the Church will not long pine for want of good and efficient elders, bishops, overseers. Neglect



this striving and they can never be had. Colleges cannot make them; they cannot be imported ready for use, in the Churches they must grow, or they never can be had. Extraordinary material is not needed in order to their formation; ordinary men with fair devotion to the Lord and His truth, looking for, and giving themselves to usefulness in the Church of God, are all we need in order that the Lord may raise up among us shepherds after His own heart—*good* shepherds, who shall receive from the Chief Shepherd the reward of life eternal, when He appears.

### **Teachers.**

“First apostles, secondarily prophets, thirdly teachers.” 1 Cor. xii: 28.

There are yet to come under notice several important questions relating to the duties of the eldership, including those that embrace the exercise of discipline. We, however, consider that the ground will be more speedily got over by having the various ministries fairly in view before entering upon those questions, and, therefore, this paper will deal with teachers.

Apostles, prophets, overseers, and evangelists are necessarily teachers, but they are not the only teachers of the churches. A church may have efficient teachers when without brethren of the required experience and fitness for oversight. Having elders, it does not follow that they are the only teachers. It was never intended that teaching should appertain exclusively to their office. The Lord designs that no one talent shall be wrapped in a napkin because its possessor has not others—the great Head of the Church calls into exercise all the members of the body—

“For as we have many members in one body, and

all members have not the same office; so we being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that *teacheth*, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Rom. xii: 5-8." Thus did an apostle intimate that *teaching, exhorting, ruling, ministering* (though sometimes exercised by the same person) are distinct, and may each be used to the glory of God by those who cannot engage in other service. It devolves upon the elders of the church, or upon the evangelist, to bring into use and to mature all the teaching power of the Church. Not that all may teach, for there are many who cannot speak to edification, and the apostolic rule excludes all such. There is no more reason in expecting every member of a church to become a public teacher than there is in expecting every member of the human body to become a tongue. And while the "one man system" has shrivelled and enfeebled the tongue of the church the "all teacher system" is a still worse malady. A church with a swollen and inflamed tongue is a frightful spectacle. The apostle James writes, "Be ye not many teachers" (*didaskaloi*). James iii: 1. Take heed that ye teach not divers doctrines, for the doctrine of the apostles is one; and take heed also that you seek not to push yourselves into positions you are not able to fill.

But there are those who never can be teachers who might give a word of useful exhortation, whilst there are some who cannot even do that, and who should be required to keep silence in the churches.

“Ye may all prophesy, one by one, that all may learn, that all may be comforted,” referred to the prophets, and is limited to those who spake as they were moved by the Holy Spirit, and, therefore, to edification. This proves that even when the edification of the church was provided for by direct inspiration, the Lord did not commit oversight, teaching, exhorting, ruling, ministering, etc., to one man—the pastor or minister—but to many, that *all* might learn, that *all* might be comforted: as though the apostle had said, no one man, not even an inspired one, is sufficient for the edification of an entire church—what will suit one will not be adapted to others, and therefore, “Ye (who have the prophetic gift) may prophesy, one by one, that all may learn, that all may be comforted.” 1 Cor. xiv: 31. The good order inculcated by the apostle lies equally distant from the popular “one man system,” which dwarfs the mind of the church and completely buries capabilities, killing its one worker by over-labour, and its hundreds of others by want of opportunity to work, and at the same time leaves the bulk of the work undone; and from, on the other hand, that licentiousness, miscalled liberty—where everyone may do everything, whether to edification or not. In an instance or two we have heard men boasting of their liberty, and saying to their more sober neighbours, “Come and witness our order,” and we have found in their order plenty of disorder. If the service is to commence with a hymn, it must be left for anyone to give it out who desires to do so—the reading of the Scripture must not be committed to those who are able to read with propriety, that would be taking away the liberty of the brotherhood—the preaching must also be open, and everyone per-

mitted to chime in—and as to teaching, any attempt to restrict it to those who are able to edify would be denounced as downright popery. Such, in the opinion of some, is order. But in the opinion of all right-minded men it is confusion. “Liberty” it is called, but, if it be liberty, it is demented and in need of a strait jacket and a passport to a lunatic asylum. It is an insult to common sense.

Those may teach who can edify, and none others have the right. But who is to determine as to fitness, and by what standard is the teacher to be measured? The church is to determine. Elders, and evangelists before elders are ordained, have oversight in all that relates to the edification of the body. If then one thinks himself able to edify his brethren when he is not, those who by official position are responsible for their edification have to request such alteration in matter, manner, or language, as the case may require. If he be unable, or unwilling, to comply with their request they should require his silence. If he deem their decision not in accordance with the mind of the church, they should, at his request, submit to the church the question, “Is the teaching or exhortation of this brother to your edification?” and the answer of the church is final. This meets the enquiry concerning the standard by which the individual is to be measured. There are brethren with “itching ears” whom few can edify—it may be questioned whether they can be built up in the most holy faith. This one does not reason with sufficient method, and the other fails to tell anything they do not already know—in fact the bulk of the teaching to them is horrible, and they wish that brethren A. and B. would do all the speaking.

This class is not to be regarded—ere long you may expect them to make shipwreck of faith, or to be found “sitting under” some pulpit orator whose well-turned periods are music to the ear, though his words never reach the heart. There are also brethren far from destitute of faith and love who are apt to err upon this question. They are large-brained men, men of considerable culture, and not without spirituality. They judge of the speaker's power to edify by the benefit they derive from his discourse. But not one teacher in five hundred will reach their level, yet nine out of ten might be much edified by that which profits them but little. Ability, then, should be determined not alone by the power of the speaker, but in part by the condition of the hearers. Let the gospel be preached to miners in Cornwall, and a man who has toiled among them, well acquainted with divine truth and able to tell, in their own dialect, with love and power, what he knows and feels, will be to them a better preacher than one who comes with honours from Cambridge. Let a Church of such men be gathered. When they know the truth and the love of God is shed abroad in their hearts, in their own terms (many of them offensive to cultivated ears) they will edify one another. But place these men to speak to other assemblies, and edification will not result. The voice then of the church (or of the majority), saying “*we are edified*” is enough. The minority who are not able so to say, must look for help from other speakers, and endeavour to find nutritious portions in the preparations of those who do not generally advantage them, remembering that good food, in some cases, does not build up the physical system owing to impaired digestion.

“Let your women keep silence in the churches, for it is not permitted unto them to speak.” 1 Cor. xiv: 34. Why not? The law of the Lord forbids it. But, “I don't see why it should.” Perhaps not. Then, “I don't like it.” Very likely. But the will of the Lord be done. But may not women teach? Certainly. The sisterhood are called to teach—as mothers they are teachers—as elder sisters they are called to instruct the younger—they are not forbidden to teach the brethren, and never forbidden to preach the gospel—Priscilla and Aquila taught the eloquent Apollos the way of the Lord more perfectly, and many a brother has learned much from well-informed Christian women. The restriction applies only to the meetings of the church. There were women who did prophesy, but there they were not to use their gifts. To the prophets it was said, “Ye may all prophesy one by one, that all may learn,” and so on, but it was immediately added, “Let your women keep silence in the churches,” etc. In one important sense we are for all Christians, male and female, both teaching and preaching, and so assuredly were the apostles. And how sadly is this preaching and teaching neglected. Christian men and Christian women, then, awake to your true position as preachers of Christ and teachers of the things of His kingdom! As Nathan spake unto David speak ye. In the house, shop, market, speak for Christ, “Teach from house to house.” Let every brother be a home missionary, and every sister a “Bible woman.”

### **Widow Ministry.**

“Let not a widow be taken into the number under three-score years old, having been the wife of one man, well reported of for good works; if she have brought up

children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. “—1 Tim. v: 9-12.

The reader will do well carefully to examine the entire chapter from which the above verses are taken. The subject now under notice, of which it mainly treats, is of the deepest interest and importance.

The rendering of the *Common Version* is not all that is desirable. Perhaps that by Dr. Macknight may be accepted as a better translation:

“Let not a widow be taken into the number under *sixty* years old, having been the wife of one husband, *borne witness to* for good works; *that she hath* brought up children, *that she hath* lodged strangers, *that she hath* washed the saints' feet, *that she hath* relieved the afflicted, *that she hath* diligently followed every good work. But the younger widows *reject*: for when they *cannot endure Christ's rein*, they will marry; *incurring condemnation*, because they have *put away* their first *fidelity*.”

Thus, widows of a certain class are represented as entering into an engagement for life, subsequent departure from which involves condemnation; not necessarily eternal condemnation, but at the least such as involves the displeasure, for the time being, of the church and of God.

What then is that office, work, or number, into which only certain widows are to be admitted, and from which all under sixty years of age are excluded? It cannot refer to church-membership, nor can it apply to the number of those who receive pecuniary aid from the church, for any believing widow, of good conduct, is entitled to membership,

and any such one, when in need, is entitled to help without consideration as to age.

The chapter from which the foregoing verses are quoted, by stating certain requirements and prohibitions, and giving certain qualifications, and certain intimations of work to be accomplished and evils to be avoided, places fairly before us the *widow-ministry* of the church of God. Let us note a few particulars in regard to this service, and let the reader say whether the church does not suffer immense loss by allowing this appointment to remain in disuse.

“*The number,*” or band, referred to, consists of widows who are “*widows indeed*” or, in other words, *destitute*, not having “children or nephews” (grandchildren) to support them—not of all the widows of this class who enjoy the fellowship of the church, but only of those of “*three score years*” “*well reported of for good works*” who have “*brought up children*” “*lodged strangers*” “*relieved the afflicted*” etc.

Here then is a provision for destitute widows of a given age and character. It is not merely a question of relief, but of work by a duly appointed band—into which band young widows may not be admitted, however great their piety and need, and into which aged widows are not received unless their lives are known to have been such as to make them examples to the flock, in which they undertake to devote the remainder of their days to Christ, and incur condemnation if they cast off the obligation.

Preachers and pastors are scarcely, if at all, more necessary than are such mothers in Israel. The younger sisters need them as teachers. We mean, not teaching which finds place in the public



assembly, but homely private instruction in those things of every day doing which the young have to learn and the aged to teach. The home of every Christian wife and mother should preach to a whole neighbourhood, but in thousands of cases nothing of the sort is realized. If asked what is now needed more than anything else in large churches particularly under my notice, I answer—holy women—experienced consistent sisters—who know the maiden's dangers, the wife's duties, and the widow's trials, and who can aid, by advice and instruction, young and inexperienced females, who have taken upon them the name of the Lord.

Protestants, generally, do not give even a passing thought to this service; Romanists only caricature it. When will the church restore it? What is needful to its restoration? In churches of the primitive order no extraordinary discussion or commotion are to that end called for. It is not so much a matter of resolutions (moved, seconded and carried), as of quiet growth and easy adoption. Destitute widows of *sixty*, will generally need pecuniary aid from the church. The church cannot make widows, and would not desire so to do. But widows will be found in its membership. Let the church which possesses one or more, duly qualified, undertake to provide plain, comfortable lodging, with what is needful for necessity and comfort (the cost will be little), and let those widows take their proper office and work. There are churches that would gladly do this, but the required women are not in their membership. Widows they have, and widows they help, but the required qualifications are not there, the widows whom it would be a relief and a charity so to support, are not adapted for the work, and would be

useless if called into it, and, therefore, must not be so called. This is to be regretted. But where is the remedy? It lies chiefly with the female members of the churches, not excepting the young and unmarried. Each should aim to possess all that is required in those who may be, if in the providence of God brought to widowhood and need, set apart to labour so useful and honourable. But those who shall teach when old, must learn when young—consequently each sister should so study to become wise in the lessons of the scripture, and to obtain what the religion of Jesus requires to be possessed by Christian daughters, sisters, wives and mothers, servants or mistresses, So let it be. We shall then have widows in the church fully qualified for this important service.

### **Helps.**

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.” 1 Cor. xii: 28.

“Are these *Helps* yet available to the Church? If so in what way? J. S.

“*Helps*” (*antilepsis*), occurs nowhere else in the New Testament. The apostles, prophets, teachers, and helps there named, are associated with “gifts of healings, tongues, etc.” They were “*set*,” “*placed*,” or “*given*” of God, all of them; which implies supernatural qualification for the respective work committed to them. The word “*Helps*,” or *Helpers*, is a good enough rendering of the original word, which signifies persons who assist in work specially committed to others. “*Helps*,” then, as “*given*,” or “*set*,” in 1 Cor. xii., are not now available, neither are *teachers*, who stand in the same group,

because none are supernaturally endowed; but just as teachers are available now, so are helps. There may be *helps* to the elders, *helps* to the deacons, *helps* or *helpers* to any person, or class of persons, to whom any special church work is committed. Say that the two or three elders of a church find they cannot overtake the amount of work that needs their attention, and that the church cannot discern other qualified brethren who can be added to their number. What is to be done? Are they to go on toiling and failing when they know brethren in the church who, though not fully qualified, are eligible for certain departments of the work in which aid is required? Certainly not! *Let them be called in as helps.* The question may arise here—In what will the helps differ from the elders? and, Who shall select them? They differ to the extent that the full elder's work is not committed to them, but only such as the elders delegate, and for the doing of which the elders, and not the helps, are responsible to the church. The very name implies this. They should be called into the work by the elders, not elected by the church. Those who are held responsible for what they do should select them, and, of course, can do so, for a specified time, or for some special emergency, or for departments of the work more or less limited. The same holds good as to the deacons: few churches have female deacons, yet the deacons must have female *helps*, or their work will not go on. Deacons, then, should appoint such *helps* in their departments, from time to time, as the circumstances require; and thus are brethren *improved* and *proved*, so that their subsequent call to the full work as elders, or deacons, may be promoted.

**Conclusion.**

The ground gone over is considerable, and the various ministers of the Church of Christ have been brought pretty fully before the reader. The first article was devoted to a general introduction, and followed by one on Priesthood and Clergy, in which was demonstrated that there is no clerical caste or order in the Church of God, and that God's laity are the clergy of Christ. The third section was devoted to the "Minister," showing the genuine character of the term, and proving that no one exclusive class of officers is, in the New Testament, designated by that term. The way being thus prepared for an examination of the various ministries of the New Testament, the examination has embraced Apostles, Prophets, Evangelists, Deacons, Elders, Bishops (Overseers), Pastors (Shepherds), Teachers, Exhorters, and Widow ministry.

Whether the reader can or can not accept the conclusions arrived at, on the considerable number of points examined, he will certainly admit that the ground gone over is extensive, the examination somewhat thorough, and as a result, much information in a compact form. These remarks are made, not to commend the writing, but solely for the purpose of urging the careful consideration of the entire theme. As intimated at the beginning, the subject was taken in hand, not for the purpose of setting forth our own views, but to call forth examination on numerous points, the understanding of which is absolutely necessary to comfortable and successful working in the Churches.

**"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."**



“THESE THAT HAVE TURNED THE WORLD UPSIDE DOWN, HAVE COME HITHER ALSO.”——Acts xvii: 6.

THE reader is invited to picture the comfortable, homely parlour of a middle-class farmhouse, about fifty miles from London. The room may be furnished to his own imagining, but he must consider that his mental visit is an evening one, and that Mrs. Stone has made an extra blaze upon the hearth, lit an additional candle and seated herself beside a work-basket of no inconsiderable size. Mrs. Stone is to be known as the truly Christian wife of Farmer Stone and the mother of I know not how many little Stones, in whom are manifest the good results of right training. We are now to listen to a little common-place talk between this good lady and her husband. Do I call a farmer's wife a lady? Certainly I do! That is, if she be a lady—and the one in question belongs to God's nobility and therefore her title must be considered good.

“I am right glad to see you return, William. Have you any letters?”

“Nothing for us at the Post-office except the *Precursor of Unity*”

“Have you done upon the farm?”

“I have no need to go out to-night.”

“I have made all right with the servants, the children have retired, and I hope to get on with my sewing. Suppose you let me hear an article or two from the *Precursor*. We may thus combine work, pleasure, and edification. It is always a pleasure to hear my husband read our excellent magazine.”

“You know it don't suit me overmuch to read aloud, but a wife's pleasure and edification are no small inducements, and therefore I'll see what I can do.”

*The Precursor of Unity* is to be known as a monthly, devoted to the defence of Christianity as it was at the first, and to the union of all believers in one body, as a result of returning to the primitive and apostolic order, and Mr. and Mrs. Stone are to be known as not only readers of the *Precursor*, but as numbered with those who, in divine things, return to the old land-marks, and carry out what they know. But to their conversation.

“But what shall I read? 'Contents—The Kingdom of Heaven—The Disciples, who and what are they?—Positive Divine Institutions—The Laws for the Church are in the New Testament—Human Creeds—Is Baptism Essential to Salvation?—Plea for Reformation—Regeneration and Remission of Sins—The Strife of Sects—Items of News—Hymn for the Lord's Table,' etc. Now then! Where shall I begin?”

“Let us have Items of News. You know my order of reading—first notices upon the cover, then news from churches.”

“Be it so. First there is a letter—'To the Editor of the *Precursor of Unity*—Dear brother, I am happy to inform you that during the last

month, the old truth has again proved itself powerful. The little church here is rejoicing over the addition, last Lord's day, of *seven* to its number—one by letter, two from the Wesleyans, and four by immersion. In one of the four we feel particularly interested. Thomas Bell, having lost his parents early, was provided for by a relative, zealously affected towards the State Church, who has several livings at his disposal, for one of which he determined to prepare his *protege* by finishing his education at one of the Universities. Some four years since our young brother felt the power of the cross and gave himself, by solemn consecration, to the Lord. Believing that godly men had lived, and could live, in the Established Church, he saw no cause to decline further preparation for its ministry. Being, however, in this town during the vacation, he met with one of our brethren, a working man, who presented him with a copy of your excellent magazine. For the first time the things of the kingdom, as presented by the Apostles, came before him, and the truth, falling into a “honest and good heart,” brought forth fruit. After due examination, and intercourse with brethren, he declared the whole course of his life changed. He saw that this would leave him without employment and, perhaps, without a shilling, yet he boldly confessed the faith and went down into the water. He has considerably exercised himself in public speaking and bids fair for usefulness. I may add, that his case is rendered more trying by the fact, that, in full expectation of being amply provided for, he recently married an amiable and accomplished lady. We praise God that His truth finds now and again, men whom it can move to surrender all for Christ. May the Lord make plain this brother's

path, and use him to His own glory! Yours in the one hope, J. B.”

“A truly interesting account! I wish we could have them here for a few weeks.”

“I have no doubt my wife does wish them here! Her heart I know is large enough, if only her house and purse could admit of it, to have all the faithful within her gates. What a company of preachers and needing saints we should have.”

“Be that as it may—I think it quite likely that when my company had gathered, you would find another or two to add to it.”

The reader may consider the conversation interrupted by the introduction of the Rector, the Rev. Barnabas Blackham.

“I have called, Mr. Stone, to make your acquaintance, having heard of your recent possession of the Manor Farm. I had hoped to see the farm pew occupied, and then to become known to yourself and family, but I think we have not seen you at church.”

“No Sir. We worship at home.”

“Worship at home! of course. So do our communicants generally. But then there are public ordinances we are commanded not to neglect, as, alas! too many do. These require the service of the clergy, and for them family worship, which I am glad to find you attend to, is no substitute.”

“You will excuse me, Sir, if I speak plainly?”

“Certainly! I like to know every man's mind, and, indeed, I consider that nothing should be concealed from the minister.”

“Well, then, I will not conceal anything. According to my understanding of the New Testament, the clergy is a human institution, foisted upon Christianity by the apostasy. I am fully



aware that there are ordinances for which family worship may not be substituted, but I also know that in apostolic times, one was addressed in connection with the church in his own house.”

“True, but then consecrated buildings had not come into use, and in the church to which you allude, though small, the sacraments were duly administered.”

“That believers were baptized, I doubt not—that they continued steadfastly in the fellowship, the breaking of the bread, and the prayers, is certain. But all this can be done, and is done, here—not without priests either, for, according to Peter, every Christian is a priest to God, and the whole church is God's lot, heritage, or clergy. We, then, attend on the first day of the week to all the ordinances which a church is called to observe. We are not a large church—myself, wife, eldest son, a friend who resides with us, and one worthy disciple who labours upon the farm, are at present the church.”

“Well, Sir, yours is the dissidence of dissent. I thought it bad enough to have a Methodist conventicle, a Baptist chapel, and the Congregationalist meeting-room in the neighbourhood, but you outdo them all. You are a dreadful Dissenter! I trust you don't mean to spread your views.”

“You mistake altogether, and I should prefer that you do not designate me unjustly. I am, to use your own language, High-church. Dissent I hold to be sin, and can have no connection with a dissenting church. The Church of Rome and the Established Church of England are dissenting churches—they have forsaken the faith and order of the Apostolic church. It is because you, Sir, are a dissenter that we could not admit you to our

fellowship, and, for the same reason, we worship in our own house, and not in the parish church.”

“Never in the whole course of my life have I been thus met! Let me, however, say a word to Mrs. Stone. You have children, and one only a few months old?”

“I have, Sir.”

“Then, at least, you should get your infant christened as soon as possible. The Prayer Book recommends that this most important duty be not delayed longer than the first or second Sunday after birth. “

“But the Prayer Book, Sir, is no authority with us.”

“Still, as a Christian mother, you should remember that it is certain by God's Word that children which are baptized, dying before they commit sin, are undoubtedly saved.”

“I know that such is the language of the Prayer-Book, but I also know that the Word of God says nothing about baptized children. Mention of the baptism of infants cannot be found in the New Testament.”

“You must know that men of much learning have traced infant baptism to the days of the Apostles. Then, again, it can do the infant no harm, and by the law of the church an unbaptized child cannot receive Christian burial. Surely then, with these considerations in view, you would not refuse to your children the rite of baptism.”

“Yes, Sir, but I also know that men of equal learning have disproved the claim—that men on your own side of the question, who stand second to none, admit that infant baptism was not of apostolic origin. Then, as to Christian burial I know that the Scriptures say nothing about it. I am also

aware that your church refuses what you call Christian burial to a sinless babe, and on the same day reads its burial service over a man steeped in crime and known to have died impenitent. The truth is, Sir, I do not value what you term Christian burial. It has pleased the Lord to remove some of our dear ones by death. We called not for the clergyman, but consigned them to the earth within the walls of our garden. We knew that they had not sinned, and that as in Adam all die, so in Christ shall all be made alive. We look for their resurrection as a result of Christ's death, and for their eternal happiness as they are without sin. As to infant baptism doing no harm, we come to a widely different conclusion. It makes void a divine ordinance—it substitutes will-worship for that appointed of the Lord—it deceives the subject, leading in after life to the conclusion that those who are not the children of God, have been His children from infancy.”

The reader will perhaps be content to leave Mrs. Stone and her Reverend Visitor to complete their conversation. It may not require much imaginative power to reach the conclusion that the Rev. Gentleman left without restoring the wandering sheep to the parish fold. It may also be readily supposed that Mrs. Stone was far more interested in Thomas Bell, than in her priestly neighbour. If the reader be at all acquainted with such a woman, he will not be surprised to hear that, at her suggestion, Mr. Stone wrote to the writer of the letter, which had so much interested them, to the effect—“ That if J. B. would invite the brother, whose conversion is recorded in the last number of the *Precursor of Unity*, to spend a few weeks at—they would be happy to make his acquaint-

ance, having no doubt of his finding opportunity to enlighten a few benighted souls.”

However, let it be considered as written and posted, and ourselves at liberty to look at the surroundings of one who cast himself and his young wife upon the world, or rather upon God, in preference to enjoying profit and ease in a position, by the multitude counted desirable and honourable. We then see Thomas Bell, no longer a member of the Church of England, and without means for supporting himself and wife. Yet he must live, and that wife, unused to hard labour of any kind, must be provided for. But how? Yes, that is the question! He could teach the usual branches of an English education, together with Latin, Greek, etc., but the difficulty in all such cases is to find an opportunity. We can imagine that the sympathy of the little church of which he had become a member would be largely called out, 'and are prepared to find Mr. and Mrs. Bell sojourning at the house of good old Pastor Blair, to whom the letter of invitation from Mr. Stone had been addressed. But how are we to picture Mrs. Bell? Thus—the truth, by embracing which Thomas Bell had destroyed his worldly prospects, is wholly new to her. Friends, firmly attached to the State Church, well to do, might be expected to help in the event of her remaining faithful to her church. When her husband placed before her the startling proposition he had set himself to examine, she followed him in the investigation without giving an opinion—it was plain that his acceptance of the new views would bring them to poverty. When he declared them in accordance with the Word of God, and that he must act accordingly, she neither offered encouragement, nor presented one word of

objection. On her account he would have held back—for the Saviour's sake he went forward. He believed, obeyed, communicated with his relative, and received an angry and discarding answer, without producing on her part any further declaration than—“My husband, do what you feel to be right in the sight of God!”

We have now to consider them as without resources, anxious to obtain, but unable to meet with, remunerative employment. As a matter of course, Thomas must be anxious for his wife to obey the truth, but being wishful that this should be done to the Lord, and not on his account, he prudently refrained from urging, and, indeed, from tendering even the faintest invitation. Let us now trespass upon the privacy of their social intercourse.

“You remind me, Thomas, that if you have offended your friends, I have done nothing to affect the conduct of mine. Whether you intend this as a consolation or as a rebuke, I know not; but in either case I shall not long be able to accept it. I know you are right—not only right in doing what you are convinced is the Lord's will, but right as to what His will is. I see that the church of my ancestors is fearfully apostate, that we have no power to reform it, and that, consequently, every Christ-loving soul is bound to leave it. I perceive that the faith we have rejoiced in, and which I trust has purified our hearts, is to be consummated by immersion into the Divine name for the remission of sins. And now, my dear husband, I want you to baptize me as soon as possible.”

“You do indeed gladden my heart, and I will at once see our kind Elder and request him to immerse you,”

“But, Thomas, I wish *you* to do it. Let the good man be satisfied as to my fitness, and then surely you can baptize me. I am sure, though our way is now dark, that you will preach the Gospel and baptize many, and why not let your wife be the first? It is not that I feel any reluctance to be baptized by the good old man, or by any other Christian, but I am brought to see and yield to the truth by your conduct, and would in thankfulness to God, stand as your first convert.”

“But there would be an impropriety in it. I am a young disciple, only at present a novice. True, in the church of Christ there is no clerical class whose special duty it is to baptize. Still there is order, and if every young man were to pass by elders, and baptize whom he might think fit, great evil would result, and persons so acting would prove themselves not overburdened with humility. It is, at least, my duty to wait until the elders call me to baptize, or until I find myself instrumental in bringing souls to the Lord in a field which is, so to speak, my own—that is, where I must baptize, or the parties be subjected to improper delay”

“Well, though my feelings are not subdued, my reason assents, so let it be as you say.”

Let us now place ourselves in the little chapel in which Pastor B. had laboured for several years, in order to hear the firm but modest confession of faith made by Mrs. Bell as she stands beside the open baptistery. But suppose we overhear a short conversation between the Pastor and Thomas Bell, during her preparation for immersion.

“Thomas, you are the younger by a good few years, and I think you may as well baptize as allow

me to go down into the water. I am convinced that though the way is now dark, the Lord has much work for you. Give yourself to preaching the Gospel you must. Your wife doubtlessly would as soon trust herself in your hands as in mine. You have led her to see the right way, now finish the work by leading her into that grave in which the death of Christ becomes hers. May this be the first of many thousands by your instrumentality translated into the kingdom of God's dear Son!"

"My dear brother, I can only thank your kind consideration, and pray that your pious wish may be realized, to the glory of our common Lord."

The reader may now behold Mrs. Bell, attended by two elderly sisters, coming from the vestry, and her surprise and gratification at finding her husband ready to lead her into the water. On such occasions the baptizer, having called upon the name of the Lord, usually declares, as he places the subject under water, "You are now baptized into the name of the Father, the Son, and the Holy Spirit," or words to the same effect, and the baptized is gently raised to go on in peace and joy.

We may now return to the letter of invitation to Manor Farm. Let it be understood, that, after due consideration, the officers of the church recommend Thomas Bell and his sister wife to accept the kind invitation. The reader may then consider them safely arrived and in pleasant converse in the comfortable little room, into which we were introduced at the beginning. What they did in that neighbourhood will appear further on. In the meantime looking at what they are, and at what they have become—at their former expectations, and at their present prospects—we may surely say that

with them old things have passed away, and all things have become new, or, in conclusion pen the words “UPSIDE DOWN.”

## Chapter II.

Notwithstanding the difficulties of making known the Gospel, common to districts such as that in which Manor Farm is situate, they have one considerable advantage. Only tell a dozen labourers that a gentleman from one of the large towns will preach in the farm kitchen, place a written notice to the same effect upon the blacksmith's shutters, and in forty-eight hours all the neighbourhood will have the intelligence, and without the aid of bellman, newspaper, or posting-bill, such an audience as the locality affords is secured.

The Lord's day has come—Thomas Bell is at Manor Farm—two of the young Stones have arranged forms, chairs, and planks—the Bible is placed upon a stand in a corner of the spacious kitchen, and the boys, with youthful glee, hurry to the parlour to announce that seats are extemporized for a good number, and that people are approaching from several directions. Before the hour fixed for preaching, the room is packed, as also a stairway on which the voice of the speaker could be heard, while outsiders linger about the window. And now for Thomas Bell's sermon. Of course we are not to write it here. Still an outline will be interesting. The text, “The Father sent the Son to be the Saviour of the world.” Then—

I. The whole world is here included and therefore *all need a Saviour.*

II. That though Christ died for all mankind, and though His death is sufficient to redeem all,



yet salvation is promised only to those who receive, in the appointed manner, the blessings which Christ's death provides for those who obey the Gospel—which blessings include remission of past sins, adoption into the family of God, translation into the kingdom of His dear Son, introduction into Christ and into His name.

III. That of all these blessings the LOVE OF GOD is the *originating cause*—the DEATH OF CHRIST the *procuring or meritorious cause*—FAITH and REPENTANCE the *qualifying cause*—and BAPTISM the *receiving cause*. That, therefore, without faith and repentance, man is not qualified to receive the pardon which Christ's death merits and renders accessible—hence, “He that believeth not shall be damned,” and “Unless ye repent ye shall all likewise perish.” Faith and repentance qualify the sinner to receive, but do not put him in possession of, that pardon and adoption which, through Christ Jesus, he may, and ought to obtain; while the baptism of those who have faith in the Lord Jesus Christ, places in their possession, as the free and unmerited gift of God, remission of sine and standing in Christ.

This was, so to speak, the doctrine of the sermon, but with many loving and burning words were the people exhorted to save themselves by fleeing to Christ in the way of His appointment. And now the little company of believers address in earnest song the hearers, who, having been told that only those who have given themselves to Christ can sing an invitation to sinners, sit in solemn quiet, listening to the words—

“Repent and be immers'd,  
Says our redeeming Lord;  
You all are now assur'd

That 'tis your Saviour's word:  
Arise! arise without delay,  
And His divine command obey.

Come, you believing train,  
No more this truth withstand;  
No longer think it vain  
To honour God's command!  
But haste, arise without delay,  
And come and wash your sins away.”

During the singing an old man in a round frock stood with tears rolling down his cheeks, and at its close feelingly said—“God helping me I will! I have known myself a sinner long enough—I have regularly gone to church, taught the little ones their letters in the Sunday school, read my Bible and prayed over it, and constantly listened to the clergyman, but I never saw how I could certainly obtain pardon, but I see it to-night! Thank God, I see it to-night! I am a sinner! I do believe in Jesus! I do want to serve God! Will you, Sir, baptize me?”

“I am deeply thankful to hear your confession,” said the preacher, “and would gladly immerse you this moment had we water, but, as it is, we must make the earliest arrangement possible.”

Farmer Stone “thought it could be done immediately—the seven-acre pond not being far, the water clear and the bottom firm.” Soon the whole company, the confessor and the preacher having changed their garments, were moving by lanthorns' light to the water, where the man who had long sought the way was laid beneath the wave and raised to walk in newness of life. It was indeed a night of rejoicing, the old convert went on his way with overflowing heart; and we may digress to add, that the remainder of his days were bright indeed; and when, after two years, the preacher visited

him a short time ere he crossed the Jordan, he was looking with holy joy to the glory of the other side. Sunday after Sunday the Manor Farm hearers listened to Thomas Bell, and heard the confession now of one, then of another. Over sinners repenting there is joy in heaven, and joy also among the farm believers, but to the parish church it extends not. The Rev. Barnabas Blackham is indignant. True, the old man first put into the water was only a labourer, but he had attended church fifty years—conspicuously, too, from his position in the singing loft. Then he had ignored the baptism of the priests by submitting to another, administered by one without holy orders. The people, too, talk and wonder—hints are given to the effect that the farm-people go by the Bible, and that the Rector does not. The thing must be stopped, and therefore the Rev. Blackham talks with Farmer Stone's landlord, and he determines to end the preaching, or remove the occupant. Mr. Stone receives a remonstrance, with more implied than openly said, and prepares himself to suffer loss for the truth's sake.

But the commotion is not confined to churchdom. The Non-cons, of Muddleton, three miles from the farm, are glad that Nonconformity has lifted its voice in a district in which they have desired in vain to get footing, but then the Newcomers denounce all sectarian names, ignore infant baptism, and treat Methodist, Calvinist, Baptist, and Primitive as though their respective systems had never been “owned of God.” Mr. Sovereignty, minister of Bethel chapel, and Mr. Freedom, Primitive Methodist, stationed in the circuit which includes Muddleton, suspend their free-will controversy and invite leading members of the six

Nonconformist denominations of the town to a private meeting. At the meeting Mr. Sovereignty thought that “the New-comers might do more good than harm by making inroad upon the Established Church.” Mr. Freedom “would have been of the same opinion but for the fact that a promising young woman, who had gone heart and soul with the Primitives, had been drawn away and baptized by Mr. Bell.” He, however, “hoped she would see her error and return, as mighty prayer had been offered by the Lord's people, and such prayer and its answer had been likened to the two buckets in the well—as the one goes up the other comes down. Then Sister Fireland, her zealous class-leader, who is often favoured with spiritual visions, had been shewn the true state of the poor deluded people at the farm, and she has sent her vision to the wandering sister, in hope that she will not longer resist the Spirit. He had a copy of the communication and would read it if agreeable.”

Mr. Clearthought intimated that he had once met Mr. Bell, and, as an Independent, he thought him in the wrong, but he saw enough of him to produce the conviction, that if turned from his course it must be by an appeal to Scripture and not by the visions of excited sisters. He had no idea that Mrs. Fireland's letter would gain, or that it merited a moment's consideration.

Mr. Freedom was hurt at this rev. brother's unbelieving tone, but letting that pass, he would not trouble them with the whole of the letter, it being rather wordy. Suffice it to say that, after anxious prayer for the erring one, Mrs. Fireland, in her sleep—if indeed she was sleeping—found herself in a house of many rooms, all blazing with light, soft, and clear, and beautiful. To this house

was attached a sort of room or lobby, which did not seem a part of the house, and which had a half glass door. This room was nearly dark—there was no light within, and very little could get through the door, for the panes were broken and patched with dirty rags, clay, and filth. Within the room were Mr. Bell and all the people of the farm, including the sister who had left us—they were all tumbling over one another on the floor, everyone wounded somewhere, and the wounds were all bound up with dirty rags. Upon waking, Mrs. Fireland had instantly a vivid impression as to the spiritual meaning of her vision. The large house, full of light, is the church universal—the different rooms denote the evangelical sects—the room attached stands for those who, under a plea of religion, strive to save themselves by ordinances, while they pass over the blood of Christ. The glass-door denotes the Word of God. The top corner pane, broken and filled up with rags, may represent the doctrine of salvation by faith alone, which these people renounce. The bottom panes are all covered with thick dirt, and may denote baptism of the Holy Spirit, which these poor creatures have covered over with their perversion of dipping in water for the remission of sins. The centre panes were —

“Perhaps,” interrupted Mr. Clearthought, “we have had enough. We are not very likely to get much light through Mrs. Fireland's dirty windows. You seem to think that a terrible heretic has found his way into our quarter, and the question is, what are you about to do with him? I came here without knowing the exact purport for which the meeting was called, or perhaps I might not have come. But now what do you propose? Will you

hang Mr. Bell on the next lamp-post? or do you propose to wait till he is converted by the prayers and visions of our Primitive neighbours? My proposal is, that we preach the truth as we understand it, and without naming the farm-preacher, set forth those points on which we deem him in error. If we meet him, kindly suggest wherein he is wrong—bear in mind that we don't know everything, and let us think more of God's glory and man's salvation, than of our own Bethels and Sects, of the latter of which I for one am heartily tired.”

“We must do more than that,” responded Mr. Freedom. “For my own part I must be up and doing. I shall call upon our people to warn everyone against the man who denies salvation by faith alone, puts water in place of the blood of Christ, and sets aside the baptism of the Holy Spirit. I consider that he commits the sin against the Holy Ghost!”

It was the opinion of Mr. Clearthought that, though Mr. Bell exaggerated the importance of baptism, and held extreme views on other points, the talk of Mr. Freedom was mere slander, and his determination to start his people on such ground nothing less than persecution.

The Baptist minister gave it as his opinion, judging from what he had heard elsewhere, that Mr. Bell had said some sensible things in reference to the baptism of the Holy Spirit, that of course he was right in not admitting infant baptism, but very wrong in excluding pious unbaptized persons from the Lord's Table, and quite wrong in preaching baptism for the remission of sins. He added that he had met Mr. Bell, and found him a gentleman and a scholar, kindly and Christian-like in his deportment—that Mr. Bell had invited him

to discuss, through the *Precursor of Unity*, the question of close or open communion, and that he had declined because he had neither time, talent, nor inclination for the task. He would advise that everyone remain silent as to Mr. Bell, and his doings, for the more people heard, the more they would desire to hear.

Mr. Clearthought felt that silence is best for people who have not time, talent, nor inclination to discuss—that it would be quite as well for them to retire—he felt not the least afraid that Thomas Bell would turn the world of Muddleton upside down.

At this point Mr. Truman remarked—“ I am not a preacher—the Down Chapel, where I am deacon, is without a minister, and the fact is, we have offered the chapel to Mr. Bell for two or three weeks. If he has some things new to us, we are willing to hear how far he can find them in the Bible. So Mr. Bell will be somewhat more in your midst.”

“Fearful! awful!” responded Mr. Freedom, “I must move our people—we must have special prayer-meetings every night, and a revival preacher to keep the flock at home.”

“To-morrow evening,” resumed Mr. Truman, “Mr. Bell is to meet a few friends at my house and if you, Gentlemen, will join the party we may hear Mr. Bell on the topics, upon which you deem him so much in error, and you can then state your strong reasons in favour of the other side. He may be corrected, and we may derive benefit.”

“I should deem it a wilful running into temptation,” said the Primitive—“ No, indeed! I don't want to quench the Holy Spirit by rushing into debate with a man who is next to an Infidel. I'll not be there.”

“Well, Gentlemen, Mr. Bell will be there, God willing, and I shall be glad to see any of you. I think the wise, who can come, will come, but you must please yourselves. My time is fully gone, and I wish you a very good night.”

### **Chapter III.**

The party at Mr. Truman's was neither uninteresting nor unfriendly. True to his resolve Mr. Freedom was not present, but his views were represented by Mr. Maitland, who expressed his pleasure at meeting Thomas Bell, and his regret that he differed so widely from the preachers and active friends then present.

“This difference,” he said, “must certainly be deplored, as 'tis a good and pleasant thing for brethren to dwell together in unity, which is next to impossible, when a ministering brother holds views upon baptism so opposed to those of his brethren generally.”

Mr Clearthought seemed highly taken with this assumed unity, and assured Mr. Bell that he considered him very naughty for destroying the exquisite harmony which had always prevailed among them, but of which they might never have been fully conscious, had his voice not been heard in their neighbourhood.

“Only look at our remarkable uniformity,” continued Mr. C. “Mr. Maitland teaches that water is not essential to the one needed baptism, (which he insists is that of the Holy Ghost) but his view I entirely oppose. Then I teach that baptism may be administered by sprinkling, or pouring, but Mr. Vapid and the church of which he is pastor insist that without immersion there is no baptism. Then some of us practise infant baptism,



but Mr. Vapid would not baptize an infant were he permitted to dip it seven times. Neither are we agreed as to the eligibility of certain infants—one of our number will only administer the ordinance to those who have a believing parent, while others altogether disregard the condition of the parents. Our worthy neighbour on my right (whom no doubt all are glad to see, as we don't often get a curate in our midst) by baptism makes infants children of God and inheritors of the kingdom of heaven, but all present consider him in error. Our Baptist friends, too, are not agreed. Mr. Vapid gladly receives to the Lord's Table those who, in his view, are not baptized, but Mr. Firmling, of the Old Chapel, would refuse a saint as holy as the Lord Himself, could such be found, if he had not been under water. Certainly then, Mr. Bell, you ought to think as we do, and not break in upon our uniformity. The man who cannot agree with our happy family ought to keep out of Muddleton."

Mr. Bell intimated his regret at finding such diversity of opinion among men to whom the people look for plain instruction. He was glad that his coming would not make the matter worse, and would even venture to hope that he might rather help them to a better understanding of the subject under notice. He would not enter upon the mode of baptism, but propose for their consideration two questions. Is the one baptism—which Paul to the Ephesians places with the one Lord, one God, one Spirit and one faith—a baptism in water or in the Holy Spirit? and, Are infants proper subjects for baptism?

Mr. Maitland could answer the first question at once—"The one baptism is the baptism of the Holy Ghost—nothing else is needed—water is nothing!"

Mr. Clearthought suggested that Mr. M. had better prove his assertion—mere declamation could not be received.

Mr. Maitland contended that he had the evidence in the fact that the Holy Spirit who had led him to Jesus, and taken of the things of God and shewn them unto him—shewn him his need of faith and repentance, and given him the blessed Spirit-baptism—would certainly have made known to him the need of water-baptism, had there been any need for it. The fact, therefore, is plain—the one baptism is baptism with the Holy Ghost.

“Why then do you baptize infants with water?” interposed Mr. C.

“Because I am not a Quaker. All denominations use water except the Quakers.”

“Then you have two baptisms, and yet' say there is but one. The Society of Friends are consistent, but you are not. They say the one baptism is that of the Spirit—that Paul taught that only one baptism appertains to Christianity, and that, therefore, water baptism was merely a Jewish institution, retained for a short time. You should give up water baptism entirely, or admit that there are two baptisms.” Having thus said, Mr. C. was asked to state his own view of the 'baptism of the Holy Spirit,' to which he replied that his mind was not fully made up—“he did not clearly see what was intended by the phrase, baptism with the Holy Spirit, but, as to the perpetuity of water baptism he had not the slightest doubt.”

Mr. Truman feared that Mr. Clearthought's position might turn out not much more consistent than that of Mr. Maitland, unless, indeed, Mr. C.

intended to be understood as doubting the continuance of Holy Spirit baptism.

Mr. Bell suggested that the New Testament testimony to baptism in the Holy Spirit would be found quite sufficient to settle the question in every case in which the enquirer is concerned only for the truth. But to men who determine to support a theory, or who give themselves up to the guidance of a light within, and count as communications from the Holy Spirit their opinions and convictions, the Scriptures are useless.

The Curate had something to say upon Mr. Bell's second question—who are the proper subjects for baptism—but feeling deeply interested in the present enquiry he would wait. He would be glad if Mr. Bell would read all the texts in which baptism with the Holy Spirit is named, for the purpose of ascertaining what was promised and what was, or is to be, received. Books were produced and the company took the appearance of a Bible Class.

“The first mention, gentlemen,” said one of the party, “will be found in Matt. iii: 11—I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire. ”

“I think there is no other mention till we come to Mark 1: 7. 8. —

' And John preached saying, There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water, but He shall baptize you with the Holy Ghost.' '

“Where is the next allusion?” “Luke iii: 16—

'John answered, saying unto them all, I indeed baptize

you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He shall baptize you with the Holy Ghost and with fire.”

“To these we may add the only remaining mention in the Gospels, John 1: 31, 33:—

And I knew Him not; but that He should be made manifest to Israel, therefore am I come baptizing with water. And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost.”

Mr. Vapid intimated that the texts read contained the entire testimony of the four Gospels upon the points in question. Mr. Bell referred to Acts 1: 4, as containing the only other record of the promise—

“And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me, For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence”

“From these citations,” observed Mr. Bell, “we learn important particulars—

1. The baptism in the Holy Spirit was to be administered by Jesus Himself, and not by His disciples.
2. That up to the time of His ascension it had not been administered.
3. That it was to be realized not many days after His last interview with His apostles.

We have, then, to look to the events of the days immediately following for an answer to the question, What is baptism in the Holy Spirit?”

Mr. Truman inquired, Why Mr. Bell generally used the words *in the Holy Spirit*, when the New

Testament reads *with the Holy Ghost*? In reply he was informed, that though the Common Version reads “*with*” the Greek has “*IN*,” and that Mr. Bell preferred the apostolic form.

Mr. Clearthought submitted, that, after seven days from the citation by the Lord of the promise of John, the Holy Spirit was poured out, as predicted by Joel, and that then the promised baptism of the Holy Ghost, or at least an instance of it, took place.

Mr. Bell continued—“ Yes, and what did take place? Not the conversion of sinners by baptizing them with the Holy Spirit, for though three thousand were that day converted, yet they were not the persons who were thus baptized. The second of the Acts gives full particulars. The Apostles and other disciples, about one hundred and twenty, were together, waiting as the Lord had commanded—a sound was heard as of a mighty rushing wind—the whole house was filled with a manifestation of the Spirit, and these waiting, believing followers were immersed in the Spirit. Tongues like as of fire sat upon their heads, and supernatural powers were gifted unto them—not merely holy feelings, burning zeal, happy states of mind, or conviction of adoption, but miraculous manifestations, seen and heard by all around. This then is, upon the authority of Jesus Himself, baptism in the Holy Spirit, and we have no authority to apply the phrase to anything short of this. These gifts we have not now, and therefore the baptism in the Holy Spirit does not abide in the church. We have one baptism, in water, into the name of the Father, and of the Son, and of the Holy Spirit.”

The Curate said, “No doubt but that the instance cited was really that to which the Lord alluded when He re-intimated the promise of John, but he would ask whether those extraordinary manifestations might not be considered merely as the *unusual* fulness on that particular occasion, and whether the *ordinary* influence of the Spirit, perceptible only to the subject of it, might not be included in the term baptism of the Spirit?”

“That,” replied Mr. Bell, “conviction of sin, change of heart, joy and peace in the believer, are to be attributed to the Holy Spirit, is freely admitted, but we are looking for Scripture usage in regard to the phrase in question. We find the Lord applies it to the great Pentecostal bestowment—that it was not a converting, heart-changing influence to those who received it, but a gift to men already converted, and wholly a supernatural manifestation. Not only so, but the phrase is never once applied to the Spirit's ordinary work in conversion and sanctification, and never once applied to anything short of a full bestowment of supernatural powers direct from heaven, without the intervention of human hands. I make the last remark because, though many received the Holy Ghost, after baptism, by the laying on of the hands of the apostles, yet none of those disciples are ever said to have been baptized in the Holy Spirit. These men had the Holy Spirit, and the fact was in each case evident by a miracle-working power, but they obtained the gift not by that direct bestowment from the Lord, which alone is termed baptism in the Spirit, but by the ministration of the apostles. The impartation of the Spirit by laying on of hands, was exclusively committed to them, as the sign of apostleship, and was as dis-

tinct from baptism in the Spirit, as it is possible for one thing to be from another.”

“In view of this limitation,” enquired Mr. Vapid, “what other instances of Holy Spirit baptism have we on record? I presume only that of the house of Cornelius.”

“There is only that instance,” resumed Mr. Bell, “to which the phrase is applied. Some have thought that all the converts of the day of Pentecost afterward received baptism in the Holy Spirit as a peculiar privilege bestowed upon those who turned to Christ upon the first day of His proclaimed reign, and that the event is recorded in Acts iv., which informs us of the imprisonment of Peter and John, who, after their release went into their own company (which is understood to be the disciples as a whole), and reported all that had been done to them, which when they heard, they lifted up their voice with one accord and prayed the Lord to grant healing power, that signs and wonders might be manifested in the name of Jesus, the result of which was, that, “when they had prayed, the place was shaken where they were assembled together, and they were *all* filled with the Holy Spirit and spake the word with boldness.” Thus they received the bestowment direct from heaven and the external signs were present. But, counting this or not, as we may consider proper, the house of Cornelius stands out as the only instance granted to the Gentiles, and the case appears thus: —At the beginning of the preaching to the Jews this baptism manifested the seating of the Lord at the right hand of the Majesty on high, and identified the apostles as His ambassadors. It was granted on the *first* preaching to the Gentiles to demonstrate that the Lord willed their incorporation with

the saints, without regard to the law of Moses. This use the Apostle made of it when defending himself before the brethren. His words were—

"Then remembered I the words of the Lord, how that He said, John indeed baptized in water, but ye shall be baptized in the Holy Spirit. Forasmuch then as He gave unto them the like gift, as He did unto us, what was I that I could withstand God?"

It was *the like* gift! We are expressly told that the Holy Spirit came upon them as upon the Jews at the beginning, including tongues, etc. As, then, in the New Testament we have no other mention of baptism in the Spirit, these texts give us its history and definition, and, therefore, there remains to us the one baptism in water, by which the believer puts on Christ."

"That, to say the least," remarked Mr. Maitland, "is a very cold conclusion. Give me the fire! I can't do with the baptism of water! The Spirit and fire for me—not water!

"If you mean the warmth of love and zeal in the heart," resumed Mr. Bell, "have as much of it as you like, and, believe me, water baptism is not a substitute for burning zeal and ardent love. But don't darken your hearers by words without wisdom. If the earnest feeling which you call fire is, in Scripture, represented by the phrase baptism with Spirit and fire, then so speak of it, but if the phrase in question is only used to represent other and widely different things, then don't pervert Scripture by making its words stand for ideas they were never by the Apostle intended to represent. The baptism in the Spirit, as it includes miraculous powers, you cannot have. The baptism of fire, as it is a fearful retribution, you would neither be able to bear, nor disposed to request."

"What!" vehemently exclaimed Mr. Maitland,



“the blessed baptism, promised by my dear Saviour, a fearful retribution! Why, Sir, you border upon blasphemy!”

“Moderate your feelings,” replied Mr. Bell, “your Saviour never promised them the baptism of fire.”

“Did He not say, Ye shall be baptized with the Holy Ghost and with fire not many days hence and did not fire come upon them on the day of Pentecost?”

“No, Sir, He did not promise to baptize them in fire. John said, 'He shall baptize in the Holy Spirit and in fire,' but the Saviour left out the fire and promised to baptize them in the Holy Spirit, as we have already seen from Acts 1. Then, it is not said that fire came upon them, but that tongues, *like as of fire* sat upon them—not *of* fire but *like* as of fire. There was no burning flame, no fire, but only a likeness. The baptism in fire did not take place on that occasion.”

“Such doctrine,” resumed Mr. M. “will never do for me! I must have the fire!”

“Then you understand,” added Mr. Clearthought, turning to Mr. B., “that John had two distinct baptisms in view, both of which the Redeemer was to administer—one of blessing and one of punishment—that the one was intended for the obedient, and the other for the nation, upon its rejection of Him?”

“That is very near the meaning of the promise.”

“But that cannot be,” urged Mr. Vapid, “for John addressed himself to all the people, and therefore the baptism, whatever it is, was for all.”

“Not so,” resumed Mr. B., “for, understand it as you please, it cannot be for all. All the nation did not receive the baptism of Pentecost, whether

you view it as in Spirit only, or in fire also. Only some were subjects of it, and John's intimation, clearly was to that effect—He *will* baptize in the Spirit, or in fire—Go ye and bring forth fruit meet for repentance, that ye may share the blessing of the former, and escape the dreadful results of the latter.”

“Why, Sir, you will have the fire nowhere!” put in Mr. M. “I cannot do with this.”

“We will have it in its proper place,” resumed Mr. B. “Let me ask attention to a remarkable division of the subject which obtains in the Gospels. Note, if you please, the following facts:

“1. When the Lord cited the promise of John, and declared that it would be strictly fulfilled, He omitted fire, and merely said, 'Ye shall be baptized in the Holy Spirit not many days hence.'

“2. The last chapter of the Old Covenant Scriptures marks out a baptism of fire—

'For behold the day cometh that shall burn as an oven, and all the proud yea, and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, saith the Lord of Hosts.' Malachi iv: 1.

Let it be remembered that this same chapter, in some measure, couples John the Baptist with this prediction. It reads—'Behold I will send you Elijah the Prophet before the great and dreadful day of the Lord.' We may now note that John, in a remarkable manner, combines the burning of the wicked and the baptism in fire.

“3. This is seen in the structure of the Gospel histories. Each of the four writers gives the promise, that Jesus will baptize in the Holy Spirit, but only two of them add, '*and with fire?*' Then the two that record an allusion to fire explain that fearful baptism thus—

*'Whose fan is in His hand, and He will thoroughly purge His floor, and gather the wheat into His garner; but He will burn the chaff with unquenchable fire.'*—MATTHEW. 'The axe is laid at the root of the trees: every tree therefore, which bringeth not forth good fruit, is hewn down and cast into the fire He shall baptize you with the Holy Ghost and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable.'—LUKE.

On the other hand, Mark and John have not a word about the burning up of chaff—nothing about the floor, the wheat, the garner. Why not? Because they make no mention of *baptism in fire*, and therefore had no need to define it. I conclude, then, that this dreadful baptism came upon them in the fiery overthrow of their Temple and city, and that it may find its completion in the destruction which Jesus, when He is revealed from heaven in flaming fire, will bring upon all who reject Him." The company, with the exception of Mr. Maitland, accepted Mr. Bell's conclusion. Mr. M. would never be deprived of baptism with the Holy Ghost and fire, to make way for a mere water salvation. The Curate was desirous to prove the apostolic origin of infant baptism, but the time of departure brought the discussion to an end, not, however, without a promise to renew the investigation on a subsequent evening.

#### Chapter IV.

The gentlemen whose conversation furnished the last chapter, with several others, having again reassembled, the Curate, according to promise, entered upon his defence of infant baptism. He begged them to notice the most ample proof of its very early existence. "IRENEUS wrote about eighty years after the Apostolic age, and was then

an aged man. He was a disciple of Polycarp, who was a disciple of John. Permit me to read his words from *Wall's History of Infant Baptism*—'He (Jesus) came to save all persons by Himself; all, I mean, who by Him are regenerated unto God, *infants* and little ones, and children and youths, and elder persons.' Mr. Vapid remarked that "the quotation says nothing about baptism," to which it was replied, "that though baptism is not named it is nevertheless implied, as the early writers used the words interchangeably." "Granting that interchange," responded Mr. Clearthought, "are you able to affirm that the one invariably stood for, or implied, the other? If not, baptism might not have been at all in the mind of Ireneus when he wrote that sentence." "Do you know of any writer earlier than TERTULIAN who has actually mentioned infant baptism?" asked Mr. Bell.

"I do not, and I admit that proof of an earlier mention has not been found."

"Did Tertullian, who, so far as we can discover, is the earliest writer who names infant baptism, advocate or oppose it?"

"He," continued the Curate, "urged the delaying of baptism, and wrote against the baptism of infants."

"Then, Sir, you admit that there is no proof that anyone, before the third century, named infant baptism?"

' Yes, so far as actual mention is concerned, but they imply it. Justin Martyr, for instance, who was born near the close of the first century, wrote about the middle of the second century, 'There were many of both sexes, some sixty and some seventy years old, who were *made disciples in*

*infancy*} Now the Baptists generally admit that all disciples were baptized, and therefore, though baptism is not named, it is without doubt implied.”

“No, Sir,” resumed Mr. Bell, “nothing of the sort. It is written that ‘the Lord made *and* baptized more disciples than John.’ The disciples were first made, and then baptized. He baptized disciples, and not babes in order to make disciples by baptism. The young persons spoken of by Justin were made disciples by teaching—a disciple is a learner, a scholar, and it is quite clear that in the ancient church catechumens were trained before they were baptized, a fact that cannot be accounted for upon the supposition that infant baptism prevailed.”

“But,” replied the Curate, “the young persons referred to could not have been of that order, as they are expressly called *infants*, and therefore, if disciples, they must have been made so by baptism, and not by teaching.”

“Here, Sir, you repeat the error into which Dr. Wall and others have fallen. The word *pais*, used by Justin Martyr, is applied to persons of from twelve to thirty years of age. Jesus, when twelve years of age, is designated by the same term, and it is also applied to Him at the time of the combined opposition of Herod and Pilate, (Acts iv: 27. ) Eutyclus, the young man mentioned in Acts xx. is called *pais*. Justin Martyr’s infants, then, may have been from twelve to twenty years of age. At all events they were old enough to be taught, for only the taught can be disciples. You may rely upon it, gentlemen, that infant baptism has no historical basis. Not one of the five Apostolic Fathers—Barnabas, Clement of Rome, Hennis, Ignatius, or Polycarp—either name it or allude to

it, but they do say what implies believer's baptism and that only. The like may be said of the oldest of the Greek Fathers. Papias, Dionysius, Tatian, Melito, Ireneus, Theophilus, and Clement of Alexandria, never mention it. In saying this I do not wish to insinuate a doubt as to its early origin. The Mystery of Iniquity advanced with rapidity, and no doubt infant baptism had commenced by the time of Tertullian, as his protest against it proves. But then those early writers who do name it, also indicate that infant communion in the Holy Supper was at the same time common. Let me read two or three passages from my note-book—

“The Lord's Supper was considered as essential to salvation, for which reason it was even thought proper to administer it to infants. “—*Mosheim's Church History, century III.*

“St. Augustine, I am sure, held the communicating of infants, as much an apostolic tradition as the baptizing of them. “—*Chillingworth*

“That in the primitive church children received the sacrament of the Lord's Supper, is obvious from what Cyprian relates concerning a sucking child, who so violently refused to take the sacramental wine, that the deacons were obliged to open her lips and pour it down her throat. “—*Dr. Hood, Dean of Chichester.*

“The reason for laying aside infant communion in the Latin church was, lest by *puking* up the holy symbols, the sacrament should be dishonoured. “—*Bishop Jeremy Taylor.*

“The Roman church, about the year 1000, *entertaining the doctrine of transubstantiation*, let fall the custom of giving the holy elements to infants; and the other Western churches mostly did the like, upon the same account; but the Greeks, not having the same doctrine, continued, and do still continue, the custom of communicating infants “—*Dr. Wall—History of Infant Baptism.*

“He, then, who will accept infant baptism, because it existed in the third century, must take infant

communion along with it, and very much more that any person present would reject. But, gentlemen, could you prove it to have been practised immediately after the death of the apostles, you would do nothing. We, as Protestants, demand Bible authority. I refuse to admit the divine origin of an ordinance for which Bible sanction cannot be produced—and now I call upon those who hold infant baptism to give your strong reasons from the one unerring book.

Mr. Maitland assured the meeting that he knew nothing of the early writers they had been discussing. He argued like Mr. Bell, “that the question must be settled by the Bible, and that if infants are baptized on account of what the fathers say, they must on the same authority receive the Lord's Supper.” He considered that the matter could be soon settled. “Let those who say that the baptism of infants is wrong, shew that the Bible forbids it. Let Mr. Bell do this, or let him mind his own preaching, and say nothing against a baptism with which men as good as he are satisfied, and against which he cannot bring a 'thus saith the Lord.'”

“Our friend is not at all logical,” responded Mr. Clearthought. “The burden of proof does not rest with Mr. Bell. Those who practise infant baptism either view it as an unauthorised expedient, or claim for it Bible authority. If the former, then it must stand with penance, holy water, the baptism of bells, and other vagaries of the Scarlet Lady, but those who claim Bible authority for it must produce that authority. To call upon the Baptists to shew that the Bible forbids it is absurd. If a text cannot be found which forbids dancing as a part of Christian worship, must we therefore con-

elude that leg-service of that kind is of divine authority?"

Mr. Maitland expressed his surprise at Mr. Clearthought's speaking against his own practice. "Let," said he, "such persons go over to the other side—we don't want the support of men who practise one thing, and speak in favour of another."

"I do not," replied Mr. C., "speak against what I practise, nor am I speaking against infant baptism. I would not, however, support it by false reasoning. If we have divine authority it is our business to produce it, and if we cannot, then it behoves us to give it up, or maintain it as a human tradition. Mr. Bell has really nothing to prove—we have to produce Bible authority, he has merely to examine what we present, shew its insufficiency, or admit the reverse."

Mr. Vapid congratulated his "Brother Clearthought" on his straightforward putting of the case. He insisted that thus "to put the matter in its proper light is due to truth, and would drive infant baptism out of the field."

"I admit," interposed Mr. Atkins, "that I am bound to find Bible authority for our practice, to give it up, or to abandon Protestant ground. The Congregationalists, with whom I minister, often make too little of the ordinance. I believe it authorised by the Bible, and therefore defend it. I look upon it as a serious omission when parents treat it with neglect, and I would not receive to fellowship an unbaptized person."

"Very good," replied Mr. Bell. "Our friend Atkins can serve us by putting that authority forward at once. It may, however, save time if we bear in mind that Bible authority can only exist in the form of—"



1. COMMAND,
2. APPROVED EXAMPLE, or
3. NECESSARY INFERENCE.

Let me then ask whether any of you can produce a command to baptize infants, given by Jesus or His apostles?"

After some little conversation, all admitted that infant baptism is not directly commanded in the Bible.

"Is there one instance of infant baptism recorded in the New Testament?" asked Mr. Vapid. After a few words, *pro* and *con*, all admitted that the Book does not contain any clear and unmistakable affirmation of the baptism of an infant.

"Then," added Mr. Bell, "You are shut up to inference. Having neither command nor example, your practice has only an inferential foundation."

"You Baptists," retorted Mr. Atkins, "are too much in the habit of decrying inferential proof when this question is in hand, though you take to it readily enough on other matters, and have no other by which to support much that you believe. You observe Sunday as a Sabbath, and admit women to the Lord's Table, merely upon inference. There is no command to change the Sabbath, and it is nowhere said that females partook of the Sacrament. Why, then, as inference is a good foundation in these matters, do you decry it when infant baptism is in view?"

"You quite mistake," resumed Mr. Bell. "I do not decry inference. Did I not name *necessary inference* as one of the three methods by which Bible authority can be established? I merely said, that having admitted that the Bible contains neither command, nor example, you have now reduced the enquiry to the region of inference. I am prepared

to accept any legitimate, that is, *necessary* inference, if even one text can be found which leaves no other inference possible, I will at once take to baptizing babies. But you also mistake in regard to the Sabbath and female communion. I do not observe Sunday as the Sabbath without a command, for I do not observe it as a Sabbath at all. I observe it as the Lord's day—as the First of the week, set apart for commemorating the Lord's death, and for this there is clear and undoubted apostolic example. I do not observe the Jewish Sabbath, because it was only enforced upon Jews, and Paul declares 'WE ARE NOT UNDER THE LAW.' I therefore pay no regard to the Jewish Sabbath, and though I do observe the Lord's day, yet I do it, not as a substitute for, or change in the Sabbath, but as a New Institution ordained by Jesus, and made known and established by the plainly recorded examples of the Apostles and Primitive Church. Then, as to female communion. The table is for disciples, and converted females are disciples. In Christ Jesus there is neither male nor female, and all the privileges of the church are consequently open to the sisterhood, unless expressly prohibited. Women are also expressly mentioned as numbered with the disciples, who 'continued steadfastly in the apostles' doctrine, the Fellowship, the Breaking of the Bread, and the Prayers.' So manifest is this—so absolutely necessary is the inference, that none deny women access to the Table—no one has a conscience against his believing wife partaking of the feast. But not so with infant baptism—it has been denied from its first mention, and hundreds of thousands of the best of men have not been able to see, in Scripture, a shadow of warrant for its use.

Establish it upon the same ground as the observance of the Lord's-day, and female communion, and I will gladly accept it.”

“But,” resumed Mr. Atkins, “household baptisms are recorded, and, therefore, it is presumed that in some of the homes there were infants.”

“That is not the point,” interposed Mr. Clearthought. “It is admitted that we have to furnish the proof. It is our duty to prove that there must have been an infant in one or more of the houses mentioned.”

“But,” said Mr. Atkins, “I put it to Mr. Bell, whether it is not reasonable to suppose that, in some of the households, there were infants?”

“Then you mean that our case cannot be proved, unless Mr. Bell will help us by kindly *supposing* in our favour. The fact is, we cannot prove that the households contained a single infant. If otherwise, do so and settle the dispute.”

“Mr. Clearthought,” said one of the company, “is a strange man to sprinkle infants, and yet talk thus. One would suppose that Mr. Bell has made a convert of him.”

“I have before told you,” he replied, “that I will not accept such aid as you offer. Mr. Bell has not changed my views, but I advise him not to be led for your convenience into a maze. He has nothing to do but to examine your proof, and, as yet, you have not presented any. The household argument stands thus. We must prove—

1. That one of the households did certainly contain an infant; and
2. That every member of that household was baptized.

Now will you, Mr. Atkins, affirm that for a

*certainty* there was an infant in any one of the households?”

“No, Sir—but I say there *may have been*.”

“Yes, and there *may not have been*. Your argument, then, stands thus—There may have been, and there may not have been, an infant in one of the households named in the New Testament, therefore infant baptism has apostolic sanction. I presume that Mr. Bell will not need to reply to the argument.”

“But, Sir, as there are several cases of household baptism recorded, the probability that an infant was in one of them is very strong.”

“There are three—Lydia, the Jailor, and Stephanas. Of the Jailor it is said that he 'rejoiced, believing in God with all his house'—of Stephanas and his house it is recorded that they addicted themselves to the work of the ministry.”

“True,” rejoined Mr. Atkins, “but that does not prove that those houses were without infants. Paul and Silas speaking the word to the Jailor's house no more proves that there were not infants therein, than my saying I preached last Sunday to my congregation would imply that there were no infants in the assembly. The Jailor's believing with all his house, would only intimate that those of the house who were fit subjects for faith, believed. The same holds good with the family ministering to the saints. To minister is to serve. If, then, because the family of Stephanas addicted themselves to ministering to, or serving the saints, they were all adults, then when Joshua said, 'As for me and my house we will serve the Lord,' there must have been no little children in his family—they were all adult believers. The thing is quite preposterous. The children of Israel were commanded

to 'take a lamb for a *house* (a family) according to the number of souls,' and eat it 'with their loins girt, and their shoes on their feet and their staff in their hand.' Now is it to be supposed that there were no infants in those families, because infants could not comply with the requirements here specified? Ridiculous and irrational as these conclusions would be, they are quite as conclusive from the premises, as is the argument that because the family of Stephanas ministered to the saints, all its members were adult believers. We may speak of the hospitality of a family, and of their kindness to us, making our acknowledgments to its members collectively, without intending to convey the idea that the babe in the nursery performed any special service for us. In such cases the thing affirmed is predicated *only* of those members who are *fit subjects* for the work or operation mentioned."

Mr. Clearthought begged to thank Mr. Atkins for having thus completely refuted the household branch of the argument. "For," continued he, "it is admitted that we cannot prove the presence of infants in any one of the households, and now Mr. Atkins has clearly shewn that, if present, there is no proof that they were baptized. Does not Mr. Atkins see that the argument which proves that the language with respect to the faith of the Jailor's house, and the ministering of that of Stephanas, is consistent with the idea that there might have been infants in those houses, equally proves that there might have been infants in them without being baptized? Thus the households are finished up."

Mr. Maitland thought that Mr. Clearthought said more to oppose his own practice than did Mr.

Bell, and he considered that Mr. C. had better present his own strong reasons for infant baptism, or declare himself one of Mr. Bell's converts. In reply Mr. C. intimated that certain inferential considerations inclined him to favour infant baptism, and he would submit them to the meeting. If they could be overturned he would not administer the ordinance to an infant. At the next meeting he would do his best to defend a custom which, to say the least, was common in the ancient church.

### Chapter V.

After some amount of desultory conversation, Mr. Vapid asked permission to read a few words bearing upon the stage of the investigation at which the last meeting terminated. He thought that part of an article upon baptism in *Dr. Kitto's Cyclopaedia of Biblical Literature* so well expressed some of the conclusions arrived at when they were last together, that it would be well to hear it, more particularly as all the parties concerned in its production were advocates of infant baptism. The article was written by Dr. Jacobi, of the University of Berlin, and approved by Dr. Neander. With this explanation he would read it:

“Infant baptism was established neither by Christ nor His apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was only meant for those who were capable of comprehending' the word preached, and of being converted to Christ by an act of their own will. A pretty sure testimony of its non-existence in the apostolic age may be inferred from 1 Cor. vii: 14 since Paul would certainly have referred to the baptism of children for their holiness. But even in later times, several teachers of the church, such as Tertullian and others, rejected this custom; indeed his church in general (that of North Africa) adhered longer

than others to the primitive regulations. Even when the baptism of children was already theoretically derived from the apostles, its *practice* was nevertheless for a long time confined to a maturer age. In support of the contrary opinion, the advocates in former ages (now hardly any) used to appeal to Matt. xix: 14; but their strongest argument in its favour, is the regulation of baptizing all the members of a house and family (1 Cor. xvi 115; Acts xvi: 33; xviii: 8). In none of these instances has it been proved that there were little children among them; but, even supposing that there were, there was no necessity for excluding them from baptism in plain words, since such exclusion was understood as a matter of course. Many circumstances conspired early to introduce the practice of infant-baptizing. The confusion between the outward and inward conditions of baptism, and the magical effect that was imputed to it; confusion of thought about the visible and invisible church, condemning all those who did not belong to the former; the doctrine of the natural corruption of man, so closely connected with the preceding; and finally, the desire of distinguishing Christian children from the Jewish and Heathen, and of commending them more effectually to the care of the Christian community—all these circumstances, and many more have contributed to the introduction of infant baptism at a very early period. But, on the other hand, the baptism of children is not at all at variance with the principle of Christian baptism in general, after what we have observed on the separation of regeneration and baptism. For, since it cannot be determined when the former begins, the real test of its existence lying only in the holiness continued to the end of man's life, the fittest point for baptism is evidently the beginning of life. Nevertheless the profession of faith is still needed to complete it; confirmation, or some equivalent observance, is therefore a very necessary and important consummation. The *fides infantium* is an absurd assumption, of which the Scriptures know nothing. On the other hand the baptized child is strongly recommended to the community, and to the Spirit of God dwelling therein, becoming the careful object of the education and holy influence of the church (1 Cor. vii: 14). Nature and experience teach us, therefore, to retain the baptism of children, now that it is introduced.”

Mr. Vapid urged that they had here a very fair surrender on the part of learned and influential advocates of infant baptism.

Mr. Maitland reminded him that the persons alluded to, distinctly declare that infant baptism ought to be retained.

Mr. Vapid was quite content to let their unauthorized statement, that it ought to be continued, go for what it is worth, after their distinct intimation that it was neither introduced by Christ, nor His apostles, and that neither in the households, nor anywhere else in the New Testament, could a shade of proof be found. Then, too, there is the distinct admission that the *fides infantium*—the faith of infants—is an absurd assumption, of which the Scriptures know nothing. But Luther advocated and retained infant baptism on that very ground. He wrote, “We assert that little children should not be baptized at all, if it be true that in baptism they do not believe.” According to these high authorities infant baptism had not the sanction of Christ or His apostles, nor that of any passage of the Word of God, its only foundation being *nature* and *experience*. Perhaps Mr. Clearthought would now take up the question as intimated at the last meeting.

“I have stated,” said Mr. Clearthought, “that the Bible contains no direct command to baptize infants—that there is no proof that infants were in the households mentioned in the New Testament, and none that they were baptized, even if it be granted that they were therein. I spent the usual time at our college, and there I was not taught to search the Scriptures in order to determine the question for myself, but rather instructed in the methods by which the practice is defended. My



previous convictions (not the result of investigation, but of faith in early teachers, increased by the common practice of nearly every sect) were in favour of it. After leaving college, and taking a church in which no one questioned infant baptism, and in which I could not remain if I did so, there was really nothing to impel me to investigation. Still I have thought upon the subject, and there are considerations which lead me to think it more in accordance with Holy Writ to admit the children of believers, than to restrict the ordinance to converted persons. These considerations I will endeavour to put before you. First, then, I conclude that *as the church has existed from the days of Abraham, and as infants by Divine appointment, were for a long period in it, that therefore they should be in it now.*”

“Certainly; certainly,” said Mr. Maitland. “Perfectly reasonable, unless, indeed, you find a Bible command for turning them out.”

“Let us look at it calmly,” interposed Mr. Bell. “In the first place, Sir, your major premise is merely assumption. The Bible nowhere teaches that the church was in existence in the days of Abraham. Will you tell us what you understand by the phrase, *the church?*”

“I understand by *the church,*” responded Mr. C, “a people separated from the world for the service of God, having divinely-appointed ordinances, including some rite, or mark, by which its members are known. The Jews were a body of people thus separated and they had such ordinances and distinctive mark of membership.”

Mr. Vapid thought that “Mr. Maitland might be supplied with authority for ‘turning them out,’ as Paul to the Galatians, in allusion to the Old

Covenant and those under it, commands that we 'cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.' Of this casting out of the children of the flesh the exclusion of Agar and her son is an allegory. It is thus clear that if infants, by virtue of their fleshly relation, were in the Jewish church, they are excluded under this dispensation because the flesh profits nothing, a new creature in Christ Jesus being the only subject. And this is further intimated in connection with the two covenants—the Old and the New. During the continuance of the Old Covenant, God promised to make a New Covenant with the house of Israel—these two covenants are represented as differing in a most important particular. Under the Old Covenant, which embraced Abraham's seed according to the flesh, without regard to age or faith, it was necessary for adults who knew the Lord, to teach the young to know Him—that is, the children who, with themselves, were under that covenant. But under the New Covenant it is specially stated that all would know Him—that is, not the whole world, but all who are under the covenant. They were not to say, 'Know ye the Lord, for all shall know Him, from the least unto the greatest.' This could not be the case were infants in the church or parties to the covenant, for then, as under the former covenant, we should have to teach the very thing which the Lord declares there shall be no need to teach. All, then, who are born, not of the flesh, nor of the will of man, but of God—of 'water and the Spirit'—all such, and none other, are proper subjects for the church, and only such are under the New Covenant.”

“What, in the name of common sense, are we coming to now?” exclaimed Mr. Maitland. “Infants are not to be taught to know the Lord! Pray at what age will you teach them the way of salvation? When they are twenty-one, or after they are married, or when?”

“Our good friend,” continued Mr. Vapid, “is quite amusing. I have said nothing against preaching the gospel to the young. Do it by all means so soon as they can understand it. Early hearing of the gospel and witnessing its blessed fruit, are among the blessings peculiar to the children of Christian parents. Preach the gospel to them—teach them to know the Lord. Do the same to unbelieving adults—but then, neither the one nor the other are under the New Covenant. You preach the gospel to them in order to bring them into that relation and not because they are already in it—to make them Christians, and not because they are Christians.”

“Let me ask your attention,” resumed Mr. Bell, addressing Mr. Clearthought. “Admitting all that Mr. Vapid has advanced, when the question is considered in the light of the covenants, we come to another matter in dealing with your argument. You really assume that the Jewish nation and the Church of Christ are one and the same. If not, your entire assumption falls to the ground. The moment you look at what is called the Jewish church, as distinct from the Christian church, your proposition dissolves. If the churches are *two*, then it does not follow that the conditions of membership are the same in each. Then, the sense in which you use the word *church* is not admissible. You say 'a body of people separated from the world,' and that 'the Jewish people were such a

body.' It is true that the Church of Christ is separated from the world, but separated in a sense that will not apply to the Jews. As a nation they were separated from other nations, but they were still *of* the world—not born again—whereas the church is not *of* the world. They had divinely-appointed ordinances and so has the church, but the ordinances are not the same—those of the one are most unlike those of the other. But this is not all. You start with a mere assumption. The church has not existed from the days of Abraham. There really never was a Jewish church. A church called out from the nations and not of the world, and an entire nation chosen for certain positions and blessings, are ideas so widely different that a careful observer could not for one moment confound them. The Jews had a religion, but never were a Jewish church.”

Mr. Maitland begged to differ. “The Apostle speaks of the church in the wilderness, and had there been no church at that time he could not have done so.”

“Granting,” replied Mr. Bell, “that an Apostle applied the term to the people in the wilderness, would that prove that God had then a church, in the sense in which the word is generally used by Jesus and the apostles? If so, then was that Ephesian mob which worshipped Diana the church of God, for it is designated the *ecclesia*, though in the English Testament this fact is not seen, as the translators have put it: 'And when he had thus spoken he dismissed the *assembly*.' In the same chapter that *lawful convocation*, to which the Town-clerk intimated their disputes should be submitted, is expressed by the same word. A people then called out from others for any purpose is a

church in the general sense of the word *ecclesia*, but the church of God, of Christ, of the First-born, is a very different church, and is never said to have existed till after Jesus, its chief corner-stone, had been laid in the tomb. He came to lay its foundation, not to build up one already laid. His church was future when He came—His words were, 'I *will* build My church.' Judaism did not possess, and never was intended to possess, *a church* in the New Testament acceptance of the term—a fact which our State-church friends always manage to forget. With the Jews and with Pagan nations the religious and political commonwealths were identical. That a society should exist in an exclusively religious interest was incompatible with every idea of the Jewish theocracy, and would not have been tolerated for a single hour. Their system recognized no distinction between the men of the commonwealth and the true-hearted who worshipped God in a spirit of holiness. As, then, the church did not exist in the days of Moses and the Prophets, and Jewish children were not in it, the argument falls to pieces.”

“Baptism,” said Mr. C., “we were always taught, came in the room of circumcision, and it was argued that, as infants were circumcised they should be baptized. This I felt to be appropriate.”

“Felt to be appropriate! Do you settle a question of this sort by feeling?” responded Mr. Bell.

“No, Sir—not when I deal with it as a logician. But I have told you that I have not been previously induced to examine the question. I am now more than ever disposed to do so, and therefore I give out what I have held under the influence of early teaching and in consciousness of fitness, and not

as the result of logical enquiry. I have said that I did not want to be disturbed, neither do I now desire to get into trouble by discovering that infants are not proper subjects for baptism. I would much rather hold to my present practice, but I am here, and I have no intention to run away from the truth, and still less to shuffle it out of the road. You may therefore deal with my remarks upon circumcision.”

“Very well! Let us look at it. Infants were circumcised, therefore they should be baptized, as baptism is in the place of circumcision. This we have fairly to carry out. Infants were to be circumcised at eight days old, therefore infants must be baptized eight days after birth! Then, only male infants were circumcised, therefore, only male infants are to be baptized. Again, servants bought with money, and captives taken in war, were to be circumcised, as property and without regard to faith, and therefore such servants and war-prisoners without reference to faith in Jesus, should also be baptized. I am afraid our friend Clearthought will get into trouble over this question, for if he has not to give up infant baptism altogether, he must, upon his own ground, set it aside in regard to females, and he must also undertake to baptize certain adults without faith or repentance. But further—in this case, as in the last, the major premise is a falsehood. 'Baptism came in the room of circumcision!' Where is the proof? Where is proof that it came in the room of anything that ever existed in heaven, or on earth, or under the earth? Baptism came into its own place, and came not in the room of anything. The opposite position is pure invention, to support a practice which has not one inch of solid ground to rest upon.”

“Is not baptism called by Paul, 'the circumcision made without hands?'” asked Mr. Atkins.

“No, Sir. Baptism is mentioned in the next verse. The circumcision made without hands is that of the heart, which comes in the room of that which was outward in the flesh, and on that very account, infants are not its subjects, and so, as the baptism is the burial of those whose hearts are circumcised by the truth, infants are certainly ineligible. But who refers to baptism as a circumcision made without hands? I never yet knew a person baptized without hands. Hands are as much necessary in baptism as in circumcision.”

“I regret,” observed Mr. Clearthought, “that I have to leave early this evening. Pray extend your chanty so far as to give me credit for not running away from the investigation, and I will reward your liberality by resuming the subject at our next meeting.”

## **Chapter VI.**

“Before Mr. Clearthought resumes,” said one of the company, “permit me to ask attention to 1 Cor. vii: 14, where the Apostle speaks of infants as holy. Is it not reasonable to conclude that those who by the mouth of the Holy Spirit are declared holy must be fit subjects for baptism?”

“That,” said Mr. Bell, “depends in part upon what is understood by the word *holy*, and also upon the design of baptism as stated in the New Testament. Baptism is expressly said to be '*for the remission of sins*' (Acts ii: 38), and Peter also states that baptism 'doth also now save us' (1 Peter iii: 21). If then infants are holy, in the sense of having no sin, or of being already forgiven and saved, they certainly are not proper subjects for

baptism—the alleged holiness would alone be sufficient to disqualify.”

“But, Sir,” interposed Mr. Vapid, “the Baptists never admit baptism as a saving ordinance—baptism for remission of sins is Popery.”

“But faithful Christian preachers are content to tell men who believe the Gospel to repent and be baptized for the remission of sin, in doing which they but repeat the very words of the Holy Spirit. But let that matter stand, the mistakes of Baptists on this head may remain, and at another sitting we will hear Mr. Vapid in full. To return to 1 Cor. vii: 14. Let us for a moment grant that Paul's intimation of infant holiness is sufficient ground for baptizing infants, you will then be driven to the necessity of declaring the unbelieving wife of a Christian husband holy in the same sense and therefore also a fit subject for baptism, for Paul expressly declares that ‘the unbelieving wife is sanctified (or holy) by the husband.’”

“If this text does not teach that an infant whose parents are Christians is holy, while the infant of unbelieving parents is unholy, do, pray, tell us what it does teach.”

“My dear Mr Maitland,” responded Mr. Bell, “if the text does not teach that the unbelieving wife of a Christian husband is holy and, therefore, a proper subject for baptism, will you kindly tell us what it does teach?”

“I don't want to talk about baptizing adults,” said Mr. Maitland. “Our subject is infant baptism and not wife or husband baptism.”

“Very good, Sir. As you do not comprehend the bearing of the one upon the other, I leave it for those who do.”

“But what is taught by this text?”



“The question had been mooted in Corinth whether a Christian and a Pagan ought to continue to live together as husband and wife. Paul, in reply, used the words *sanctified*, *clean*, and *unclean*, in the current ecclesiastic and Jewish sense. He insists that the unbelieving wife is sanctified to the believing husband, and the unbelieving husband to the believing wife, and adds, 'otherwise were your children unclean, but now are they holy.' As food is said to be 'sanctified by the word of God and prayer,' so he uses the word, not to denote real holiness, but that holiness, or lawfulness, in the use of persons and things requisite to proper civil connection with them. It is not the legitimacy of wives, husbands, and children, but whether believers and unbelievers thus related may continue to live together. Paul's conclusion is—they may live together, for *to each other* they are, in their respective relations, sanctified, clean, or holy persons. If the unbelieving wife may not remain with the believing husband, *your* children, argues Paul, must also be put away, for they too, like the unbelieving wife, are not Christians—not in the church. He does not say *their* children, meaning the children of parents one of whom only is Christian, but '*your children*'—those of Christians generally, all of whom, he implies, stand to their Christian parents in the same position in regard to the church and Christianity as the unbelieving wife or husband. This is the plain argument of the text. What does it prove? That the church in Corinth had no idea of infant baptism, for if it be admitted that infants were baptized, the argument of Paul falls to the ground as the veriest blunder possible. Grant that the Corinthians knew anything of the baptism of infants and they would

have been able to answer—'No, Paul! we retain our children, though they do not yet believe, because they have been baptized, and therefore are not at all upon a par with our unbelieving, unbaptized, and unsanctified wives and husbands.' I therefore insist that in this incident we have clear proof that to the Apostle Paul, and to the apostolic church, infant baptism was unknown."

"I never," said Mr. Maitland, "heard the passage treated in this way, and I am not willing to accept an interpretation so perfectly novel. It is not likely that the true meaning of this passage has been thus long concealed from the Christian world."

"No, Sir! It has not been concealed at all. It is the plain and simple meaning which lies upon the surface of the passage. Paul teaches that *all* the children of Christians, in their unconverted state, are just as ecclesiastically unclean as the unbelieving husband or wife, and that if the Christian may not in civil life live with an unconverted partner he must on the same ground put away his children. This disposes of the matter, and no Paedobaptist in the world can refute it."

"Well, well, I will not detain you any longer," concluded Mr. Maitland. "It is only one text and you had better hear Mr. Clearthought."

Mr. Clearthought was much obliged to Mr. Maitland for handing him out at the moment most convenient to himself. He continued—"Without close examination, and on the ground of harmonizing with my prepossessions and with the innocence of infancy, I have concluded, that infant baptism derives support from the conduct of Christ, who called little children to Him, blessed them and declared that of such is the kingdom of heaven.

And certainly all who are of the kingdom of heaven are entitled to baptism.”

“But,” replied Mr. Bell, “it is not implied that He baptized them. On the other hand the narrative proves that infant baptism was not then known, for had the apostles been accustomed to the baptism of infants they would not have refused them access to the Saviour. All that the passage proves is, that during the Lord's sojourn on earth little children might be brought to Him in order to receive a blessing at His hands. At most this could only authorise the blessing of infants—it does not even look near to baptizing them. In the next place the words, '*for of such is the kingdom of heaven*]' do not, as Mr. C. seems to conclude, import that the kingdom contains infants. The word translated '*of such*' does not mean *of these*. It denotes likeness, or resemblance, *of this kind, of such as these*, and never absolutely THESE. Jesus then taught that the kingdom is composed of those who, in some particulars, are like little children, and when so doing He talked of the punishment which would overtake the men who would offend one of those little ones who believe in Him. It is, then, a case of comparison—the subjects of the kingdom are likened to little children, and all must perceive that the persons of the comparison could not be compared with themselves. Then, that the kingdom of heaven does not consist of infants Paedobaptists themselves admit. They hold that it contains also adults, yet if their use of the phrase '*of such*' is proper, their conclusion is false and the kingdom consists of little children only. But, in addition to this, it must be observed that our friend C. strangely reverses an important matter. He says, 'Certainly

all who are of the kingdom of heaven are fit subjects for baptism.' Now the truth is, that not one in the kingdom is a subject for baptism, and that because the unbaptized are not in the kingdom. Jesus taught that, unless a man is born of water and the Spirit he cannot enter the kingdom. Baptism translates into the kingdom of God's dear Son—that is, when preceded by faith and repentance—and, therefore, if it were shewn that infants are in the kingdom, that would prove, not their right to baptism, but their unfitness for it and their right and duty to receive the Lord's Supper. No one can prove that the kingdom of heaven (by which we mean, not heaven, but the kingdom which Christ has set up on earth, the subjects of which are members of His church) contains any one, old or young, who has not been baptized."

Mr. Clearthought admitted the seeming conclusiveness of the argument, and would consider it fully at his leisure. For the present, let us turn to the commission given by the Lord, and recorded Matt. xxviii. —

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. "—

"I certainly consider infants included in the nations."

"So," replied Mr. Bell, "are Atheists, Secularists, and hosts of unbelievers. They unquestionably are part of the nations. Would you baptize them also?"

"They are not willing to be baptized. We could not baptize them if we would, and thus in its application the command limits itself, and there I have thought it safe to leave it. We baptize the

nations as far as we can, and those who refuse to submit, bear the responsibility.”

“But looking at it in that light, would you carry out your own rule? Suppose a known unbeliever and reviler of Christ, received in a drunken fit, a serious wound which leaves him helpless, insensible, seemingly about to die, and entirely at your disposal, would you then baptize him, on the ground that the commission embraced the nation of which he is a part, and is no longer, in his case, limited by inability to perform the act? I know you would not! But have you ever carefully examined the original of the verse now before us?”

“I cannot say that I have, but I have a Greek Testament in my pocket, and shall be happy to look into it.”

“Turn to the passage then, if you please. I render it thus—*All authority is given to me in heaven and in earth. Go, therefore, and disciple all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you. Do you admit this reading?*”

“Yes, Sir. It only differs from the Common Version in conformity with the original. But will you indicate its bearing upon the question in hand?”

“I hold that this commission not only does not include infants, but completely, and for ever excludes them. Keep your New Testament open, if you please. You perceive that the word *nations* is not the antecedent to the word *them*. A pronoun MUST be of the same gender as its noun, and the words *nations* and *them* do not thus agree—*nations* being neuter and *them* masculine. Hence the latter cannot stand for the former.”

“To what then is the pronoun relative—to what does it refer?”

“That must be decided by bringing into view another well-known law, namely—*'The word to which an adjective or pronoun is relative, is sometimes not expressed, but merely implied, in some preceding word, or suggested by the context.'* In the New Testament, this is particularly the case with the demonstrative pronoun used in the clause under notice. Where then shall we find the word in which the persons represented by *them* are implied? There is only one word in the sentence which can meet the demand, viz. —*Matheeteuoo*, in the Common Version translated *teach*, and correctly, in the translation just given, DISCIPLE. The noun here *implied* is *Matheetees*—a masculine noun, the plural of which is the *implied* antecedent of *them*. The full sense of the passage then is—Go ye therefore, and disciple, by teaching (or making scholars of), all nations, baptizing the disciples thus made, into the name of the Father, etc. Thus the very grammar of the text, excludes infants, by requiring that the baptized shall be persons who have, by teaching, been already made disciples. Till, then, by the preaching the Gospel, and teaching the things of the kingdom of God, you can disciple babes, they must remain uncovered by this commission.”

“I admit,” responded Mr. Clearthought, “that I have not till now critically examined this verse, and that there is no escape from the construction you have pointed out, so far as the laws of the language are concerned. But then the word *disciple*, or rather its Greek equivalent, was commonly used to denote *reception* into the number of those who were under the tuition, care, or authority of a given

philosopher or teacher. It did not imply that the persons thus received were all *believers* in the doctrine taught by their instructor, but, simply, that they had come to, or were put under him to learn his doctrine, and that being thus placed they were subject to him, called by his name, and recognized as his scholars. Now, as this was the position and character of a *disciple*, among the sages of Greece and Rome, why should the word have a more restricted meaning in the New Testament? Why may not all who place themselves under Christ, or who are so placed in infancy, be deemed His disciples, and consequently proper subjects for baptism?"

"Admitting," replied Mr. Bell, "that persons were enrolled as disciples under Greek philosophers, who had neither believed nor understood all their doctrine, and that their business was to acquire that knowledge, let me put it to you, as a reader of the Classics, whether an instance can be found in which a babe, unable to understand a single sentence, or to distinguish the name of a Greek sage from that of a crabfish, was constituted a disciple?"

"Well, I cannot find an instance of such very early discipling, but certainly many disciples knew very little of the doctrine taught by their masters."

"Granted, and, to a certain extent, this is true of Christ's disciples. How little did those whom He called at the first know of His doctrine! They were continually blundering, and often opposing their Master, but then, in every instance, they knew at least enough of the Teacher to enable them to recognize His wisdom, and to incline them to follow Him. And the like holds good still. The commission did not call upon the apostles to teach, in order to make disciples, all that Christ's disciples

need to learn. They were to do three things—1, To make disciples, or scholars by teaching—2, to baptize the scholars thus made—3, then further to teach them all things that the Lord had commanded. When, then, their hearers saw enough of Christ to influence them to follow Him without reserve, they then confessed their faith and were baptized.”

“But the Baptists require a considerable Christian experience before baptism.”

“True. But we are not concerned to defend the Baptists. We are searching for Apostolic practice, and not for Baptist deviations.. The three thousand, upon the day of Pentecost, had no Christian experience to give, and none was asked for. They saw that they were sinners, and that the Crucified was the Messiah, and they wanted to give themselves up to Him, and they did so by being baptized into His name. But could you prove that infants were sometimes enrolled among the disciples of heathen philosophers, will you say how we would constitute them disciples of Christ?”

“By baptizing them into His name.”

“Clearly not! For we have already seen that the Apostles were required to baptize *disciples*, and not in order to make disciples. And this agrees with the Gospel, which reads thus—*‘Jesus made and baptized more disciples than John.* The disciples were not made by baptism, but were *made* and then baptized. How then could we, in view of this practice and commission, make disciples of infants, in order, that when thus made, we may baptize them? It cannot be done. When the infant can be taught, and when he will learn, we can make him a disciple, and when we have thus



made a disciple, he is called upon to be immersed into the name of Jesus, that he may go on to learn all things commanded. And with this agree all cases of discipling recorded in the New Testament, and, also, the entire usage of *Matheeteuoo* which is found but in three other instances. Its first occurrence is Matt. xiii 152, where it is translated *instructed*—in Matt. xxvii: 57, Joseph is termed *a disciple*—and in Acts xiv: 21 it is rendered *taught*. It is then our duty to make scholars of all the nations, and as we thus disciple them, to baptize them into the name of the Father, the Son, and the Holy Spirit.”

## Chapter VII.

Mr. Truman expressed regret at the absence of Mr. Clearthought, from whom he read the following note—

“DEAR FRIENDS, —Imperious calls requiring my presence in another direction, I am deprived of the opportunity of informing you in person as to my conclusion upon the question under consideration. After careful consideration I perceive that neither command, example, nor fair and undeniable inference for infant baptism can be obtained from the Bible, and that, consequently, it should be repudiated. The baptism commanded by the Saviour is unquestionably—preceded by faith and repentance—into, or for, the remission of sins—a prerequisite to the salvation promised in the commission. As, then, since I became a believer I have not been baptized, it is incumbent upon me forthwith to obey the Redeemer in this particular, as I desire to do in every other.

“At present I am not satisfied that baptism cannot be performed by pouring, but I am certain that it can be done by putting the individual into water. That the word used in the commission primarily signifies *to dip* is everywhere admitted. That immersion was the practice of the primitive church is affirmed by Churchmen, Wesleyans, Independents—and, indeed, generally. I, there

fore, do not intend to defer baptism until I have determined whether it can be administered otherwise than by dipping, because there is safe ground upon which I can advance. As I hope to be instrumental in making known the truth to others, it will be requisite for me to determine this question, but for my own obedience it is not. All admit immersion—pouring and sprinkling are counted valid by some, and rejected by many. Immersion, then, is common and safe ground. When I have been immersed all will acknowledge that the command to be baptized has on my part been complied with. I am sure that the word used by the Saviour included immersion, though I am not clear as to whether it stands simply and only for immersion, or includes the application of water by other modes. I, then, desire to be immersed without delay. Should I afterward include pouring within, the compass of the commission—that is, as one of several allowable modes—I shall still deem immersion preferable, because it was common in the primitive church, and also on the ground of Christian union, to which diverse opinions upon baptism are a barrier—though, as I now consider, most needlessly, for if all agree that immersion is baptism, and only some admit that pouring is baptism, let us for the sake of union adopt that which is *certain*—which is admitted by all—and let the doubtful yield in order to the unity of the Spirit, in the bond of peace. Yours in the joy of believing. HENRY CLEARTHOUGHT.”

“Well! I thought Clearthought would turn round, yet I was not prepared for his rushing into the water, without settling whether immersion is the appointed baptism or not.”

“In speaking thus,” said Mr. Bell, “Friend Maitland does Mr. Clearthought injustice. His letter indicates two things, settled to his complete satisfaction—that he has not yet obeyed the command of the Lord—that he can, without doubt, obey that command by being immersed. His decision, then, indicates both piety and wisdom. If I were commanded to London, and found the people disputing as to the best of two roads, some denying the possibility of reaching the Metropolis

by one of them, but all admitting that the other terminated in the centre of the city, why should I, if satisfied that my journey could be well accomplished by the latter line, decline to undertake it because of doubts as to the terminus of the other? That there is one safe, undisputed, and reliable way is enough for any man."

Mr. Maitland did not see the use of meetings which resulted in men becoming dissatisfied with their churches and baptism, and, for his part, he should attend no more.

Mr. Vapid regretted his friend's want of patience. He could see no harm arising from these conversations. That Mr. Clearthought saw the need of believers' baptism was not to be deplored, though it might be regretted that he attached too much importance to the ordinance. But no doubt they would be able to shew him that baptism is not for the remission of sins, but a blessed means designed for those who are already members of Christ, and therefore pardoned and saved.

Mr. Bell doubted whether they would be able to shew Mr. Clearthought anything of the sort, because, evidently, he is determined to have a "Thus saith the Lord," and because the Scriptures no more authorize the administration of baptism to a Christian—to a pardoned and saved person—than they authorize the sprinkling of an infant.

"Baptismal regeneration! soul-destroying doctrine!" responded Mr. Vapid. "Baptism saves no one. It would be out of character with the spiritual religion which Christ came to teach, to make salvation depend upon mere ceremony. What connection is there between water and the remission of sin? Certainly none. The lives of many

immersed persons shew that they are not regenerated. Baptism is the avowal of faith. The believer is Christ's soldier, and in baptism he puts on his regimentals. I honour baptism, but do not, I pray you, tell me of baptism saving, or of baptism for the remission of sins.”

Mr. Bell suggested that it might assist were Mr. Vapid to compose himself, and give Scripture testimony to the design of baptism. “Baptism is not for the remission of sins.’ Very well! But what is it for? ‘The putting on of regimentals.’ But the New Testament says not this. Let Mr. Vapid tell us in Scripture terms what baptism is for.”

“At one time,” said the Curate, “I was sorely pressed by Baptists. They moved me to examination, and said things which appeared to make considerably against the baptism of my church. They, however, chiefly urged that baptism is only for Christians—for the saved and pardoned, as Mr. V. expresses it. I determined to look this point fully through, and I am thankful to Baptist friends for thoroughly confirming my views. I see plainly that baptism is not for the Christian, not for the saved, not for the pardoned, but that it is an ordinance in which, according to the appropriate language of our church, the subject is ‘made a member of Christ, the child of God, and the inheritor of the kingdom of heaven.’ We, therefore, heartily thank God that the *baptized* is ‘regenerated and grafted into the body of Christ’s church.’ Here we have something to baptize for. Baptism with us is no unmeaning ceremony. The putting on of regimentals is a mere fancy. Our church is not ashamed nor afraid of its belief, because we have the warrant of God’s Word, and relying on that we hold fast

and glory in the truth that baptism, rightly received, is no empty sign, but a living reality, from which, through the life of the risen Jesus, we receive our new birth and remission of sins through His precious blood. Baptism is not efficacious instead of Christ, but through Christ. It is the appointed means whereby, through His grace, we are grafted into the church which is His body, and by it we are indeed made members of Christ, children of God, and inheritors of the kingdom of heaven.”

“And you not only say this of baptism, but apply it to infant baptism. With you an infant is regenerated, converted, saved, without faith, without repentance, without knowledge of sin or of Christ. Purely mechanical salvation, on a par with the praying wind-mills of Thibet, and worse than the climbing up and down of Pilate's staircase, to which Luther subjected himself in the days of his darkness. Water baptism cannot save.”

“Mr. Vapid,” retorted the Curate, “makes strong statements which absolutely contradict the apostles. He affirms that baptism *cannot* save, Peter says 'baptism *doth now* save us.' Then, in part, he misunderstands me. I do not hold that an infant is converted in baptism, but that he is regenerated. Regeneration, as the word signifies, means *new birth*. To be regenerated is to be born again. Now, *to be born* denotes a change of situation, in which change the child is passive—something done *to* the child, not *by* it. Nor should we think of ascribing the birth to mental action on the part of the new-born child. And so regeneration, or the new birth, is a change in our spiritual situation—something done *for* us, and not *by* us. Regeneration may therefore be defined as that act whereby God takes us out of our relation to the old

Adam, and makes us actual members of the new Adam. But this is not conversion, which must never be confounded with regeneration. They are distinct terms, and differently derived. Regeneration is the work of the Spirit in the use of water, but conversion is the joint work of the Spirit and man—or rather, perhaps, the yielding of the man's will to the Spirit of God. By baptismal regeneration, then, I mean that imparting of the nature and life of Jesus to souls dead in sin, which takes place in baptism.”

Mr. Atkin could but express his dissatisfaction with all. Mr. Vapid he considered wrong in rejecting infants, but quite right in denying saving efficacy to baptism. On the other hand, the friend who had last spoken, while wrong in ascribing regenerating power to baptizing infants, was right in baptizing them. Mr. Bell he considered wholly wrong, for he rejects infant baptism and gives to the ordinance saving efficacy.

“And pray, Sir,” enquired Mr. Bell, “for what purpose do you baptize infants?”

“To dedicate them to God. What can be more appropriate than this consecration of the child that God has given? What can be more pious and godly?”

' Pious it may be, but many things are piously done by Romanists and Pagans which we have no authority for introducing into the church. Godly it is not, for that only is godly which God has appointed, and we have seen that infant baptism is unauthorised. As to dedication, or consecration, which our friend considers so appropriate, hardly anything can be more inappropriate. We can dedicate to God *things*, but not *persons*.

I can consecrate, or set apart for the exclusive service of God, or His church, a house, a horse, money, or other property, or I may give myself entirely to special service in His kingdom, but no man can dedicate another. Wherever a son of Adam is consecrated to God, it must be an act of self-consecration. God accepts from man only voluntary service. Infant baptism viewed in this aspect is mere folly—an attempt to do what man cannot do, dedicate another to God, who values no service save that which springs from a willing heart. The folly of the thing is further seen when we look at results. Not one in a hundred of these dedicated infants serves God at all. The land is full of baptized Infidels—that is, of those who, according to Mr. Atkin, have been so *appropriately* consecrated to God, and who, according to our other friend, have had *imparted to them* the nature and life of Jesus.”

“But, Sir,” responded Mr. Atkin, “you are certainly in error. Did not pious Hannah vow that if God would bless her with a son she would give him unto the Lord for His service all the days of his life, and did she not carry him to the temple and by solemn dedication fulfil her vow?”

“She did. But it was under a former and very different dispensation. There was a vast temple service to be provided for, and the whole nation was in covenant relation to God. This child was committed to the care of Eli, and ministered to the Lord, being a child, girded with a linen ephod. A mother at that time could devote her offspring to this kind of work, as now a parent may determine his son for the army, the navy, or the law, and so long as that son is dependent on, and subject to, his parent, he may be kept in the particular service

to which he is appropriated. Our nearest approach might be for a mother to devote her son to the office of chapel-keeper, to which office she might secure his attention so long as he remained subject to her rule. But service merely external has no place under this dispensation—Those serve God who from the heart obey His commands. Men may build or clean chapels, print Bibles and circulate them, and do a hundred other things useful to the church without serving God, for the heart may be far from Him. Such persons are not consecrated to God though they spend all their days in useful work—neither can anyone be consecrated by another, under a dispensation which admits only of heart-service, unless that other can hold the reins of the heart and keep it in subjection to the will of God. Infant baptism, when considered in the light of dedication, is a gross fallacy, and it is equally so when administered for the purpose of imparting the nature and life of Christ. View it as you will, it cannot be found in the Bible, is not of God, and ought to be abandoned with the remains of Roman rubbish found in Protestant churches.”

Mr. Maitland wished a parting word. “Having now to leave, and not intending to be here again, I observe, in conclusion, that Mr. Bell is making fearful havoc of God's truth. I hold to infant baptism, but not to water salvation. Baptism for remission of sins is a delusion. I follow the good Wesley and preach salvation to believers without water. When the Spirit baptizes all is well, and without the Holy Ghost nothing will do.”

Mr. Bell resumed—“ If our friend were to follow Mr. Wesley he would not talk as he does. Wesley, referring to the baptism of Cornelius, which took place after he had been baptized in the



Holy Spirit, guarded his readers against supposing that those who were baptized in the Holy Spirit did not need baptism in water. He also distinctly affirmed, that *baptism administered to a real penitent is both a means and seal of pardon*. On page 147 of his Treatise on Baptism he says, 'The merits of Christ's life and death are applied to us in baptism. He gave Himself for the church that He might sanctify and cleanse it with the washing of water by the word (Eph. v. )—namely, in *baptism, the ordinary instrument of our justification?* Further on he adds, 'By baptism, we enter into covenant with God.' On page 150 he says, 'It is true the second Adam has found a remedy for the disease which came upon all by the offence of the first. But the benefits of this are to be received through the means which He has appointed; through baptism in particular, which is the *ordinary* means appointed for that purpose, and to which God has *tied us*, though He may not have *tied Himself*. Indeed, where it cannot be had the case is different; but extraordinary cases do not make void a standing rule.' Such are the admissions of John Wesley, and his followers should be careful not to affirm the opposite while professing to follow him."

"I think," intimated the Curate, "that Mr. Bell scarcely does Wesley justice. Truly he affirms that baptism administered to a real penitent is both a means and seal of pardon. But with him it is the same seal and means when administered to an infant."

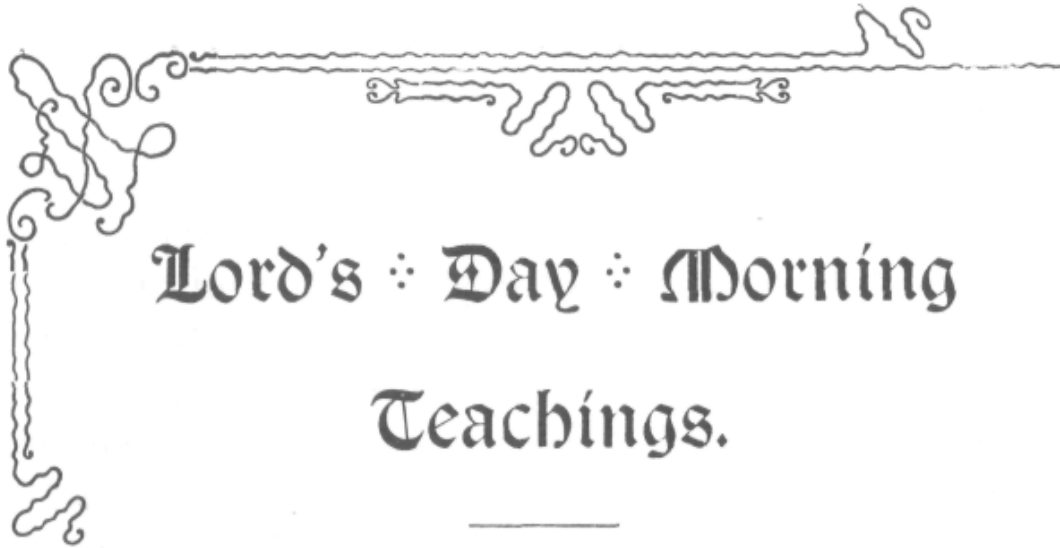
"I have," said Mr. Bell, "neither to-day nor at any other time cited Wesley unfairly. I did not quote him against infant baptism, but merely to show that he attributed to baptism that which Mr.

Maitland, while professing to follow him, declares false. Wesley and our friend occupy the same ground—both teach what the Scriptures do not, that infants are saved by baptism, and both plainly imply that infants dying unbaptized are doomed to eternal misery. They both put upon the infant the guilt of Adam's sin, which the Bible does not. Infants die as a consequence of Adam's sin, just as a son may spend his days in poverty, who would have enjoyed immense property, had it not been confiscated on account of crime committed by his father, but guilt is no more charged upon them than upon that son. The whole race die on account of Adam's sin, but the whole race will rise from the grave on account of Christ's obedience. 'Death reigned from Adam to Moses, even over them which had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come. But not as the offence, so also the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, has abounded unto many... Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of One the free gift came upon all men unto justification of life.' Thus the justification unto life is as wide as the condemnation unto death—as the condemnation extends to all the race, so does the justification. It is not a justification *offered to ail*, but a free gift *which has come upon all*. It is not a gift of, or justification unto, *eternal* life, but a gift of life from the grave, a resurrection—whether to everlasting glory or to a second death will be determined when, before the judgment-seat of Christ, each shall 'receive according to the

deeds done in the body,' and not according to, or on the ground of, Adam's transgression. Infants and infant baptism by this truth are affected thus—Raised from the dead, infants are delivered from that death which came upon them through Adam's transgression. Having committed no sin, they cannot be condemned to the second death—the 'everlasting shame and contempt' due to violators of the law of God. Baptized or unbaptized they are saved, and therefore baptism to them, as a saving ordinance, is useless. As, therefore, the Fathers, the Established church, Wesley, and our friend, base infant baptism upon 'original sin,' and administer it to free the infant from imputed guilt and everlasting misery resulting therefrom, and as deliverance from the results of Adam's transgression is, by the death of Christ, already sure to every infant, their practice has no foundation. But perhaps it would be well distinctly to mark off our respective positions. Mr. Maitland has withdrawn. The discussion is now confined to our friend of the Establishment, Mr. Vapid, Mr. Atkin, and myself. I submit the better course is to examine, one by one, all the New Testament allusions to baptism and to note down the plain sense of each text, that in the end we may present, as a sort of *sum-total*, the exact results. Mr. Vapid, like a true Baptist, is earnest in his protestations against infant baptism, and so far he is sustained by Scripture. But he as earnestly contends that baptism does not in any sense save, is not for the remission of sins, and should be received only by Christians. Here he denies the words of the apostles. Our Churchman contends for infant baptism and is left without one word of Scripture in his support, but he affirms of the design of baptism that which Mr. Vapid denies,

and in doing so can, and does, express himself in the very words of Scripture. Mr. Atkin clings to infant baptism, without a text to rest it on, and rejects or passes over every Bible declaration as to its design. My own position may be briefly put. The only proper subject is one who has faith in Jesus, and to such a one baptism is into the name of Father, Son, and Holy Spirit—into Christ—into His death—and for the remission of sins.





Lord's ÷ Day ÷ Morning  
Teachings.

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**Three Mental Visits.**

“And He (Jesus) took bread and when He had given thanks, He brake it, and gave to them saying, This is My body which is given for you; this do in remembrance of Me And the cup in like manner after supper, saying, this cup is the new covenant in My blood, even that which is poured out for you” (Luke xxii: 19, 20).

“Obedient to Thy gracious word,  
In deep humility  
We will do this, redeeming Lord!  
We will remember Thee.”

**D**URING the singing of the hymn, beginning with the verse now repeated, I wandered to other places, in which congregations are now assembled for worship. Wandering thoughts are troublesome in seasons like this. But in this instance, though away from this spot, I was not away from the theme which should fill our hearts and minds. Nor was I long absent from the place, for thought reaches the other side of the globe in a second, and in half a minute takes into view both outline and filling in of extensive landscape, or other familiar object. I was, then, mentally absent for a moment or so. Let me give you an idea of what I saw in the places of worship thus mentally visited.

A neat, clean, square place. More plain both in exterior and interior than even this place. There, on the first day of every week, and on other days, meet a goodly assembly of comfortable and well-to-do people. Along one side of the square the seating is elevated somewhat, and there sit the ministers, or chief members, of the Society. Speaking to God and to man is, however, by no means confined to the upraised seats. Now, as to that place, where pious people assemble to remember the Lord Jesus, and to tell of His grace, some things are remarkable by their absence, (1) There is no hymn-book there; nor is there the voice of hymn or song. (2) There is no Bible there. For though they speak much Scripture, they do so from memory, or, as they might express it, as given to them by the Spirit. (3) There is no Lord's Day there. For though they meet on the First-day, that is rather as a convenience than as setting His name upon the day. (4) There is no Table of the Lord there—no bread, no cup, no wine. “Do this in remembrance of Me” is not regarded there. They would do it, I am sure, if they believed that He required it. But, notwithstanding the call of the Holy Spirit, by the Apostle, to attend to the ordinance till the Lord come again, they do it not. They leave all to the Spirit, and want not, and will not have, aid from external things. Help coming from without through the eye, or by touch to the mind and heart, they will not accept, not even in view of His gracious command, deeming it unnecessary under a dispensation of the Spirit.

But the other house of our visitation is widely different. There we behold a Table, but called an altar, elaborately furnished with costly needlework and products of the goldsmith and jeweller. There

are the cup, the wine, the bread; and there, too, and everywhere around, the cross. Windows and walls are alive with ornamentation—pictures tell in exquisite art of the passion and the cross. Everywhere the eye may rest on something that tells of Christ, if only you see and think aright.

But how unlike are the two places thus described. And how unlike are both to this place, and how unlike their services to ours!

But who are right? In the first house the “Friends” dispense with what the Lord enjoined, and with what His apostles practised. But He who made us, knew, that by means of the eye and external symbols, spiritual contemplation and growth could be facilitated, and hence He instituted this feast (no mere partaking of bread), that thus His church should show forth His death, and discern His body and blood until He come again. And thus we come, and may we ever come, on the first day of the week, “obedient to His gracious word.”

But turning to the other place (Catholic, so called, or Anglican, as may be), we find costly and elaborate additions, and, as alleged, on our own principle—that of reaching the mind and heart through the eye. And may it not be that this seeming excess is good? May it not give still further help than our unpictured walls and windows our simple table appointments, and our otherwise plain surroundings?

That question I answer with an emphatic No! In the *first place*, had an elaborate ritual, with all that appertains to the description just given, been designed by the Lord, the apostles would have given intimation thereof; whereas nothing in that

direction appears in any word or ordinance of theirs. In the Typical Temple service, the like was enjoined, and every particular marked out, nothing was left for man's invention or addition. But coming to the Church of Jesus, we find it modelled after the synagogue, and by *no means* after the Temple service.

In the *second* place, we give this bold denial from a survey of known effects. These elaborately pictured and ornamented places are not noted for the most pious and devoted worshippers. Nor is it found that a multitude of exquisitely wrought objects, all pointing to the Saviour, intensify the intended effect. No! The pictures representing Him lead to meditation on the merit of the artist and on the fashion of his art. The fine tracery and high ornamentation lend wings to the imagination, and hinder rather than assist Divine contemplation. Who can sit down in our Town Hall even, and gaze upon its gorgeousness, without, if he be influenced at all thereby, finding himself rather drawn away from the speaker than drawn to him; and that, too, when the orator meets his eye and fills his ear? How much more so, then, when the Lord, with whom we would commune, is not present to the bodily eye, but only to be realised as faith is in exercise?

Here, then, we have simply the Cup, the Loaf. All is concentrated there. If we think about them at all we *must* think of Him. There is nothing else to see. No artist obtrudes upon our vision. No discussion of picture-verity tempts us to wander from Him. The design of Heaven is, that the CUP and the LOAF alone be seen, that *there* and *then* may be discerned His body and His blood, So let us come! So let us behold!  
So



let us eat, to the upbuilding of the Church and the strengthening of our souls! Amen.

### **The Blessedness of Pardon.**

“Blessed is the man unto whom the Lord imputeth not iniquity. “—Psalm xxxii.

God is rightly called The Unchangeable. In Himself there is no change—no development. With Him there is “no variableness, neither shadow of turning.” Yet in another sense He does change. There are dispensational changes. What was right in Abel, and of Divine appointment, would have been wrong in David, and contrary to Divine law, and what was right to both of them would now be criminal in us. God has thus changed His appointments as the ages have moved on, but *He* has not changed. The one has been preparatory to the other, and variation in succession no more indicates change in God, than the advance of the school-boy from one branch of learning to another, proves change in the purpose and plans of his teacher.

Abel's lamb, the sin-offering, the burnt-offering, and other offerings under the law, and baptism under the Gospel, are peculiar to their respective dispensations; each standing in the pathway to the non-imputation of iniquity.

My purpose, however, this morning, is not that of speaking upon the changes which mark the dispensations, but that of noting their similarities. We may see something of this by turning to Rom. iv: 1-8.

“What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the Scripture? Abraham

believed God, and it was counted unto Him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.*”

Here, then, we have Abraham, under the Patriarchal Dispensation, and David under that of the Law, each obtaining, not by works, but by faith, the non-imputation of sin. And they are brought forward, by the Apostle, to show that even thus must the like blessing be now obtained. Faith, repentance, and confession, from Abel to the present hour, have been, and are, essential to pardon and justification But as Paul quotes the Sweet Singer of Israel let us hear Him—

“*Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.*”

These two verses give us six very important words—*i. e., Transgression, Sin, Iniquity, Forgiven, Covered, Imputeth.* As we generally use the first three of these terms, they cover pretty much the same ground. Indeed, in the New Testament one is employed to define the other. “Sin is the transgression of the law” (1 John iii: 4). We must not, however, infer that in the Psalm they are a mere repetition. There are *three* words in the original, as there are in the translation, and their combined use brings out important shades of meaning, so that each of the three is best adapted to the principal word with which it is construed. They stand thus—

TRANSGRESSION	FORGIVEN.
SIN	COVERED.
INIQUITY	NOT IMPUTED.

In the *first* term—*Transgression*—the original word looks directly to the violation of Law. The sinner has broken the law of God. What is done can never be undone. Future faultless obedience would afford no release. There is nothing for it but *forgiveness or death*. “Blessed is the man whose transgression is forgiven.”

In the *second* term—*Sin*—what have we? On the authority of the Apostle John we might answer, *transgression* under another term. Yes, but that is not what the Hebrew term brings into view, or it would have sufficed to have said, “whose sin is *forgiven*” whereas with the change from “*transgression*” to “*sin*” there is the further change from “*forgiven*” to “*covered*.” The word translated *sin* looks not so much to sin in its relation to the broken law, as to its polluting effects. By sin man, not only transgresses the law of God, but he is thereby *stained, contaminated*, and this pollution, in the forgiven man, is, in our text, represented as *covered*, so as no more to be seen. We do not *forgive* a stain, but we blot it out or cover it. In reality the stain of sin cannot be blotted out, any more than the breaking of the law can be undone, and, therefore, God in mercy has made a provision by which it can be covered.

I might leave this point here, but there is a very significant truth comes in upon us, in reference to sin-covering. We talk about

### THE ATONEMENT.

and the blood of Christ, and we learn from the Apostles, that as under the law there was no remission without shedding of blood, so now there.

would have been none but for the shedding of the blood of Christ; and we may safely add, no *covering* of sin either. The sin-offering, under the Law, is represented as making atonement for the offerer. (Lev. iv). But turning to the first occurrence of the Hebrew word usually translated atonement, we read, “Make thee an ark of Gopher wood; rooms shalt thou make in the ark, and shalt *pitch* it within and without with pitch” (Gen. vi). Now the word “pitch,” last in the verse, is not a translation of the word used to represent it in the previous part. In place of the first “*pitch*” we should read *cover*—that is, the ark was to be covered with pitch, or *bitumen*. The word, then, translated *atonement*, in its very first occurrence in the Bible, simply expresses *covering*. Blessed, then, is the man whose sin is covered; but the only covering pointed out for *us*, in the Word of God, is by “the precious blood of Christ, as of a lamb, without blemish and without spot.”

But we have still another word—*Iniquity*. That is not said to be *forgiven*, nor *covered*, but *not imputed*. As the word used by the Psalmist to express *transgression* points to the violation of law, and that rendered *sin* to the polluting effects of transgression, the term represented by *iniquity* specially looks to the *inward condition*, out of which the transgression springs. This bias to evil, or state of depravity, is under certain circumstances *not imputed*, counted, or reckoned.

We may now glance at the circumstances under which this three-fold blessedness is attained, and the answer will be found in the experience of the Psalmist. This Psalm was, without doubt, written after that great sin on account of which Nathan so plainly addressed him, and after he has come into

the sweet blessedness of pardon. In pronouncing the blessedness of the pardoned man, he speaks from his own experience, describing also the process by which he obtained it. According to verse 3, he was silent and roaring at the same time. Silent as to confession, in true repentance of his sin, and roaring all the day, under the afflicting hand of God. Then he advanced by the right road, and records it thus—" I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said I will confess my transgression unto the Lord; and Thou forgavest the iniquity of my sin." The words of his confession may be found in Psalm li. —

"Have mercy upon me, O God, according to Thy loving kindness blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me.... Behold I was shapen in iniquity, and in sin did my mother conceive me. Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out mine iniquity. Create in me a clean heart, O God, and renew a right spirit within me," and he goes on to describe the sacrifice essential to that end—"A broken and a contrite heart O God, Thou wilt not despise."

Not that, on the ground of that condition of heart he would pass over the sacrifices and offerings enjoined by the law—to do that would indicate a want of full contrition and humility—but that in coming by the way of God-given ordinances he, would not rest in them, but throw himself wholly on the mercy of God, pleading only, as to himself, profound contrition.

And so it is still. The formal outward way of coming to this blessedness is modified by changes

in ordinances, according with the changes in the dispensations; but faith, repentance, confession, a humble and a contrite heart have ever been, and ever will be, essential to the sinner ere he can know the blessedness of the man whose transgressions are forgiven, whose sin is covered, and whose iniquities are not imputed. The Psalmist adds, “And in whose spirit there is no guile.”

It will be well for us, then, to keep in mind the ever abiding conditions of this blessedness. It may be that we aptly, in a general way, confess our sins. How many thousands to-day, in churches, will declare themselves “miserable sinners,” who do not feel the misery of their state, and cry, “God be merciful to us,” their hearts knowing nothing of contrition? How possible, too, for us to pray, “Forgive us our trespasses,” without at all entering into the truly penitential state, in reference thereto! Let us remember how great this blessedness is, and how only it can be obtained! The Lord help us to realize it fully, and surely in that case we shall be able to say with David, “Then will I teach transgressors Thy way, and sinners shall be converted unto Thee.” Amen.

## **What the First Church was steadfast in:**

### **1. THE APOSTLES' DOCTRINE.**

On the first day of gospel preaching, after the ascension of our Lord, three thousand were baptized and added to the saved. The disciples, thus brought into church standing, “*continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*” We purpose this morning, and on such subsequent Lord's-day mornings, for a few weeks to come, as

we find opportunity, to ask your attention to the several items of this often cited verse. You may possibly reply, Surely we understand that verse, if we understand anything! Some of you, no doubt, do understand it quite as well as the speaker; but though we often quote it we rarely comment upon it, and, without doubt, there are members of this church, including those recently added to us, who do not fully grasp its import. Then, too, it should be remembered that something more than the mere understanding of Scripture is requisite. We need to be put in remembrance of much that we know, owing to a too common forgetfulness to reduce the same to practice. Teaching and exhortation in the church are not designed solely, nor chiefly, to enable us every week to learn some new thing, but rather to stimulate to a fuller application of what we already know. Hence the Apostle Peter wrote—“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.”

This morning we shall confine our attention to one clause of the verse—“*They continued steadfastly in the apostles' doctrine.*” By *continuing steadfastly* we must understand abiding, constant, regular attention, as opposed to fitful, careless, and merely formal hearing. Not that they were listening to the apostles without intermission—that were impossible—but that their delight was in the truth of God, and that they were constant in embracing opportunities afforded in order that they might be taught by the men sent by the Saviour and inspired by the Holy Spirit.

Some have supposed that the verse, upon part of which we now comment, enumerates, in the routine intended to be observed, the exercises of

the church when assembled, on the first of the week, to commemorate the Lord's death. But of this no proof has ever been given and none can be. We, therefore, may not be bound where the Lord has left us free, nor may we bind others. That the first churches did meet every Lord's day to break the bread, and that this monumental observance should be kept up till His return from heaven, is to us quite clear. That when the brethren in Jerusalem met for that purpose and the apostles were present, or any of them, they attended to the doctrine of the apostles—that is, listened to their teaching—cannot be doubted. But that that weekly and formal reception of apostolic instruction is the full meaning of the declaration, is not to be supposed; nor is there anything in the New Testament tending so to limit it. An entirely new church, and the first church, and therefore, a church unable to look to the faith and order of other churches for examples, and also without the New Testament to appeal to (for not a line of it was then written), would need instruction on every point, and the apostles were there to meet the necessity. The people, too, were with them constantly, “continuing daily, with one accord, in the temple, and breaking bread from house to house.” Not on the Lord's day merely, but every day, as opportunity allowed, the disciples attended to the teaching of their Christ-appointed and Spirit-guided teachers.

But how is it with us? We need, quite as much as did they, to attend to the apostles' teaching. How, then, shall we accomplish this absolutely necessary work? There is room to fear that some among us practically say, “Oh, we do that on Lord's day morning,” and, so saying, feel



themselves relieved from further attention to the matter. Now we may just as reasonably expect to nourish the body by taking only one meal in a week as to keep up spiritual health and life merely by means of less than an hour's teaching on the Lord's day morning, which sometimes we fail to attend, and which at other times may contain very little of the doctrine of Christ and His apostles. We are exhorted, as new-born babes, to desire the sincere, or unadulterated, milk of the word, that we may grow thereby: and it is no more possible for our spiritual nature to prosper by attending to the doctrine of the apostles once in seven or fourteen days, than it is for the new-born infant to live, whose food is solely dependent upon contact with its mother's breast once in the same period. We must read, mark, learn, and inwardly digest the doctrine of Christ, or we cannot advance in the divine life; and without so doing we cannot become workmen who so handle the word of truth that we need not to be ashamed. Many of us, no doubt, either are, or have cause to be ashamed of our want of proficiency on this head. The remedy is in daily attention to the doctrine of the apostles; and our facilities for giving that abiding attention are greater than were those of the first Christians, because we have the teaching of the apostles in the Bible, and, consequently, in every house, and, if we please, in the pocket also.

In the next place, it may be well to inquire as to the import of the phrase, "the apostles' doctrine." Modern translations substitute *teaching* for *doctrine*, and read "the teaching of the apostles." But whether we take it as referring to instruction given by the apostles, or to the act of instructing, is, for all practical purposes, immaterial.

The reference is not to preaching the gospel to the unconverted by the apostles (that you find in the earlier part of the chapter), but to the converted receiving from them further instruction in accordance with the commission of the Saviour, which required His apostles to teach baptized believers to observe all things whatsoever He had commanded. Some persons have a very limited idea of the range of the phrase now under consideration. They take it as covering only certain leading items of New Testament truth—as the divinity of the Saviour; the atonement; the death, burial and resurrection of the Lord; the conditions of pardon; future judgment; eternal life, etc. This was exemplified, in our experience, some time back, when some brethren (say a hundred miles from here) separated themselves from the church in their neighbourhood, and set up another table close by. They asked to be recognised as a church on the ground that, though the church they had left would not receive them, they held that church as a church of Christ, seeing that both parties alike adhere to the doctrine of the apostles; they had come out only because that on some matter of expediency they were in a minority. They were, in reply, reminded that an apostle wrote:

“Now I beseech you, brethren, mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.”

But what was the answer? This, in effect—

“That text does not apply to us; we have adopted no strange doctrine; we hold the same faith and observe the same order as those we have left; the Apostle refers not to such as we are, but to persons who leave the church and form another, contrary in its creed or articles of faith, to the church of the apostolic age.”

So, according to this theory, a few self-willed men may agitate a church over mere personal considerations (as their own thirst for office), arrest all progress, embitter all hearts and ruin souls, and then, finding themselves unable to tyrannize over the majority by driving (hem into submission, go out and set up another church (maybe in the next street), and in so acting do no violence to the doctrine of the apostles; because, forsooth, they still preach the gospel, immerse for the remission of sins, and, on the first day of the week, observe the same routine of service as the church from which they came. No! Such a plea is ridiculous, and if acted upon is a ruinous perversion of the doctrine of Christ. Let it be clearly understood that “the apostles’ doctrine” embraces all they taught—the divinity of the Saviour; but not more so than the purity of the disciples—the sacrificial death of the Lord; but not more so than His ordinances—the future glorification of the church; but not more so than its present unity and oneness. The “*apostles’ doctrine*” forbids murder, fornication, lying, drunkenness and theft; but not more so than self-will, contention, strife, factionism and divisions. He, then, who rends the church, when it has not departed from the faith, and when he still recognises it as a church of Christ, does so contrary to “the doctrine which we have learned,” if we have learned the doctrine of the apostles.

Let it, then, be understood, that the apostles’ doctrine, to which we are called steadfastly to attend, consists of, neither more nor less, than the whole of the teaching recorded by the apostles and evangelists, through the inspiration of the Holy Spirit, and preserved and handed down to us in the gracious providence of God, Let us, then,

neither add to, nor take from, but learn, study and practise whatever the Lord has thus given.

What we have now said, not only has no tendency to lessen the importance of the Lord's-day morning service, but, on the contrary, adds force to the precept—"Neglect not the assembling of yourselves together, as the manner of some is;" inasmuch as we then have most valuable opportunity to enlarge our acquaintance with the word of truth. But at this point an important enquiry opens to view—How can we best order our morning service with a view to large results in learning, meditation and spiritual prosperity? The common practice, around us, is that of hiring one man to preach and teach, and for the church to attend as hearers—he does all the talking; his flock all the hearing. But, certainly, that plan has no warrant in Scripture, and is contrary to the examples given under the guidance of the Holy Spirit—the "prophets were to speak, one by one, that all might learn, that all might be edified." There was, then, in the apostolic church, liberty in teaching, bounded only by fitness to edify. Now this we recognize; with us the one-man ministry has no place; and those who can speak to edification have ample opportunity. It must, however, be admitted that churches which proceed thus are not always successful in obtaining edifying results. In some instances you find a dearth of speakers. On some occasions there is an unpleasant waiting, resulting in feeling a want of vitality. You may also find cases in which the speaking is plentiful, but not to edification; men talking because they like to do so, and not at all because they have ability to edify. But if these results follow from what we call the New Testament order, can that order be good? It

can; notwithstanding a measure of failure on the part of those who work it. Indeed, we do not believe it possible, for even God, Himself, to give a system which could not be so misapplied, in some of its parts, by imperfect agents, as to produce defective results. With a view to reduce this defectiveness to the smallest possible amount, it behoves us to institute such regulations as shall best meet our particular requirements and condition. And just here the Christian system is as elastic as the need requires. In fact we are left to modify and change our modes of procedure, according to times and circumstances, providing only that due attention to the teaching of the apostles be secured, the liberty of those who can edify the church not unduly restricted, and waste and irritation, produced by unedifying talk, prevented. In some places the executive (the eldership, or others provisionally appointed) supply a daily programme—those who speak in prayer and those who teach, or exhort, being aware beforehand of the part they have to take in the service. Here, then, there is no waiting and no one takes part whom the church generally does not desire to hear. There is nothing unlawful in this arrangement, if it be applied with sufficient amplitude, to include all who are able to edify, and if there be connected with it other meetings of church members, with a wider range for speaking, so as to admit of culture, and to bring on those who, with a little practice, may become really useful. In other places, as here, it is not known who will take part in the exercises of the morning. To this arrangement I have no objection, if there be an executive behind it, whose duty it is (and who discharge that duty) to require silence on the part of those whose efforts are considered unprofitable.

Perhaps, however, the best results would accrue from blending the two. Let the executive prearrange and supply a programme, leaving open parts for prayer, teaching and exhortation from brethren not named therein; the whole so arranged that if the open opportunity is embraced well and good, but if not the service shall flow on without any considerable pause.

But you will please suffer a word here upon intervals of silent waiting. I do not object to these periods of quiet; and yet I do. I do not dislike them under some circumstances, while I abominate them under others. With me it all depends upon what is transpiring. If you look for them and use them to advantage they will often prove as valuable as the time occupied by your best speakers. But in order to this result, we must dismiss all anxiety as to who or what comes next—we must accustom ourselves to meditate upon divine things; we must cast out intruding worldly thoughts; refuse to think about brethren, present or absent; remember the promise of the Saviour to be ever with His church, and realize the presence of the Holy Spirit in God's own Temple. Then, when one feels moved to prayer, let him pray; when another finds his spirit seeking to express itself in praise, let him invite the assembly to join in song; and so with teaching and exhortation. But, whether there be silence or singing, teaching or waiting, let there be communion with the Father, and with the Son, and with the Holy Spirit.

By a right using of our Lord's-day Morning Service; by Bible Class; by Family Reading of the Book of God; by Every Day Private Reading and Meditation, let us, then, steadfastly attend to the apostles' doctrine,

## II. THE FELLOWSHIP. \*

When last your attention was directed to Acts ii: 42, the “apostles' doctrine” came under consideration. To-day we advance to *the fellowship*. In the verse alluded to we read, “*the apostles' doctrine and fellowship*” which conveys a different idea from that presented by the Greek original, where we find the article preceding the word translated fellowship. It is not *the fellowship* of the apostles, as it is *the doctrine* of the apostles, but *the fellowship*; and no more the apostles' fellowship than is the subsequent clause the apostles' breaking of the bread. The fellowship of this verse stands out distinctly as a thing of itself, not embraced in, and not covering, the other clauses. What, then, is THE FELLOWSHIP? The word translated *fellowship* is variously rendered—contribution, distribution, and communion; each standing for it in certain places. It cannot, however, be better translated than by the word fellowship, and so we would have it in its every occurrence. The word signifies partnership, joint-possession, sharing in common, and so on. In our Colleges there are *fellowships*; but those fellowships always include pecuniary advantage, some share in the revenues thereof. In Acts ii.

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\* There are a series of articles, presenting a studious consideration of “The Fellowship” commencing on page 135 of the “*Ecclesiastical Observer*” for 1871. What to insert and what to leave out of this volume, has been a difficult question; and we do not doubt, some things, at first selected to go in, but reluctantly left out, as we near the close, are as useful as some that are included. The series on “The Fellowship” is especially thorough in treatment, and perhaps shows more clearly than anything to be found elsewhere, what has been fixed in reference to fellowship in material things, and what left to the discretion of each church. Brethren interested in this important subject, who have not read the articles in question (26 years after publication there must be many such), may find the above reference to the volume containing them of service.

*the fellowship* certainly refers to material things. It is not fellowship in doctrine, for that is also specified. It is not fellowship in the breaking of the bread, nor in the prayers, for the same reason. The work of the church could not be carried on without money; the love of the church could not cover existing need without contribution and distribution. So soon as the church was planted many were in need of pecuniary help, and the church in Jerusalem commenced to attend to the apostles' doctrine, the fellowship, the breaking 'of the bread and the prayers, even from the beginning.

Some there are who would employ *contribution* as the representative of the original word in Acts ii. But they would, by so doing, deprive us of part of the original idea. The word *fellowship* covers both contribution and distribution. Both were attended to. The contribution without the distribution would have been of no service, and the distribution without the contribution would have been impossible. All, then, that the church did, as a church, in giving and receiving, is covered by the words "*they continued steadfastly in the fellowship.*"

Certain churches now act under the impression that to attend to the fellowship as did the first Christians in Judea, limits the opportunities for giving to the one weekly meeting at which the Lord's death is commemorated; and in some churches you must contribute at that time or not at all. Now there is nothing better than weekly contribution, but in many cases one-half of the church is unable to attend every Lord's day at the time appointed for breaking the loaf, and, consequently, cannot contribute every first of the week. Wherever, then, there is another meeting on the Lord's day there



should be provision for receiving the contributions of those then present who were not at the Lord's table on the same day. The like also applies to week-night meetings; and the deacons should be open at all times to receive, from members of the church, contributions for the funds of the church.

We have met with brethren who object to the deacons receiving isolated contributions in the way now suggested, on the ground that in such cases the giver and the amount would be known, "and," say they, "secret giving is enjoined, and we are commanded not to let our right-hand know what our left-hand doeth." Our answer to such brethren is, that they have entirely misapprehended the matter. There is not even the shadow of a command for secret contribution to the funds of the church. True, the Saviour repudiated the public giving of alms in order to be seen of men. But even then He cannot be understood as requiring absolute secrecy in all cases. May we refuse a loaf to a hungry man because it would not be possible, there and then, to relieve him without some one knowing the donor? Such absurdity is not taught in the gospels! But were it otherwise, contributions to church funds are not on the footing of mere almsgiving; and not only is there no command for secrecy, but the examples recorded are the other way. Admit that secret giving, in connection with the fellowship, is enjoined, and you then make the apostles, in that particular, the worst of sinners. Read the early chapters of the Acts if you would know how the first Christians attended to the fellowship; having sold estates to meet the church's need, they brought the money and laid it at the apostles' feet (the apostles were the first deacons of the church), and distribution was made

according to need. It was not required that the amount be concealed. "Tell me," said an apostle, "whether ye sold the land for so much"—an amount which the contributors had given, professedly, as the entire proceeds. We are not insisting that the New Testament requires open contribution. Secret giving has its advantages and its disadvantages, and it may be hard to tell which is greater. In answering the plea that the giving *must* be secret we do not affirm that it *must* be open. There appears to be no law by which the point is determined, and, therefore, the church may provide a closed box; an open plate; or envelopes numbered for each contributor; provided only that none are compelled to use them. One thing, however, the church should feel bound to: that is, to secure, by some arrangement, an amount of contribution, upon the whole, that would not discredit it in the estimation of the world, and not be counted by the *Giver of all good* as equivalent to a contemptible offering of the lame and the blind. There are many liberal contributors who conscientiously hold to secret giving; but it cannot be denied that there are others who make it a coverlet for meanness and covetousness: who, therefore, rob both God and the church. Some such there are who are never heard to say a liberal thing, and never known to do one; who are up in arms the moment any special or open collection is proposed. They "object on principle"—they are commanded not to let their right-hand know what their left-hand doeth. But let such remember that the hidden things shall be revealed, and that the time cometh that shall manifest every man, of what sort he is.

But perhaps we had better enquire whether here, and by each of us, the fellowship is stead-

fastly attended to? The church has provided the means—the plates pass into our hands every time we assemble to break the loaf, a box is placed in the chapel for members present in the evening who were not with us in the morning, and the deacons do not refuse contributions forwarded by members absent from town. The fellowship as thus contributed affords help to needing brethren, continues regular contribution to the evangelist fund, pays all expenses of chapel and worship, and keeps the church, generally speaking, out of debt; all your operations are carried on without asking or receiving anything from those who have not given themselves to Christ and His church—of the world you receive nothing. So far so good; and we confess that it sounds well and is something to be thankful for. But after all, when you come to divide the annual amount into fifty-two parts, and again divide each of those parts according to the number of our membership, we cannot fail to conclude that the result is not such as would bring us credit if made known to the world, and certainly not such as we could reasonably suppose would entitle us to hear from the Lord, in reference to this one duty, “Well done, good and faithful servant.” No doubt the cause is largely in that we do not contribute every first day of the week. Many of us cannot be here every Lord's day morning, and of those that are not, very few contribute in the evening. This would matter but little did the custom generally prevail of storing for the Lord, and, consequently, giving double after omitting one contribution, treble after omitting two, and so on. But this is not done, except in a few instances, and the result is an annual amount not sufficient to save us from discredit were it advertised, and such as we can-

not suppose does justice to the requirements of the case.

But, it may be asked, how we can justify this conclusion after having stated that we do aid the needing, pay our expenses, keep out of debt, and receive nothing from the unconverted? The reply is, that there is much more work and effort to be entered upon than we now attempt—efforts which the church and the executive would plan and carry out if funds were in hand, which cannot be carried out without money, and which it is hoped the church is now somewhat prepared to grapple with, if enlarged contributions encourage and stimulate to the undertaking.

It may be safely concluded that we shall never be right on this subject, only in proportion as we cease to look upon the fellowship as a mere collection. We must see it as a divinely-appointed THANK-OFFERING. It must be given as an offering to the Lord, who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich. Let that be in view, and depend upon it both the amount contributed and the frequency of the contribution will be considerably affected. It should also be looked upon by each contributor as his fair share of the outlay of an establishment in which he is a partner, from which he may now derive large benefit, and by which he may lay up immense treasure for the future. Looked at thus, who could give a mere fraction of his produce, or less by far than he devotes to some unnecessary indulgence? It should be looked upon as a medium through which we become co-workers with God and with the Christ in the great work of saving a lost and ruined race. Who, so looking upon it, could pass over

the appointed contribution without taking care that the amount should not be permanently withheld? So long as we think only of a collection for the absolutely necessary expenses of our worship—which somehow, no doubt, will be made equal to the requirement, whether we contribute little or nothing—so long shall we fail to attend to the fellowship in a manner not discreditable to ourselves, and acceptable to our Father in heaven. Let us rise higher and keep in view our *God*, who calls us by this means to be co-workers with Him; our *Saviour*, who thus receives a thank-offering from our hands; our needing *Brethren*, who thus feast on the out-flowing of the church's love; and unsaved *Sinners*, who but for this fellowship would be left to perish!

Having said these few plain things, we beg you not to look upon them as exhausting the theme. Nothing more is aimed at than a brief exposition and exhortation. We pray you to meditate upon the subject. Much belongs to it that we have not glanced at. You may consider the fact that God kept back both temporal and spiritual blessing because His ancient people withheld the appointed tithes and offerings. You may also take into consideration that, in order to large prosperity, the church requires the special providential co-operation of the Holy Spirit as well as enlarged communion of the Spirit in the church. But surely we cannot expect either the one or the other if we sink far below a reasonable level in the matter under notice. Let us, then, steadfastly attend to the APOSTLES' DOCTRINE AND TO THE

FELLOWSHIP in such sort as shall bring the blessing of God upon us!

### **III. THE LORD'S SUPPER.**

“They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.” Acts ii: 42.

The second chapter of the Acts records the first gospel preaching under this dispensation; the first baptisms into the name of the Father, the Son, and the Holy Spirit; also the inauguration of the first church: and that church, with others planted and set in order by the apostles, was designed, by the Head of the Church, as a model for all time. In the verse under notice we are informed that the baptized continued steadfastly in the breaking of the bread; as also in the fellowship and in the teaching of the apostles. The allusion is, most certainly, to some instituted breaking of bread, and not to ordinary eating. In Christianity we find but one ordinance in which bread has a place—that commonly designated, “THE LORD'S SUPPER.”

The time appointed for the observance of this gracious feast, may first call for notice. The Saviour gave no intimation as to frequency. It was not needful for Him to fix the time, as He purposed to baptize His apostles in the Holy Spirit, and thus to guide them into all truth, that they might legislate for the church. That the breaking of the bread was frequently attended to is clear, but nothing more is intimated in Acts ii. Still, we are not left uninstructed. The apostles, having authority to set in order the church, have given us the Lord's Day and the Lord's Supper—the one commemorating His resurrection, while the other shows forth His death. Fifty-two times in the year we commemorate the resurrection, by observing the day; and, surely, reason requires that the death should be commemorated with the same

frequency. That the apostles did determine as to the time, may be deemed certain from the fact that, in all dispensations, commemorative institutions, ordained by God, have had fixed times of observance. The commemoration of the completion of creation had its weekly Sabbath. The Passover and the Pentecost had stated seasons. Circumcision was, and baptism is, equally certain—not being left for frequent administration to the same subject, but appointed only once for each. Not one commemorative institution, of Divine appointment, can we call to mind, which had not the frequency of its observance specified, either by precept or example. Let it be remembered that the apostles were clothed with the authority of the Lord, and that what they did, in their official action, He did; for He, Himself, had said, “As My Father sent Me so send I you.” Let us also ascertain the examples recorded, with apostolic sanction, and we shall then have the law of the Lord in reference to the frequency of this monumental feast. Looking at the surrounding denominations we find it observed yearly, or half yearly, quarterly, monthly, weekly, and daily. No one, however, claims either precept or example for attending to it, otherwise than daily or weekly. Ritualists put in a demand for daily observance, and tell us that, “the first Christians came together to break bread daily—that Jesus gave His disciples daily bread better than the daily manna in the wilderness—“ thus they were daily in the temple, breaking bread in the house appointed for the celebration of Divine service.” This we are told by a certain Birmingham priest, who draws upon imagination for facts. Of course, he claims to obtain his information from Acts ii. But there is nothing of the kind in that chapter. That they

continued steadfastly in the breaking of bread is there; that they were daily in the temple is also there; but that the bread was broken daily in the temple, or that it was broken at all in the temple, is not there—not in the common version; not in the original; and not anywhere, save in the imagination of those who desire to have it so. The authorized version reads, “And breaking bread from house to house, did eat their meat with gladness.” The marginal reading gives “at home,” in place of “from house to house.” The reading of the text is good; that of the margin is no improvement; and neither the one nor the other implies that they were observing the commemorative feast daily, either in the temple or elsewhere. Nor does verse forty-six refer to the Lord's table at all. “Breaking bread” was used to express social or family eating, and the sociability of the Jerusalem Christians (among whom were numerous strangers, far from home) is seen in that, as regarded their daily food, they were welcome from house to house. The convenience of those from a distance was thus met—“they broke bread (partook of necessary food) from house to house, and ate their meat with gladness, and singleness of heart.” Surely anyone may perceive that breaking bread, thus associated with eating meat with gladness, refers to ordinary refreshment, and not to the Lord's Supper. This is clear, to the careful reader, in the common version; but more so in the original, where the institutional bread-breaking of verse forty-two is made emphatic, while the breaking bread of verse forty-six is distinguished by the absence of emphasis. This is lost in the common version, because the *article* is not translated. The original, in verse forty-two is, “In *the* breaking of



*the bread;*”in verse forty-six, “breaking bread.” That which they attended to steadfastly in connection with *the* apostles' doctrine, *the* fellowship, and *the* prayers was “The Breaking,”and the bread thus broken was “The Bread;”the other was merely “breaking bread.”

There is, then, in Holy Scripture, neither precept nor example for “daily communion,”as there is, most certainly, none for monthly, quarterly, half-yearly, or annual. This being so, one of two conclusions must be arrived at: either the Bible is silent in reference to time, and then once in a year or once in a life may suffice; or weekly commemoration is enjoined by the force of apostolic example. All antiquity attributes to the early Christians weekly observance—see Pliny, Justin Martyr, Tertullian and others; and this, too, is generally admitted. But, with us, no authority is binding but that derived from the Bible. We accept the testimony of the Fathers as corroborative, but without clear apostolic witness, we admit nothing as binding upon the church of God. Returning, then, to the New Testament, we find that the churches did observe the Lord's Day and the Lord's Supper, the one as often as the other. In Acts xx: we read,

“On the first day of the week, when the disciples came together to break bread Paul preached unto them, ready to depart on the morrow.”

Paul, it appears, had sailed from Philippi and been five days in reaching Troas, where he abode seven days, and then partook of the feast with the disciples, ready to depart the next day. Now why name this waiting, if it were customary to break the bread daily? Evidently Paul waited the number of days intervening between his arrival, and the day of commemoration, and then, after breaking

the bread with the church, he departed. No doubt journeys then (as they now are by those who regard New Testament order) were arranged, as far as possible, to secure at least one Lord's day—one celebration of the feast—with the church visited. “On the first day of the week the disciples came together to break bread.” Not to hear a sermon did they assemble on that day, leaving the loaf and cup for occasional use, but they came together to break the bread. The sermon might be there or not, as there happened to be a Paul present; but, preacher or no preacher, they assembled to commemorate the Lord's death. True, we do not find the word *every* in the narrative, and it has been objected that “*the* first of the week” may not be equivalent to *every* first of the week. We answer, neither is the word *every* found in reference to the Jewish Sabbath.

“Six days shall thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God.”

Is not “*the* seventh day equal in signification to *every* seventh day? Most certainly! The like truth appears from Paul to the Corinthians. On *the* first day of the week they came together. He clearly intimated that the intention of their coming together was to eat the Lord's Supper, but that in their divided state they could not eat, so as to make it the Supper of the Lord. Thus in apostolic example, we have the law of the ordinance as to frequency—the Lord's Table every Lord's Day.

Before dismissing the enquiry as to time, two minor points invite passing notice. Some there are who tell us that a *supper* should be taken only at night; and they, therefore, object to approach the Lord's Table earlier in the day. We reply,

that it is not a supper—that the Lord did not institute it as a supper. It was *after* supper that He called upon His disciples to partake thereof. But is it not called a *supper*? Yes, in the common version it is; but the Greek word so translated is used to denote a feast or festive repast, without reference to the time of day at which it is taken, and it is used where breakfast and dinner are certainly intended. It is the Lord's *feast* rather than the Lord's supper; and as such may be taken early or late in the day. The remaining point as to time relates to the preference of Ritualists for early morning celebration, with a view to the supposed advantage of communing fasting. It was immediately after partaking of the paschal feast that the Lord and His disciples first observed this ordinance. Previous fasting is not enjoined, neither is it in accord with the examples of Holy Writ.

Let us, in the next place, notice the posture in which we should partake of the feast. Far are we from supposing that sitting is essential to an acceptable participation. But still there is a fitness of position which may be violated in such manner as to facilitate an unacceptable and highly reprehensible observance. For what purpose is the bread of the ordinance before us? Is it that we may view it as bread, or that we may worship it as God? Is it placed upon a table or an altar? Did the Lord institute a feast or a sacrifice? Do the elements represent the body and blood of the Saviour, or have we, under the seeming of bread and wine, the “real presence?” Settle these questions and you determine the posture in which we should receive the elements. Not till the church was corrupted by the introduction of priests, altars

and sacrifice, did kneeling before the elements find place therein. It comes from Rome, and is an appropriate outcome of transubstantiation. True, many in the English State Church, and also among the Wesleyans, receive the elements kneeling without the most remote idea of the “real presence” or of adoration in reference to those elements. But then, why kneel? Why the form of adoration if that which appertains to the form be not intended? In the Paschal Supper, the Lamb of God—the Saviour of men—was ever present in type. But that supper was a feast and not a sacrifice, and, therefore, was partaken of in the posture common to an ordinary repast. The same holds good in reference to the Lord's Supper. The Lord did not stand by an altar and institute a sacrifice; but, abiding at the table, He instituted a memorial feast. Nor can there be any question as to the posture of His disciples; they were, without doubt, recumbent on couches in the usual mode of taking a meal. Even the pictures and paintings, sanctioned by the churches, ancient and modern, all indicate this. No one dares to represent the apostles as kneeling to receive the cup. It is, then, scriptural, apostolic, in harmony with the nature of the institution, and, therefore, proper and desirable, to partake of the Lord's Supper in the posture common at ordinary meals; those who kneel, countenance, intentionally or otherwise, idolatry, and keep up a custom of Popery.

In advancing to our next point, we freely admit that the objections to prostration before the elements would be completely futile, could the real presence of the Saviour be proved. We are not speaking of that presence of the Lord promised to those who are gathered together into His

name; which appertains to no special ordinance, and is equally realized when we come together to break the bread, and when we worship without so doing. If the real body of the Lord is present in the bread, or if the bread has been changed into His body, and is no longer what it seems, then by all means let us kneel before it. Let us honour the Son, as we honour the Father. But our contention is that neither transubstantiation nor consubstantiation has a shade of support in the Bible—that the bread is the body, or that it contains the body, is a superstition, without a verse of Scripture admitting of even plausible perversion in its favour. From a Roman Catholic manual, commonly in use, we read, “Jesus took bread into His holy and venerable hands. He lifted up His blessed eyes to heaven. Then He said these solemn words—‘THIS IS MY BODY.’ Quicker than a flash of lightning that bread was changed into His body! Then all the apostles ate the most sacred flesh of Jesus. In like manner He took the wine into His hands and said—‘THIS IS MY BLOOD.’ He, whose word the winds and sea obey, was obeyed by the wine. In that moment the wine was changed into His blood. Then all the apostles drank of the most precious blood of Jesus Christ..... You see the priest at the altar holding in his hand something which looks like white bread—is it bread? No! it is not bread. It is the most holy of all things in heaven or on earth. In the name of the Living God it is the true body of Jesus Christ, which was nailed to the cross, and is sitting on the right hand of God in heaven. Understand, also, that under the appearance of bread there is the body and blood, the soul and divinity of Jesus

Christ.” The Douay Testament has this note on Matt xxvi: 26—

“He does not say, *this is the figure of my body*; but, *this is my body* (2nd Council of Nice). Neither does He say *in this* or *with this*; but absolutely, *this is my body*; which plainly implies transubstantiation.”

The Church of England Prayer Book denounces transubstantiation as error. Yet many of its ministers hold it and teach it by word, by acts and by the press. In a little work entitled “*The Plain Guide*,” and largely circulated in that Church, we read—

“And Jesus took bread, and blessed it and brake it, and said, 'THIS is MY BODY.' He took wine and blessed it, and said, 'THIS is MY BLOOD.' We must take the precious words just as they stand, and try to believe them. It will not be hard for us to believe what God says, if we think of His power and His goodness. He who gave His Son to die for us can give Him to be our food. God fed His people in the wilderness with bread from heaven; and Jesus says that He is the 'true bread from heaven;' and, 'the bread that I will give is My flesh, which I will give for the life of the world.' Even the devil believed that Jesus could turn stones into bread, and Christian people cannot doubt that He can give His body under the form of bread Jesus who changed water into wine can give His blood under the form of wine.... It is no matter what we see, we are to believe what we hear; and Jesus, the Word of God, says of the bread and wine—THIS is MY BODY—THIS is MY BLOOD. There are two things about the real presence that we must be sure to believe—1. It is the Lord Jesus Christ Himself, that comes to us in sacrament of the altar.... JESUS, GOD and man, comes down to the altars of His Church. —2. The Lord Jesus is really present in the sacrament of the altar.... Our faith does not make JESUS present; our unbelief does not make JESUS absent Man is nothing, and can do nothing God is the only worker. Nothing but the mighty words of JESUS, spoken by His priest, in the Consecration Prayer can bring CHRIST down from above.”

Here, then, we have transubstantiation taught in

the Church of England as plainly as in the Church of Rome. In the brief quotations just given we have nearly the full amount of Scripture relied upon to prove the doctrine. We are appealed to by the priest, who exclaims, “Christ says, *This IS My body*. Cannot you believe Him? How could He put it more plainly and forcibly than in the words used?” The unthinking and the uneducated are quite likely to be misled by such an appeal. But bring it to the light—apply it to other sayings found in the Bible, and you see its absurdity. The argument is simply—Jesus said of the bread, *this is My body*, and, therefore, it must be His real flesh. Of course, this “*must be*” stands good, if human language is destitute of figurative applications. But if the Holy Spirit in speaking to man, both by the Redeemer and the prophets, has been pleased largely to employ figures of speech, common to the language used, then the argument of the priest is worthless, and must be held to have emanated either from ignorance or duplicity. Let us test this priestly logic, by applying it in two or three other instances. In his letter to the Galatians, Paul wrote—

“Abraham had two sons: the one by a bond-maid, the other by a free woman.”

In the next verse he adds—

“Now these [sons] are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Hagar. For this Hagar is Mount Sinai, in Arabia.”

Here, then, it may be asked, whether we cannot believe Paul when he declares that Abraham's two sons were two covenants, and that, “This Hagar *is Mount Sinai?*” Certainly Hagar is as positively said to be the mountain, as the bread is said to be the body. Again, Paul wrote of the Fathers

that “they” did all drink the same spiritual drink, for “they drank of that spiritual Rock that followed them; and that Rock was Christ.” Two things are here said. Mark you! These two things are positively said!—1. That the Rock followed them. —2. That the Rock was Christ. The rock, of course, never followed them, the rock never moved from its position, but by a common figure of speech the rock is put for the water which came from it. Then the Rock WAS Christ! Was it? Is there transubstantiation here also? Was the Rock the flesh, blood, body, soul and divinity of the Saviour? You know it was not. Yet it is as plainly declared to be Christ as the bread is affirmed to be His body. It follows, then, that as the phrase, “that Rock *was* Christ” does not denote His real bodily presence, but only that in some particular, it was typical of Him; and as Hagar was not the Old Covenant, nor Mount Sinai, but only representative thereof, so the bread and wine of the Lord's table are not the body and the blood of the Lord, but represent that which, figuratively, they are said to be. But the Saviour said—

“Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life.”

Yes; but He did not say this in reference to the Lord's Supper. He said it at a very different time, to a widely different audience and without any special allusion to the ordinance. But how can we eat His flesh? We could eat it as we eat the flesh of an ox, if it were present; and what possible good should we derive from so doing? As food for the body, the flesh of the animal named would be superior; as food for our spiritual nature, flesh is not adapted. “Whoso eateth My flesh, and



drinketh My blood, hath eternal life.”“He that believeth on Me hath everlasting life.” Here, then, according to the Saviour, *eating the flesh* and *believing on Him*, stand as the one for the other, in reference to life eternal. That which is intended by eating His flesh and drinking His blood should certainly be realized when we partake of the Lord's Supper, and should be facilitated thereby; yet not then only, but abidingly—that is, so often as we think of Him as He lived in our flesh and died upon the cross. The eating of the bread is a bodily eating, designed by the law of association to facilitate a mental eating. As the body requires food, so does the mind, which can only be supplied, or fed, by processes consonant with its own nature, as by perceiving, believing, understanding and reflecting. The mind of the worldly man feeds upon the knowledge of natural things; but the mind of the regenerated man requires aliment of another order—knowledge adapted to the higher spiritual life; and this is found in the revelation of the things of God, which comes to us by the life and death of the Lord Jesus. When we so apprehend and contemplate the lessons of that life and death as to be duly influenced thereby, we are, by a most fitting and expressive figure, said to eat His flesh and drink His blood: and this is so, whether the result is in association with the Lord's Supper, or otherwise, as by prayer, reading, hearing, etc. Because, then, the Saviour stands to the spiritual life in man, in precisely the same relation as do bread and flesh to the animal life; and as neither in the one case nor in the other, can the life be sustained by its proper food unless that food be received and appropriated, so our perception and belief of, and

reliance upon, the work accomplished by the Lord in the body of our humanity, is most appropriately expressed as an eating of His flesh and a drinking of His blood. Hence, after having used these terms, He immediately added,

“It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.”

It is, then, not His flesh that becomes life to us, but the truth concerning Him, given to us in His words and deeds. And as we cannot feed the body on a diet of phrases and ideas, so we cannot sustain the spiritual life by literal bread or flesh—not even by the flesh of the Son of God.

We may now advance to those very solemn words, found in 1 Cor. xi., in which we are told of the possibility of eating and drinking condemnation by not discerning the Lord's body, which many of the Corinthians did, and consequently suffered in bodily sickness and premature death. Now, in what consists this non-discerning of the Lord's body? Certainly not in failing to discern that the bread has become flesh; for that cannot be discerned—the senses cannot discern it—for we see, feel, taste and smell bread, and not flesh. When the Lord turned water into wine they saw and tasted wine: it was not wine with the appearance and taste of water that they drank. Nor can we, by faith, discern the flesh of Jesus in the bread, because there is no Divine testimony to that effect; and, without testimony there can be no faith. What, then, have we to discern? The life and death of Jesus. By associating His body with the bread, and His poured-out blood with the wine, He designed that the elements should be taken in remembrance of Him; that we receive them not

thoughtlessly, not without discerning their significations, not as a mere ceremonial, not as a charm, not as we take medicine, in the assurance that its effects will be produced irrespective of any recognition of its qualities. In taking the bread and wine we have to look through the sign to the thing signified—through the figure to that which is figured forth—through the appointed elements to that which they”“ represent. As we look through Hagar and her son to the old covenant, which they stand for—and as we look through the smitten rock to Christ, of whom it was a type—so here we look through the bread and the wine to the body of the Lord (living and dead), as represented thereby; and thus, being again brought, by faith, to the lessons of His life, and to His sacrifice upon the cross, our spiritual life feeds upon, and is sustained by, the true bread which came down from heaven. Thus to partake is to discern the body and blood of the Lord; to partake without this exercise of faith is to eat and to drink to condemnation. In other words, in order to a worthy participation Christ must be remembered; our faith must grasp His life and death, and our love must be inflamed by beholding anew the love of God for us. Beloved brethren! thus may we ever come to this blessed feast!

Just here we call to mind that the Church of Rome does not give the cup to the laity. Most certainly there is in the Bible the same authority for withholding the bread, as for not giving the cup. When the cup is not taken the ordinance is not complete, and that which the Lord commanded to be done, is left undone. But, after all, according to the most common interpretation of the symbols, the cup seems a sort of superfluity, which could

very well be dispensed with. If many of you were asked, "What do you understand the broken bread to represent?" the answer would, most likely, be—"The body of Jesus broken for us upon the cross, and offered as a sacrifice for our sins." But if this be so, what answer can you give to the further question, "What is represented by the cup?" You have nothing left. You have the death, the sacrifice, all in the bread. According to this interpretation, either the bread alone or the cup alone would suffice to show forth the whole truth, and the other could very well be dispensed with. You will, perhaps, reply that the Lord knew better than do we what is desirable, and that, therefore, our duty is to follow His example. Even so, we reply; but still, the fact that He did know what was needful and most desirable, tends to satisfy us that an understanding of the ordinance which makes one part of it, as to its signification, a mere repetition of the other part, most surely fails to grasp its entire signification. Still, it may be answered, the Apostle Paul tells us that he received of the Lord: that when he had given thanks for the bread He brake it, and said, "Take, eat; this is My body which is **BROKEN** for you;" and surely a broken body must indicate a state of death. But, granting the inference, we have to ask whether the Lord really said, "This is My body *broken* for you." Turning to the Gospels, we do not find that He used the word *broken*, and the original of Paul's statement does not require its use in order to accurate translation. Dean Alford and other modern translators do not retain it, but read, "This is My body, which is for you." He might have said, "My Father has prepared a body for Me, not on My account, but for you. I have received

it, and appear in your humanity and tabernacle among you, that thus I may show you, by word and deed, how you ought to serve God and man. My life, My words, My deeds, you must remember and strive to reproduce. By your doing so I shall live again in you. The renewed man will thus be made strong. I now institute a feast of remembrance. This bread shall represent My body, assumed for you, in all its living and loving activities.” When we say the Saviour might have spoken thus, we do not mean that we improve upon His language, but that, taking all that He said into account, this is what we understand Him to have communicated. By the bread, then, let us discern—not a dead body, not a broken body, not the sacrifice unto death for our sins—but the living body, manifesting God in the flesh, and teaching us how to live the life that God demands. But what does the *breaking* of the bread represent? for whether Paul used the word *broken* in reference to the body or not, the bread of commemoration is broken. The act of breaking is not said to represent anything; nor does it. The bread is broken because it could not be eaten otherwise; the breaking is, therefore, an accidental necessity not expressive of any corresponding feature in that which is signified. Indeed, the body of the Saviour was not broken. It is written, “not a bone of Him shall be broken,” and although the soldiers brake the legs of the robbers, in the usual way, His body remained unbroken. The flesh was pierced with nail and spear and thorn, but the term *broken* would hardly be selected to denote wounds which left every bone unfractured. If the bread were intended to represent the body torn and dead, the common practice of placing it upon the table

already cut into numerous pieces would be appropriate. But the Saviour took the bread in its oneness—a loaf some translate it—and this one bread He blessed, and, as thus blessed, it was representative of His body, the subsequent breaking being needful only in order to divide it among His disciples. So, too, the Apostle points to the bread as ONE BREAD. His words are, “The bread which we break, is it not the communion of the body of Christ? For we being many are one bread (or loaf) and one body; for we are all partakers of that one bread.” In these words Paul educes a feature of the ordinance not elsewhere expressed—the one bread, upon the table of the Lord, not only is, representatively, that body of the Saviour in which He lived and worked the works of His Father during His sojourn on earth, but it is also a symbol of that body of flesh by which He now works—that is to say. His body, the church; whose business it is to repeat His words and to exhibit again, and again, all those deeds of love and goodness imitable by regenerated man. How needful then for us, when partaking of the Lord's Supper, to discern not merely a dead body which has been offered a sacrifice for us, but the living, loving body of the Saviour, whose lips poured forth perfect doctrine, whose hands were ever ready to bestow, whose feet moved swiftly in every journey of mercy, and, at the same time, to remember, that, as that body is no longer on earth, the ever living Lord calls upon His body, the church, to manifest and multiply the deeds of love, which, were He still here in the body of His flesh, He would display, to the healing and saving of men.

If, in answer, we are told that in all this we lose sight of the atoning death of Christ, which, after

all, is the great thing to be kept in mind, we reply, that if so, it is only that we may look at it from the other side with intensified concentration. So soon as the bread has been passed from hand to hand, and with the eating thereof, we have again remembered the holy living of the body which it represents, we take the cup. What then is brought before the eye of faith? The blood of Jesus! The blood is the life, but only while it circulates in the body; the blood poured out is death, and it is as poured out blood we behold it in the ordinance—His blood shed for us—Himself an offering for our sins; the life of holiness is thus crowned by the sacrificial death. What the bread does not show forth the cup does: the lessons of the one are not the lessons of the other. We need them both: not the latter merely, to repeat the signification of the former, but that by the aid of bread, faith may review the grandly noble life, and by means of the cup, behold anew the loving vicarious death of Him by whose life we are saved, and by whose death we are redeemed.

In conclusion, let us reflect upon the deeply serious results experienced by many in the days of the apostles, who, in partaking of the Lord's Supper, failed to discern the body of the Lord. "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." These words have prevented duly qualified persons from coming to the table of the Lord.

Impressed with a proper sense of their own shortcomings, they hold themselves unworthy, and consider the Apostle to teach that unworthy communicants eat and drink to their own damnation. Now, in the first place, the term damnation, as we commonly use it, is too strong to properly represent the word used by Paul. Condemnation, and not necessarily eternal perdition, is the thing expressed. Then, we are not told that unworthy participants eat and drink condemnation. It is a truth that all participants are unworthy. As there is but one perfectly Holy One, so there is but One perfectly worthy—the Lord Jesus Christ. When we consider our sinful state in the past, and our imperfections in the present, we must see that there is no perfectly worthy communicant. What, then, does the Apostle mean? He does not apply the term to the persons participating, but to the manner of partaking. Partaking unworthily is eating and drinking without remembering Jesus, in His life and death. To eat as common refreshment, in thoughtlessness, as a mere ceremony, is to partake unworthily and to bring ourselves into condemnation. As a safeguard against this error we are exhorted to self-examination. “Let a man examine himself, and so let him eat.” By this we do not understand self-examination in reference to the sins and deficiencies of the past life, nor of the previous week: for thus looking at self would rather, for the time being, lead to not discerning the Lord. The examination called for and desirable, relates to the one thing only—discerning the body and blood of the Lord. Do not partake without so examining yourselves as to be assured that this required discernment is real; and that being so, the less you think, at that time, of your-



selves the better. See, so far as possible, for the time being, Christ Jesus, and Him only, and then, though yourselves unworthy of so high honour, you will eat and drink worthily.

According to the verses just quoted, among the immediate results of not discerning the body and blood of the Lord in the appointed ordinance, were bodily weakness, sickness, and premature death. Many were weakly and sickly, and many slept. They were thus chastened of the Lord, not as a mark of eternal reprobation, but that they might not be condemned with the world. That the sleep referred to is the sleep of death; and that the weakness and sickness appertain to the body, cannot be reasonably doubted: so clear is this that we shall not offer a word in proof. But an important question comes in at this point—Was the kind of chastisement thus inflicted peculiar to the days of miracles, or does it continue to our time? During the apostolic age the apostles had gifts of healing and the power of destruction, and, by a word or touch, could heal or inflict physical malady. But the result we are now contemplating does not appear to have been associated with the word, or act, of any intermediate person. The weakness, sickness and death came as a visitation from God direct, without intimation of the particular cases in which, on this account, it had pleased the Heavenly Father thus to chastise: in all of which there is nothing dependent upon spiritual men, or special spiritual gifts, and, therefore, nothing which warrants the conclusion that this kind of affliction has not been visited upon church members down to the present hour,

Let us, then, examine ourselves ere we partake of the Lord's feast—let us discern the Lord's body

—let us ever seek to be present when His table is spread; and let it be ours to feed upon the true and living bread which came down from heaven. And let us sing from the heart—

“One Christ we feed upon, one living Christ,  
 Who once was dead, but lives for ever now;  
 One is the cup of blessing which we bless,  
 True symbol of the blood which from the cross did flow.  
 Oh, feed me daily on the living bread,  
 Refresh me hourly with the living wine;  
 Oh, satisfy my famished soul with food,  
 And quench my thirst with fruit of the eternal vine.”

### AN OBJECTION AND ITS REPLY.

DEAR BROTHER KING, —Many thanks for your admirable papers entitled “*Lord's Day Morning' Teaching*.” Personally, I have read them with deep interest and much profit. They are calculated to render invaluable service to the churches.

On “the breaking of the bread” you advance what I presume is an original idea. “By the bread, then, let us discern not a dead body, not a broken body, not the sacrifice unto death for our sins, but the living body, manifesting God in the flesh, and teaching us how to live the life that God demands.” Now I confess that I have learned to look at a thing twice before venturing to call in question anything put forth by a writer so careful. But after some consideration it seems to me that, in eliminating the sacrificial element from the bread used in the memorial feast, you have done so on too slender grounds

It is admitted that the word “broken,” as applied to the body of Jesus, rests upon exceedingly doubtful authority. Yet it is certain that the Lord Jesus, in instituting this feast, said, “This is My body, which is *given* for you,” (Luke xxii: 19). Jesus *gave His body* as a sacrifice for sin. “By which will, we are sanctified through the offering of the body of Jesus Christ once for all.... But this Man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God” (Heb. x: 10-12). “Who His own self bare our sins in His own body on the tree.” (1 Peter ii: 24). See also Gal. 1: 4, ii: 20; Eph. v: 2, 25; 1 Tim. ii: 6; Titus ii: 14. When Jesus said, “This is My body which is given for you,” He used the words in view of His approaching death. His body was given up as a

sacrifice for sin. His blood was shed for the remission of sins. And Paul connects both the bread and the cup with one event—the death of the Lord (1 Cor. xi: 26).

As to 1 Cor. x: 16-17, it is most important that the life of Jesus be reproduced in the church. But these verses seem to aim at *unity* rather than reproduction. A glance at the context will show this. The “one bread” represents the one Christ crucified for us. (Is Christ divided? Was Paul crucified for you? Chap, 1. ) As there is but one Christ, so there is but “one body.” The “one bread,” therefore, which either was, or ought to have been, on the Lord's table at Corinth, is an eternal monument of the oneness of the body of Christ, and a standing witness against strife and division in Corinth, and in Glasgow, in the first, and in the nineteenth century.

It does seem to me that your exposition, although beautiful in itself, and obviating thoroughly the difficulty which a Romanist might put in our way, is not sustained by clear scriptural authority. A private reply will most agree with my feelings, as I do not wish this letter to assume anything like a controversial form. If, however, you have reason to believe that it contains a fair statement of objections shared by the writer in common with others, you are at liberty to make such use of it as you deem best.

With sentiments of sincere esteem, I remain, yours truly in the Lord. J. S.

#### REMARKS ON LETTER.

Though at liberty to treat this communication as private, we present it, because it seems to us to state clearly the only ground upon which reluctance to accept our exposition can rest. Of course, the discourse in question was not spoken, and twice subsequently printed, without previous contemplation of the texts cited by J. S. As before said, we cannot accept as the lesson conveyed by the bread, the death of the Saviour, and then immediately take the cup to show forth precisely the same thing, neither more nor less. The *American Bible Union*, Alford, and other modern translators relinquish the word “*broken*,” and the New Testament accounts of what our Lord said, convince us that Paul did not use that word. Even if we supply, in 1 Cor. xi., from the Gospel of Luke, the word “*given*,” we may then ask. “*When given?*” without being compelled to answer, “*Given when He gave up His Spirit*” We may rather look to Heb. x. for a reply—“*When He cometh into*

the world, He saith, Sacrifice and offering Thou wouldest not, but A BODY HAST THOU PREPARED ME.” “The word was made flesh”—“ came into the world to save sinners.” For *us*, then the prepared body *was given*—not given when it died, but given when the Son of Man was brought forth into our world In putting it thus, we are not forgetting that the body was prepared with a view to a sacrificial death; but that comes before us in the cup. It was not possible that the blood of bulls and goats should take away sins; but His blood was poured out for that very purpose; and it is thus seen in the poured-out wine. To attain this end a body was needful, and was given, but not for this purpose only. Had that been all, the body, at a very early period, might have been consumed as a sin offering, or otherwise slain. Rome so constantly exhibits a *dead* Jesus, and a *living* Virgin, that many come to feel that if they remember the last moments of the Saviour's life (in other words, His death), that the requirements of their case are met. But we need, and are really called to remember, the toiling, suffering, loving life of the Son of God. And when we behold the commemorative bread, our faith should gaze anew upon the body which lived that life; not as a dead body, hanging on a cross or lying in a sepulchre, but in its loving activity. To this it is objected, that “Jesus *gave His body* as a sacrifice for sin, “—that we are “sanctified through the offering of Jesus Christ once for all.” Truly. But it was not the *dead* Jesus that offered Himself. So far as this offering Himself is, or can be, attributed to Him, it is the act of the living man. done in the living body. His offering Himself is not the act of dying, but the giving Himself up to die. No one would say that the bullock of the sin-offering offered itself, that it died -the offering was effected by the priest. In contemplating Jesus as offering Himself, we contemplate His priestly work; and that work was not done in a dead body, nor did He die as a priest. It was no part of the priest's function to be put to death, neither in the type nor in the antitype. In the antitype, the priest and the victim were the same person, but the office of each is just as distinct as would have been the case had the personality differed. To confound the one with the other, is to shroud in darkness what otherwise would be lit<sup>^</sup>ht. When, then, by means of the bread, we behold the living body of Jesus, we see Him questioning in the Temple, discoursing on the Mount, uttering His parables, confounding His enemies, healing our diseases, raising the

dead, casting” out demons, agonizing in the garden, mocked by soldiers, crowned with thorns, bound and bleeding, carrying His cross, pierced with nails. We see all that He did and suffered, short only of that which crowned the whole—His more than martyr death. For that we turn to the cup, and there we behold the life surrendered, the death sacrificial, the blood poured out as the antitype of the blood of bulls and goats. Thus we have all that is embraced in the more usual view, and more. No single thought or aspect is lost or hidden. We see the death as fully, and the life more so.

In conclusion, the reader is invited to careful consideration. We care not for controversy upon the subject. Let each mark, learn, and inwardly digest the words of our Lord, and those of His apostles, and all will be well.

#### **IV. THE PRAYERS.**

We have seen that the church in Jerusalem—

“continued steadfastly in the apostles' doctrine, in the fellowship, in the breaking of the bread, and in the prayers,”

and we have discoursed to you upon each of the items, enumerated in the second chapter of the Acts, save the last; consequently, your attention is now invited to “THE PRAYERS.” The words thus cited, have been quoted by certain of our neighbours of the State Church, as authorizing a liturgy. They say “the prayers” must mean a form of prayers received from the apostles. They say this, I presume, merely from the want of a single text or fact indicating the existence of, or sanction for, anything of the sort. In the New Testament there is no form of prayer. Saying prayers from memory, or reading them from a book, has no apostolic sanction. Had a liturgy been intended, the apostles, no doubt, would have been moved to compile it; but no hint of anything of the sort is given. The Lord's prayer, commonly so called, is deemed, by many, a prescribed form of prayer. In the State Church it is often used some

six times in one service; and I have here a "*Plain Guide*" to church worship, by a church priest, which says of this prayer, "We *must* use it whenever we pray. "—" Always use the Lord's prayer when you pray. "—" "It is well to say a few prayers, if possible, in the middle of the day." Let us, however, remember that "saying prayers" and praying are by no means the same thing, and that "saying prayers" is often worse than doing nothing, because it leads people to consider that they pray when they do not, and thus prevents them from recognizing their prayerless and godless condition. But the Lord's prayer is not given as a form of prayer for the use of His church. His disciples were around Him, and He said to them, "*After this manner*, therefore, pray ye;" and the prayer was given, not as a *form* for all time, but as a *model* for that period—not even as a complete model for us; that is to say, it was given as a model prayer for Jews, under the dispensation which then existed. It is still perfect and precious so far as it goes, but it is not complete as a model for the church of Christ. In it there is no recognition of the Mediator; nothing is asked in His name. It was given during the time of which He subsequently said, —

"Hitherto ye have asked nothing' in My name, ".... "but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in My name."

To us it appears somewhat wonderful that orthodox churches should adopt as a form of prayer, one which makes no allusion to the Lord Jesus Christ, nor to the Holy Spirit.

We are sometimes asked why the phrase, "the prayers" should occur in Acts ii., and not rather,

“they continued in prayer,” if, indeed, prayers provided by the apostles were not used. By “the prayers” we understand the various public and associated supplications of the church. They were daily in the temple praising God, and as not the prayers of one man, nor of one occasion, but the frequent prayers of the many are referred to, there could be no better form of expression than that adopted.

Looking around us, at the churches of our land, we find generally, on the one hand, prayers read by priests, and repetitions and responses by the people. On the other hand, we see one man doing all the audible prayer of the occasion. Service after service, year after year, this continues. The members of the church, in the prominent public meetings of the church, never speak in prayer. They are supposed to respond in heart, but their voices are never heard. The minister is the one man whose voice is heard; he prays some three times in the course of each service. Now, much as there is to object to in the liturgical service, it is certainly preferable to this one-man prayer system. But neither one nor the other has any shadow of support from the scriptures of the New Covenant. In this church, I am happy to say, you are free from both these evils. Every brother able to speak to edification can, so far as time permits, lead us in supplication and giving of thanks. Nor are we confined to a given number of prayers, or to a fixed proportion of the time. When the spirit of prayer prevails, let it have free course, even though the morning should be mostly passed in pouring out our desires to God. Of course, there are those who cannot, either in prayer or otherwise, speak to edification. These, then, should hold their

peace; and it is the duty of those who have oversight of the church so to require, should any such not discern their own inability. Here, too, we have no routine: prayer may precede or follow the teaching; go before, or come after the breaking of the bread; or prayer may be offered both before and after the one or the other. In this way we have large facility for the heart to direct the exercises. Occasionally we have a short pause; whether the silence will be broken by a hymn, a prayer, or by an exhortation, we don't know. I want a word with you, concerning these brief periods of waiting. I have been asked, whether I do not very much object to them. Whether I object depends upon how we use the time. If you fidget about, wondering who next will do something, and what—if you take a pause of a few seconds, as an evidence of a lifeless condition, and worry over it as a defect—then I object very strongly. But if you will come into the chapel, at least some minutes before the service commences, speak to no one, shake hands with none, till the service is over, spend those few minutes in communion with the Lord, keep in the spirit of that communion, and renew it whenever there is a pause in the service, shut out every worldly thought as an intruder, and learn to worship in silence, then I believe that these pauses may prove the most blessed seasons of the morning. If, when thus meditating, your heart is drawn to prayer or the sentiment of a hymn is impressed upon your mind, or you feel like speaking to the brotherhood to comfort or admonish, then rise and speak to God, or to man, as the case may be. Then will your worship, or your address be real, and you will speak from the heart to the heart. To that end I know brief periods of silence, well used, may contribute much.



Now a few words as to posture. I would that we kneel in prayer; but our arrangements as to seats, etc., do not admit of that being generally done. I find in the Bible authority, in the form of example, for kneeling and for standing, but none for sitting. I know two or three texts quoted in favour of sitting, but I am sure they are misunderstood, and that the book contains no sanction for that attitude. Here, then, as we cannot kneel, we have resolved to stand. Now and then we call attention to this; and then for a time every one stands, or, at least, every one that ought to do so. But, after a little, a few sit during prayer, and then the number of these increases, until a good few do so, as was the case this morning. Now, I ask, had you to prefer a petition to the Queen, would you think of putting yourself at ease in a chair in order to present it? Would you not render honour to whom honour is due, by assuming a becoming attitude? Of course, the aged and the sick and weakly can sit, or even lie, and pray. I would be quite satisfied if a lame brother were brought in upon a couch, and thus united with us in prayer; but for young and healthy people, to sit themselves down when prayer is being offered, is painful in the extreme, to the discredit of the church, and an insult to God; that is, unless they intend their so doing to be taken as indicating that they are not in a spirit of prayer, and wish to be considered as not participating.

“STAND up and bless the Lord;  
The Lord your God adore.”

Long prayers are in many places a vast evil, tending, most surely, to destroy the spirit of prayer. The Saviour's condemnation of them is recorded. Here we are not noted for the length of our sup-

plications. Still there is room for improvement. One person, too, often prays for too many things. I do not mean on the Lord's-day evening when there is but little more than one prayer. I refer to the Lord's-day morning and to our prayer meetings. A more thorough division of topics would aid our devotion. Brethren come to feel that to pray aloud they must flow on over some half dozen distinct topics, and not being sure that they shall just then nicely manage that, the desire to speak in prayer is suppressed. Let this not be. You feel a desire for some one blessing, or thankful for some one mercy. Get up and express that desire, or speak out your thankfulness. If only a few sentences it will suffice. Sit down and you will have spoken in a truer spirit than if you had added much more, and the impression made will be greater. Prayers, grasping everything, kill the prayer meeting. As a model take the inspired prayer in Acts iv. That prayer contains but one petition, —God hears; the assembly is filled with the Holy Spirit; and the answer is at once vouchsafed.

O my brethren, what a blessed privilege is prayer! Who, understanding anything of its value, and feeling his own need, would neglect to come up at the appointed seasons? But can we not pray at home? Yes, and if we do not we shall not long continue to pray here. But home prayer, and secret prayer, are aided by our prayers in the assembly. We shall go from a season of prayer here, if we use it aright, far more fitted and inclined for prayer in secret. Then there is a peculiar power in associated prayer and praise—there is a blending of heart and intensification of desire, which often leads to spiritual elevation, when

nothing else would meet our case. Private prayer has, too, its advantages. Therein we come to a fuller out-pouring of secret things than would be desirable in the midst of the congregation. Hence, the Lord has ordained both, and called us to the one as well as the other. Let us respond to the call, and be more than ever men and women of prayer! Let us sing—

“Come let us pray: 'tis sweet to feel  
That God Himself is near;  
That while we at His footstool kneel,  
His mercy deigns to hear:  
Though sorrows crowd life's dreary way,  
This is our solace—let us pray.”

I now submit a proposition which, in a measure, may startle some of you—ALL our prayers should be answered. Every unanswered prayer is a prayer improperly presented. When a prayer is not answered, either the petition is improper, or the petitioner asks from wrong motives, or is himself in a condition which disqualifies him for asking anything of God. An apostle says—

“Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts.” The Psalmist wrote: “I cried unto Him with my mouth, and He was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me”

Now I have painfully come to know that prayer meetings, as generally carried on, tend to make infidels. A young, intelligent, and seemingly honest sceptic recently sought my help. He made me acquainted with the origin of his disbelief; which was begotten by Wesleyan prayer meetings.

He put it thus: —

“I knew that the Bible makes Christ promise that whatsoever His disciples ask God, in His name, it shall be done. I heard those pious Methodists earnestly pleading for God to do many things that I knew He did not do.

The proof was clearly before me that either Christ never made that promise, and then the Bible is false; or else, that though the promise was made, it is not fulfilled, and then Christ and God are not true; and, in either case, Christianity falls.”

Of course, this young man had failed to understand the teaching of the Bible in reference to prayer, as thousands of others have. The Bible does not teach that God will do whatever His creatures ask Him to do. Limitations are clearly laid down. The wicked are not promised any answer to prayer, but are formally excluded from the right to expect God to hear them. If good men ask for blessings with no higher motive than to expend them upon their own desires, they, too, place themselves beyond the limit in which answers may be claimed. Then the promise relates to things asked “in the name of Jesus,” and that includes asking according to His sanction and by His authority. There are other limitations which a full examination of scripture brings into view, either stated or implied, but which I cannot now notice. The young man, then, had erred through not knowing the scriptures. But I cannot dismiss the case and throw all the blame upon him. The prayers of ordinary prayer meetings are largely improper and calculated to produce cases like the one in question. You hear men pray,

“Lord baptize us with the Holy Ghost, and shake the house as Thou didst on Pentecost”—“Lord put forth Thy saving power, and convert every unsaved soul before we leave this chapel.”

Unconverted men hear these prayers, and many others that are never answered, and that they know are not answered; and many of them can scarcely avoid the impression that prayer is pretty much a delusion. In our own public prayers we

do not offer the petitions I have just cited; and the ground for complaint is much narrower. Still I hear from our own members, and even from evangelists and other preaching brethren, prayers which I have no reason to believe will be answered, which they have no authority to offer, and which, when the meeting has closed, any discerning person would know to have been presented in vain. Now I entreat you to see that needful reformation be made. Let no prayer be offered but such as we have the promise of God as to its answer; that is, not unless accompanied by the plainest qualification, as, “if it can be in accordance with Thy will.” Let not God be asked to do absolutely what He calls us to do—let Him not be called upon to do *now*, or *then*, what does not depend upon Him, but upon the will of those for whom we pray. It is our privilege so to pray, that no one can possibly know that our petitions are not answered, and yet to be definite, ask in faith, and bring upon those for whom we pray divine blessing.

You, of course, understand that my purpose is not now to discourse upon *prayer* as a whole, and in general; that I am merely dealing with the associated worship of the church of God, to which I take “*the prayers*” in Acts ii: 42, to refer. Let it, then, be remembered that the appointed worship of the church is for the church only. It is not “public worship” in the sense of being open for all comers to participate in, whether known or unknown, godly or ungodly, converted or unconverted. It is *public* only in the sense that it should be open for the presence of the public as spectators. If we do anything which may be fairly taken as inviting or sanctioning those to unite in the worship of the church whom we could not legitimately

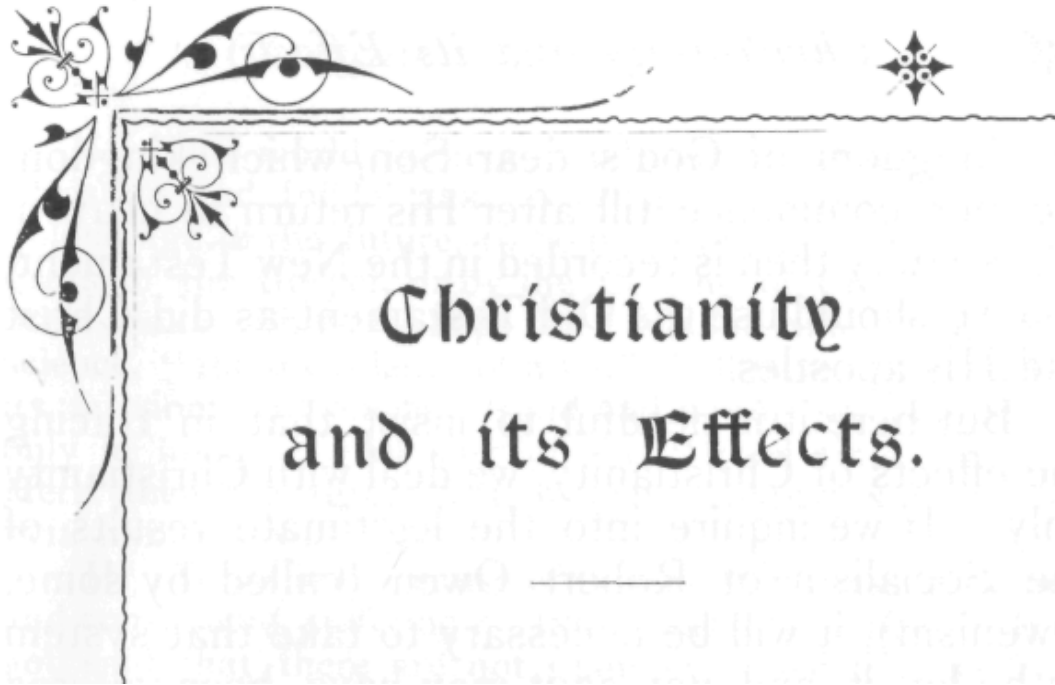
receive into its membership, we trespass against the spirit and examples of the apostolic age, and, by a mistaken courtesy and kindness, or by a cowardly unwillingness to assert the true position of those who do not obey the Saviour, injure the very persons whom we desire to conciliate. Not only so, but we dishonour the divine plan and endorse that subversive policy to which the apostasy owes its origin, and under the influence of which it has been consummated. Some there are who would spread the Lord's table for all who please to come, and who would hand the bread and cup to persons whom they reject from membership. Others, who would not do this, are willing to lay their nets to catch the money contributions of the world, and thus aid the treasury of the church. They almost invariably tell you that the Lord's table and the Lord's treasury stand in the same relation to the world as does the worship of the Lord's house, and that they can as freely encourage those whom they would not receive into the church to come to the table, and contribute to the necessary outlay, as they can invite them to the worship. Now, their assertion cannot be denied. They have as much right to do the one thing as the other; but they have no right to do either. Our duty is to avoid affording facilities to those whom the church should not receive into its membership, beyond what is needful for them as hearers and spectators. State-churchism has deluded us in this matter. It declares the nation Christian by virtue of the baptism of infants, and then, quite consistently, opens places of worship for all comers. The Nonconformists have carried over the practice, and too many of us are content to be like our neighbours. We can pray in the presence of the

public, and for the public, but we are inconsistent and injurious if we lead the unconverted to feel that they are invited to participate in the worship of the church, or that it is proper for them to do so. The only associated worship that has the sanction of the Lord is that which is offered in the name of the Divine Mediator, and by persons who are in Him. I forbid no one to pray. I do not undertake to say that God will not, under certain circumstances, hear prayer offered by persons not in Christ. But, if I have any correct idea of the spirit and the letter of the Christian system, the worship of the church is for those only who are recognized as being in Christ; and, therefore, the line should be clearly and undeviatingly drawn. Not only are the avowedly unconverted out of place in the worship of the church, but church members are equally so if they connect themselves with worshipping societies, composed altogether, or in part, of such persons. I can enter a synagogue of the Jews, for the worship of which I am in no way responsible, and to the maintenance of which I contribute nothing, and if there I hear a good petition presented to God, I may make it my own by a heart response: but I should sin against the Lord and against His truth were I to identify myself with that people in keeping up their now unauthorized and Christ-dishonouring worship. Nor would the case be materially changed were I to become a member of a society having an ordained worship, composed of Jews and Christians. I regret to know that some few brethren have not learned this important lesson, and have connected themselves with an association which largely consists of the avowedly unconverted, and which has ordained an utterly incongruous worship.

We desire to urge a very careful consideration of the points contemplated in this article. We are not satisfied with what commonly prevails among us in the matter of public worship. In preaching the Gospel we praise and pray, yet hold that unconverted people are ineligible to do either. Theoretically we put it thus—the assembly is a mixed one; there are, perhaps, more brethren present than unconverted people, and the worship is for the brethren, the preaching for the world, and we are asked why we should withhold our praise because sinners are present? The proper answer may be—There is no reason for so withholding, provided we make it clear that the worship is only for Christians, and that only such are encouraged to participate, all others being heartily welcome as hearers and spectators. That we have this distinction in mind there is no doubt; but month after month, and year after year, people may attend many of our chapels and discern no difference, in this particular, between our places and those where every comer is welcomed as a worshipper. We shall, no doubt, be told, in reply to this appeal, that we must meet the feelings of the people or they will not attend, and that we cannot expect their conversion if they come not within hearing distance. But we believe the apostolic way to be the only right way, and that by departing from principle, or concealing truth to propitiate the people, we forfeit the approbation and help of God. In this way the apostacy commenced, and upon these lines it has been consummated. Our conviction is, that by the course thus objected to we injure the unconverted by helping them to shut their eyes to their true position, and at the same time prepare many of our own members to wander away into other folds, whither they would not go but for this blinding preparation. Our purpose is not now to argue the case, but merely to urge attention. Brethren, think well on this subject.

I must, however, hasten to conclude. I feel that this subject is of the utmost importance, and that the blessing of God and the co-operation of the Holy Spirit cannot be with churches that refuse to honour the only appointed Mediator; and I confess that I see a putting of Him aside, or, at least, a sanction to His being put aside, in every attempt to associate the church and the world in the worship of God; whether by encouraging the world to take part in the worship of the church, or by going out to meet the world in such worshipping associations as may be set up outside the church, and composed, in part, of persons who do not even claim to be born again. Beloved, let us show our faith and love by honouring the law of the Lord in all things, and then may we expect His work to prosper in our hands.





# Christianity and its Effects.

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I AM not now about to prove the Divine Origin of Christianity, nor need I assume it. In this argument I only inquire as to the results which must be realized by those who believe Christianity to be of God, and who yield themselves up to that belief. Still, if my purpose be accomplished, I shall show, that man knows of no wrong-restraining force more powerful than Christianity. In that case the reader may advance a stage and plead, that it necessarily follows, that either Christianity is true, or else that falsehood is better than truth and essential to man's elevation to the highest moral altitude. He who accepts the latter conclusion may be safely considered beyond the reach of reason.

But what is Christianity? Christianity is the doctrine of Christ and His apostles, recorded in the New Testament. "But do you discard the Old Testament?" says one. The answer is— "Did Jesus and His apostles discard it? Certainly not." Still they did not confound Judaism with Christianity, the Old Dispensation with the New, the House of Moses with the House, or Church, of Christ. They did not appeal to the Old Testament as the record of the laws and ordinances of

the kingdom of God's dear Son, which kingdom did not commence till after His return to heaven. Christianity then is recorded in the New Testament, and we should use the Old Testament as did Christ and His apostles.

But here it is needful to insist that, in tracing the effects of Christianity, we deal with Christianity only. If we inquire into the legitimate results of the Socialism of Robert Owen (called by some, Owenism), it will be necessary to take that system as he left it, and not as it may have been altered by others. If changed, by taking from or adding to, its author is not responsible for the results. So the inquiry in this case is not what effects result from Christianity changed into Romanism, or perverted into State-churchism, or developed into some other *ism* which the apostles never heard of. It is the common practice of many who profess to oppose the doctrine of Christ, to deal with the effects of systems called Christian, which have but little more right to be so termed than had that penknife, which, in the lifetime of its owner, had three new handles and six new blades, to be considered the veritable knife possessed by his grandfather. He, then, who grapples with this argument, must confine himself to the faith and polity given in the New Testament, on the authority of Christ and the apostles.

And now, neighbour Sceptic! It is supposed by many that you and I can scarcely agree on any one point. But I beg to deny the accuracy of that conclusion. We can go step by step together over the field I intend to traverse, and, indeed, it will be hard for you to break away, even at the last step. Still you will have to do so, and that too with evident violence, or to cease your opposition. Let us see—

I. The world is in a bad and immoral condition. Christian and Infidel alike assert this—the one looks for a golden age in the future, to be brought about by the progress of the Gospel, or by the Coming of Christ, and the other looks with equal hope for a secular millennium, when science, “the providence of man,” shall have accomplished its mission, and ancient fraud and wrong shall be known only in history. All sing of the “good time coming.” Here, then, we agree—THE WORLD'S CONDITION IS ONE OF EVIL AND WRONG.

II. What is the cause of this mighty mass of wrong and consequent suffering? INORDINATE SELF-LOVE. It is not said that there are not giant evils which arise from want of knowledge. But it is said, that but for man's selfishness the required knowledge and wisdom would soon be had. No one believes that the mass of men do all they know to be good and abstain from what they know to be evil. The drunkard knows that he is destroying his body and covering with rags and ruin the wife and children whom he would fain see better conditioned, and yet he sinks them, with himself, lower and lower in the awful pit. The swindler, who wrongs the widow and the fatherless, after a sort that would make a heart, anything less hard than stone, to bleed with pity, knows full well his deed is wrong, and but for inordinate self-love would not commit it. If every one would do the good and flee the bad, he knows the wilderness would blossom as the rose—our earth would be a heaven! This conclusion, too, can be alike accepted by Christian and Infidel.

III. What are the chief, or most powerful, wrong-restraining forces? LOVE AND FEAR! Perhaps it may be insisted that all others have their roots in these. As, by way of illustration, *knowledge*. The knowledge of right does not secure right doing, but the knowing that results painful to the wrong-doer will ensue, frequently does. When not thus restrained by fear, love is the great restraining force. For example—A robber, willing it needful to be more than that, takes himself to the lonely spot to ease the homeward-bound banker of his well-filled purse. He waits with full intent, but sees, or thinks he does, suspicious watchers in the lane, and, fearing detection and the punishment which follows, he reluctantly gives up the job, and the man of gold gets home unhurt in person and in purse. Thus crime is restrained by fear of punishment. But again our robber awaits another victim whom he had

often seen upon that lonely road. While waiting thus a poor man comes along, and from him he learns far more of the one for whom he waits than he knew before. Now he knows him as a man of wide benevolence, the best friend of the poor, and one from whom his own parents had received substantial help. Rob that man? No! Never! Nor any one for whom he has special care. Thus is wrong restrained by gratitude and love.

IV. Faith produces the same results in feeling and conduct whether the things believed be true or false In tracing the effects of Christ's doctrine upon those who believe it this truth is very important. It relieves us, so far as the present argument is concerned, from inquiring whether Christianity is true and of God. or not. Surely no one demurs to the proposition at the head of this paragraph' Yonder a strong man weeps over the supposed loss of all his property—to-morrow even his bed will be sold and his wife and little ones left destitute An enemy rejoices in his fall, and resolves to render his affliction greater by raising false hope and dashing it to the ground. He sends him a worthless draft upon the bank, for a sum equal to all demands, which is received by the distressed as genuine Then his heart bounds with delight! How soon the weeping turns to joy! Then comes the discovery that it is a cruel hoax, and back rushes all the gloom and sorrow. In a little time another discovery is made—the calamity, supposed to have involved the man in ruin, never took place, but was a false report, and he is still in affluence Now this false report in the first instance produced feeling and conduct precisely the same as would have resulted had it been true Then the bad note produced the emotions and conduct which would have arisen from the reception of a genuine draft, and so on through the whole affair and in many transactions of life. Whether the statements believed refer to temporal or to eternal things—to this life or another, they produce the same feeling and action, when believed, whether true or not. And as belief that dire punishment will certainly follow a given wrong tends to restrain the wrong-doer, and as faith in the certainty of immense good being derivable from right conduct, promotes such conduct, and as love produces conformity to the wishes of the loved ones and effort for their good, what must be the results of believing in Christianity, so far as restraining wrong, promoting good, and serving God and man are concerned? That of

course depends upon what God is believed to have made known of His will in regard to rewards and punishments, and the deeds which secure His approbation.

V. The Leading Features of the Doctrine of Christ and His Apostles require to be stated here —

1. ONE GOD, who is Love.

2. ONE LORD. JESUS CHRIST, the Son of God, Who gave Himself, and Who was given of His Father, to suffer, the just for the unjust, to bring them to God That is, that by so vast a display of love He might reconcile them to Jehovah and to holiness, and that God might be just and the Justifier of those who so believe as to turn in heart and life to Him to Jesus, and to holy living.

3. ONE HOLY SPIRIT, sustaining the universe, working in providence and grace, to make all things conduce to the glory of God and to the good of those who devote themselves to truth and right, and as far as possible to aid sinners in forsaking the evil of their way.

4. ONE HOPE of a resurrection to eternal and inconceivable glory, consequent upon the purification of the heart and life by faith, which works by love and produces the fruit of right living.

5. A JUDGMENT of the just and the unjust after this life, by the Lord Jesus Christ, when God will render to every man according to his deeds—“to them who by patient continuance in well doing seek for glory and honour and immortality eternal life, but to them that are contentious, and obey not the truth but obey unrighteousness, indignation and wrath. tribulation and anguish upon every soul of man that worketh evil, of the Jew first and also of the Gentile.”

6. ONE BODY, Church or Brotherhood, composed of those who believe the features, as above stated, and give themselves to Christ and each other, according to the statutes of the kingdom of Christ. That love not in word only but in deed, is to be cultivated, and that while the Household of the Faith have the first claim, good is to be done unto all men and love extended even to enemies. That God accounts no love or service to Himself which is destitute of love to the brotherhood and our fellow men.

7. That while God, as a compassionate Father, forgives the short-comings of those who strive to walk in truth and holiness, that is, when in repentance they confess the same, yet the consequence of decided failure, by the formation of a reprobate character, entails, final condem-

nation and everlasting destruction from the presence of the Lord and from the glory of His power.

These seven brief articles are not given as a complete epitome of Christianity. The purpose is merely that of bringing into view the salient points of the faith, that, in the light of the foregoing conclusions, it may be determined what are and must be their effect upon those who believe and yield themselves to their influence.

Two things have to be taken into the account—1. Those who do not believe are not directly influenced by that which they do not accept as true, and, therefore, our inquiry is most directly as to the influence of the Christian faith on those who are convinced of its truths and who understandingly believe. There are priest-ridden people who believe the dogma of certain so-called Christian priests, who have no understanding of what they believe and no conception of its claims upon them. These are not persons in whom the legitimate effects of Christianity are developed. —2. That though fear, as a motive power in the restraint of wrong, is a low and inferior force, it is, nevertheless, a necessary one. Part of the human family are too depraved to be controlled by the higher motive, at least until they have been for a time kept from evil by the lower.

VI. Christianity supplies in the highest and strongest forms the evil-restraining forces—LOVE AND FEAR—reaching even to matters that human law cannot touch. Surely none will attempt denial! The faith exhibited in the foregoing seven articles cannot but restrain evil and wrong, and promote good and right, otherwise the following absurdities must be affirmed—

1. The Christian believes God to be good and holy—that he is indebted to Him for every good, and, *therefore*, he resolves to abandon himself to vice.

2. He believes that eternal bliss will result from his conformity to virtue, and that a fearful never-ending *death* will be the consequence of a course of criminality and, *therefore*, he revels in crime.

3. He believes that Christ was the most admirable of exemplars, the most benevolent of all benefactors—himself indebted to Him for nothing less than a gift of His own life, under circumstances the most painful, and, *therefore*, he disregards His requirements, sets at nought His example, and riots in pollution and wickedness.

To suppose a believer in the Christian System influenced by that system to evil, is to suppose these absurdities—is to suppose what no infidel, after ten minutes' thinking, can admit So to affirm is to announce a self-evident contradiction and to commit an outrage upon common sense.

No! Most certainly, a *decided* and *intelligent* faith in the doctrine of Christ must incline its possessor to strive to do His will and to imitate His life. It then follows of necessity, that the effects of Christianity are directly in favour of love, brotherhood, and right, and completely against selfishness and its outgoing wrongs. This must be unless the precepts and examples of Christ and His apostles are in the opposite direction, and that they are not, as for instance—“Thou shalt love the Lord Thy God with all thy heart, soul and strength, and thy neighbour as *thyself*—(is you would that men should do unto you, do ye *also* unto them. Love your enemies do good to them that hate you, and pray for them who persecute you; that ye may be the children of your Father who is in heaven: for He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry; for which thing's sake the wrath of God cometh on the children of disobedience, in the which ye also walked sometime when ye lived in them: but *now* ye also put off all these—anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him which created him. Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; distributing to the necessity of saints; given to hospitality. Bless them who persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with those

who weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Recompense to no man evil for evil. Provide thing's honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink. Be not overcome of evil, but overcome evil with good."

*Line upon line, precept upon precept*—a hundred other examples might be given, while *not any*, if fairly viewed in the light of the context, of contrary import can be found. Thus is expressed, in part, the work which every Christian understands himself called upon to perform, the accomplishment of which is made possible by love and gratitude to Him who gave His life that we might not perish, and by the assurance, that the narrow road to life eternal is none other than the way of holiness—walking in which, he finds that its paths are peace, and that, drawn by love, he has a peace which passes all understanding which the world can neither give nor take away. The doings of Christ are the interpretation of His commands—in them are seen only love and benevolence, and when infidelity gives an unlovely comment upon some *disjointed* saying, the believer is conscious of the injustice and well knows that he can remain acceptable to God only by doing to others as he would they should do unto him. Thus, then, it is seen that Christianity is adapted to produce just those results which are needful to true brotherhood and human happiness.

VII. In conclusion, the reader may glance into the region of facts—things done. In doing so, he is not to look at National Christianity. There are multitudes called Christian because they are not Jews, or belong not to a Nation which worships Jupiter, an image of wood, or a crocodile, who are as distant from a living faith as is the North from the South. There are men who call themselves Christians for mere business advantage, or social position, and there are Secularists in the so-called Christian priesthood, who are there solely for the loaves and the fishes. To look to such for the effects of a faith they never possessed is a perfect absurdity. But it is known, not believed merely, but *known*, by thousands, that this faith has transformed the social pest into an honourable member of society, has



lifted the deeply sunken in vice to the path of virtue, and, in a word, has effected mighty moral transformations These triumphs of the power of Christianity are known in large numbers, and can be produced Any Secularist might find them if he would, and supply himself with undeniable evidence of the reality. As it is now so it has been from the first, and at that time more decidedly apparent was the change in character Not that, in individual cases, the transformation was more complete, but that as the Church was persecuted, few, if any, professed the faith who were not really believers and, therefore, the tarnish of hypocritical professors did not overlay the Church.

Happily the testimony of Christians to the power and influence of Christianity is not unattested by the enemies of the cross Pliny and the persecutors of his time were most anxious to prove against the Christians, conduct which would warrant punishment, and in order to compel confession they inflicted severe pains But Pliny to Trajan wrote, "I judged it the more necessary to examine, and that by torture, two maid servants, which were called ministers. But I have discovered nothing but a bad and excessive superstition." The Infidel Gibbon lends his aid to the cause of Christ by writing—' While that great body (the Roman empire) was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigour from opposition, and finally erected the triumphant banner of the cross on the ruins of the Capitol. Nor was the influence of Christianity confined to the period or limits of the Roman empire. If we seriously consider the purity of the Christian religion, the sanctity of its moral precepts, and the innocent as well as austere lives of the greater number of those who, during the first ages, embraced the faith of the gospel, we should naturally suppose that so benevolent a doctrine would have been received with due reverence, even by the unbelieving world; that the learned and the polite, however they might deride the miracles, would have esteemed the virtues of the new sect; and that the magistrates, instead of persecuting, would have protected, an order of men who yielded the most passive obedience to the laws, though they declined the active cares of war and government.'

Thus this argument concludes—

1. The world is immoral.
2. The cause is inordinate self-love.
3. The strongest wrong-restraining” forces are Love and Fear.
4. Christianity supplies in the highest degree these two forces.
5. Faith produces the same results, whether the things believed be true or not

6 It is utterly impossible to believe the Doctrine of Christ, understandingly and heartily, without moral elevation.

7. The Christian Church in every age has been able to produce its trophies in changed and elevated humanity—her very enemies being judges.

The reader may now, if he pleases, carry on the argument thus—Christianity, then, is beneficial to man, and cannot be otherwise. But as the best medicine does not cure where it is not taken, so Christianity does not give its direct blessings where it is openly rejected, nor to those who profess a faith they do not possess. If Christianity be not true, then we are driven to the conclusion that falsehood is more beneficial than truth. But as that cannot be, Christianity is, therefore, true and of God.

“Blessings on the truth! It prospers still;  
 And error, though it lives luxuriantly,  
 Lives fast, and grows decrepit, and expires  
 To be succeeded by its progeny.  
 But truth ne'er dies; once let the seed be sown,  
 No blight can kill it; neither winds nor rains,  
 Nor lightnings, nor all the wrath of elements,  
 Can e'er uproot it from the hungry soil.

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This argument was given by the writer in debate with G. J. Holyoake, but not noticed by that gentleman. It was also spread out in the debate with C Watts. He, too, passed by on the other side, deeming it prudent to let it alone.



# The True Light.

“The true light now shineth. “— 1 JOHN ii: 8.

“I am the light of the world “—JOHN viii: 12.

“If therefore the light that is in thee be darkness, how great is that darkness.”—MATT. vi: 23.

**C**HRISt is the Light of the World—the *true* light that *now* shines. He it is whose coming into the world lighteth *every* man—not the Jew only, but also the Gentile.

But what is to be understood by *light*—the light *in man*, and that *lighteth every man*? In what sense is Christ the light of men? He is that light inasmuch as He manifests to man the truth of God; makes known, by His own life and doctrine, the love, goodness, power and wisdom of God, and, also, man's need of a Saviour, the way of salvation, and the eternal destiny of man and nature. We do not say that *nothing* was known concerning these themes prior to the advent of the Son of God; but we do say that the known was but as a shadow to the substance, and preparatory to the complete revelation in and by Christ; and also, that what was known of God—His will and purpose concerning man, and of the eternal future, was known not by intuition, not by some faculty by which man, in and of himself, knows the things of God; but by revelation, even as God spake, at sundry times and in divers manners, to the Fathers by the prophets.

Much is heard in our day concerning “inner light,” “intuitive knowledge,” and the like; by which, it is said, “as much of infinite things may be known as is necessary for man to understand.” Now I submit that man possesses no “*inner light*” save that which first existed *without* and has entered him by the hearing of the ear, and the seeing of the eye. I deny that man has intuitively a knowledge of God, of religion, and of “infinite things” generally. Even the existence of God is not intuitively known, or a conscientious Atheist were an impossibility. There is nothing in man, and nothing in nature, which can make known the existence of Deity; and surely if this *first* lesson—the Divine existence—is not acquired by intuition, the advanced knowledge, as to what God requires from us, and what are His purposes toward us, cannot be so acquired.

But some ask, What, after all, does it matter how we get knowledge, whether intuitively or by revelation, so that we get it—whether the question is of sufficient moment to warrant discussion? The answer is, that the matter is of the highest importance, inasmuch as by turning to the wrong source, we neglect and despise the only channel through which the needed information can come, draw upon imagination for facts, and, thinking ourselves wise, continue, in reference to Divine knowledge, very simpletons.

When Secularists treat with disregard the apostles of Christ, we take it as a thing in course. But when men calling themselves Christians tread the same path we have a right to complain. And many such do so by exalting their own convictions above the apostolic testimony. A few weeks back an anniversary sermon was preached in this town.

Twenty-five years ago the preacher erected his chapel, and inscribed thereupon “The Church of the Saviour.” In this anniversary sermon he speaks of it as “Our cave of Adullam. “\* So let it be known in future. Let the men call themselves Adullamites, if Christ and His apostles are not authorities with them, and we shall offer no complaint. But they treat Christ and the apostles as they do Shakespeare and the poets. They receive New Testament doctrine only so far as it accords with their imaginings, and declare apostolic revelation error, when not in accord with their own inner light. That we do not misrepresent is clear from the sermon itself, wherein the preacher says,

“For if there be a God, and toward Him there are duties—if there be an infinite world, and towards it we have relations, we maintain that there is in every man a power by which God may be known, by which those relations may be discovered. We do not say that it will teach a man all that can be known of God, but we do say that it will teach a man all that he requires to know. I take it as a fundamental proposition—not metaphysically, for that would be thrashing the air to little purpose, but as a matter of common sense—that there is in every man, if he will use it—bright with use, or rusty with neglect—power, faculty, ability, sense, intuition, by means of which he may know all of God that is needful for him—by which as much of infinite things may be known as is necessary for man to understand.”

If, then, this preacher be right, every man is his own prophet and his own Bible: so that sage and savage, the most unenlightened tribes of human kind as well as the most polished nations, need no other revelation concerning infinite things than that which comes from within themselves. But, after all, this intuition is a poor thing. Some men say, There is but ONE God; others, relying upon the same faculty, say, There is NO God; and a large

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\* Anniversary Sermon by Geo. Dawson, M. A.

class, judging by their "inner light," say, There are Gods MANY. The preacher, too, says that many things he once held he now holds no more; and, if he live another ten years, he will, no doubt, have ceased to hold some things he yet clings to. All we need say in view of these facts is, that this "inner light" is about as reliable as the wrecker's lantern set upon the rocks to deceive and bring to ruin incoming vessels. In the same connection we are told that "*it is coming to be felt that the conscience of each man is higher than the Bible, higher than the church, the ultimate decider of what is truth.*" Here we have a thorough misapprehension of the office and power of conscience. Conscience does not decide what is truth, but it condemns or acquits its possessor, as he acts in accordance with or against what he believes to be right. Saul, with the full approbation of his conscience, persecuted the church of God. The same man was subsequently impelled by conscience to devote his life to the service of that church. His conscience in neither case determined the true and the untrue: it had to do with him only so far as he acted in accord with what he believed to be true. When he persecuted, the light that was in him was darkness; when light from *without* entered into him (that is, when he believed the truth received by the ear, and not by intuition), then had he the true light; but in both conditions he had the approbation of his conscience. And so now, what is held to be a crime in one country is a virtue in another; what one man's inner light says he may do, another man intuitively declares immoral; and taking the same man, what he deems proper this year, ten years ago he held as a violation of law, human and divine.

Just in proportion as man depends upon his so-called intuitive knowledge, so does he make void the authority and truthfulness of Christ and His apostles. Hence our preacher, having discovered by the aid of science, inner light, etc., that there is no hell, adds, —

“And now though all the apostles should rise from their graves to say that it was true, the soul that is in me, and the consciousness I have of the divine love, and the insight here and there, into the mysteries of life, which, after all its sadness, is guided by love, would rise in revolt against them all, AND EVEN AGAINST THEIR MASTER, and I would say that it is impossible that God the lover, God the tender-hearted, God the merciful, could do this thing.”

But, in reply, we deny and call for proof to the contrary, that there is anything in man that makes known how much of love or mercy there is in God, or what He will do with impenitent sinners. On the contrary, so far as men have carved out for themselves character for their imaginary gods, they have largely made them beings of lust, injustice and revenge; and as such have paid them homage. But in fact our preacher has no knowledge of God, but what has come by revelation, the record of which is the Bible. He may deny this, but let him give the proof, let him tell one truth about God, and prove it true, which is not derived from the Bible, and his fame shall traverse every land, and live when all his platform talk shall have been forgotten.

But does the preacher produce no scripture for his theory. Such teachers, always find texts for what they want, because scripture, quoted in disregard to context, can be made to say anything. He, therefore, cites, in defining conscience, the words of John—“*the light that lighteth every*

*man that cometh into the world.*” But the context does not treat upon conscience, and the reference is to Christ Himself, who is the *real* light, whose coming into the world enlightens every man—every man who is enlightened by the higher and perfect light; which light enters the man from without and is not evolved from within, and exists in man only in proportion as he believes and understands the truth and grace which came by Him.

Then as to the text of our neighbour's anniversary sermon?—“Because that which may be known of God is manifest in them; for God has showed it unto them.” On this text the preacher says: —“These words are spoken by Paul touching the Hebrews, and I can find no other meaning in them, than the assertion by Paul, that there is in every man a religious faculty by which all the knowledge of God and all resulting duties, which are classed under the head of religion, may be obtained.” Now if the preacher understands the apostle, the apostolic office was useless. The apostles were commissioned to make known to men that knowledge of God, peculiar to the new dispensation, and the religious duties arising therefrom; the very thing that was wholly needless, if it be that man has a faculty by which he could from within himself obtain that knowledge, without such help. But the preacher does not understand the apostle, and that is not to be wondered at, for it seems, that having quoted the text, he turned to his inner light for its meaning, in such utter disregard of its context as to remain altogether in the dark, as to the persons referred to. He says, “*Remember that these words are spoken by Paul touching the Hebrews;*” which is an inexcusable



blunder, and would not be mentioned here did it not indicate the small care and great liberty-taking common to inner light expositors. The text has no special reference to the Hebrews; they are not in view.

To what revelation does the apostle refer? To a revelation manifest in, or rather *among*, the men alluded to—an external revelation of certain doings and attributes of God, from which other things may be inferred—here, then, we have, at most, a process of reasoning from revealed facts, and not a faculty which, of itself, knows the things of God. But let us dismiss the preacher and his sermon, and linger a little longer upon his text; which, on good authority, we render, in connection with the following verse,

“Because that which is known of God is manifest among them; for God manifested it to them. For the unseen things of Him from the creation of the world, by the things made being understood, are plainly seen, both His invisible power and Godhead: that they might be without excuse.” Rom. 1: 19, 20.

Now, are we to take these two verses as standing alone, or shall we seek their meaning in the light of the context? Most certainly the latter. We, then, find the apostle declaring his indebtedness both to the Greeks and to the barbarians: both to the wise and to the unwise; and, consequently, his willingness to preach the gospel to the Gentiles in Rome. His reason for that willingness is indicated by the words:

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek For therein is the righteousness of God revealed out of faith in order to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men,

who hold the truth in unrighteousness; because that which may be known of God is manifested in (among) them.”—Rom. 1: 16-18.

Now, the apostle, in the foregoing verses, most clearly sets forth that IN THE GOSPEL is *revealed* the *righteousness* of God; and also, the *wrath* of God against those who hold the truth in unrighteousness. The revelation of the deeds and attributes of God, which had been unseen, and invisible from the creation of the world, were thus—that is, by gospel revelation, manifested among the men of the gospel age, by Jesus and His apostles—thus plainly making known the unseen things of former ages; for by what means, other than the revelation of the apostles of Christ, is the highest knowledge of God and divine things communicated? Comes it not thus, through Him who says: “No man knoweth the Father, but the Son, and he to whom the Son will reveal Him?” The gospel being the fullest manifestation of the love and goodness of God, as well as of His justice and other attributes, its rejection is the acme of wickedness, and, consequently, salvation and damnation come in one short verse from the lips of the Saviour; and thus is revealed from heaven the wrath of God against those who hold the truth in unrighteousness, or who, by reason of ungodliness, reject it. Well may we read that “that which was known of God is manifest among them; for God manifested it to them,” seeing that the Gospels and Epistles are radiant with intimation that “God was manifest in the flesh, “—“*The Word (which was God) was made flesh, and dwelt among us; and we beheld His glory, the glory as of the only-begotten of the Father; full of grace and truth* “—

“That which was from the beginning, which we have

heard, which we have seen with our eyes, which our hands have handled of the Word of life; for the life was manifested, and we have seen it.'—1. John 1: 1-2.

Thus does the New Testament speak of Him who, as Charnock has it, “is the mirror that represents to us the perfections of God, being the brightness of His glory.” Every beam, whereby God is manifested, is shot through Him; every pardon, whereby the grace of God is discovered and the soul refreshed, is dispensed through Him. The Jews expected the discovery of the face of God by the Messiah, and to that purpose interpreted Dan. ii: 22, “He reveals deep and sacred things: and the light dwells with Him.” Let it be then remembered that the Saviour did manifest God, so that He is now known among men, as He was not known in former dispensations; both as to salvation and judgment. He said: —

“For judgment am I come into the world;” and, “If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin—if I had not done among' them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. “—John xv: 22.

Thus we perceive that Paul had not in view a knowledge of God resulting from intuition, but, on the contrary, was demonstrating the impossibility of acquiring that knowledge otherwise than by the gospel of Christ. To the Corinthians he elaborates the subject still more fully, putting it thus:

“Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and to the Greeks foolishness; but

unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” 1. Cor. 1: 22-24.

Here, then, the intuitive faculty of both Jew and Greek (if they had any such faculty), led them not into light, but into darkness; not into truth, but into error; not only were the things of God's wisdom and power not intuitively discovered, but, when revealed and attested by mighty signs and wonders, their inner light rejected the revelation as foolishness. Accordingly, the apostle continues: “And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and power.” In other words, miracles accompanied the proclamation that his hearers might know that the preacher was an ambassador for God. The gospel, or good tidings, or fuller revelations of divine things, could not be known from within—the philosophers, with all their inner light, knew it not. Speaking of the apostles, Paul adds:

“We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory But as it is written, Eye hath not seen, nor ear heard, neither had it entered into the heart of man, the things which God hath prepared for them that love Him. But God has revealed them to us [apostles] by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him. I know so the things of God knoweth no man, but the Spirit of God. Which things also we [apostles] speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. ’—I. Cor. ii: 7-13.

Here, then, the apostle intimates that the things of God, peculiar to the Christian age and revealed

through the apostles, were such that man had never conceived, that eye had not seen, nor ear heard, and such that the totality of the inner light of humanity had never displayed—that as no man knows the thoughts of another, excepting as that other makes them known; so no man knew the divine mind, the thoughts and things of God, excepting those to whom the Spirit of God revealed them, and those to whom they proclaimed them. The Apostle sums up by saying: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

Paul's natural man is not, as some have supposed, the unconverted man merely, but the man who looks only to nature for his knowledge of God and divine things—who looks to earth and sky and to his own intuition for information as to the things which constitute the truth and requirements of God. This man, the apostle says, CANNOT know the things of the Spirit of God, because they are not so discerned. Thus Paul settles the entire question with all who deny not his authority as an apostle of Christ.

But why did so many of the men to whom, through Christ and His apostles, the higher revelation of God was manifested, resist the light and abide in darkness? Because they were unfaithful to former privilege. A revelation was given from the first, inferior to, and falling far short of, that now manifested. To that light the many were unfaithful, and Paul, having completed his statement concerning the higher revelation in Rom 1: 20, points to that unfaithfulness to previous light as the cause of their then depraved condition,

“Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, professing themselves wise, they became fools. “—Rom 1: 21

Now what is here described but a turning away from the external revelation—the truth concerning God and His requirements, as then made known, to their own imagination or “inner light,” and thus their heart was darkened—the light which was in them became darkness? Now if you seek a picture of the results, in life, of forsaking the revelation of God, to walk according to the “inner light” of the natural man, read the remainder of the chapter and find, that they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things; they changed the truth of God into a lie, so that God gave them up to unmentionable, unnatural vices, and to a reprobate mind—their inner light led them to wickedness, covetousness, maliciousness, envy and murder, and left them without understanding, covenant breakers, without natural affection, implacable, unmerciful. Such men were only likely to close their ears when Jesus spake of love and holiness, and to shut their eyes when the fairest among the ten thousands stood before them.

Against this dark and horrible back-ground “the true light now shineth.” When good old Simeon took the infant Saviour into his arms, moved by the Holy Spirit, he said, “Lord now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation, which Thou hast prepared for all people, a light to lighten the Gentiles and the glory of Thy people Israel.” Paul

applies to the Saviour the words of Isaiah, "I have set Thee to be a light to the Gentiles, that Thou shouldest be for salvation to the ends of the earth." Matthew tells that in the coming of Jesus the prophecy was fulfilled. "The people which sat in darkness saw great light: and to them that sat in the region of the shadow of death, light is sprung up." John, referring to Him, writes—"In Him was life, and the life was the light of men." Jesus Himself said—

"And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. —"I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."—" I am come a light into the world, that whosoever believeth on Me shall not abide in darkness."

Christ, then, is the world's true light—in Him there is no darkness at all.

How do we obtain this true and perfect light of life? By learning of Him—by hearing or reading His words—by contemplating His life—by grateful appropriation of His death—by beholding Him as bearing our sin—by faith in the Gospel of His death and resurrection—by the hope of the glory which He shall yet reveal and share with His saved people—and by communion with the Father, and with the Son, and with the Holy Spirit. And all this comes to us by the word of God, the entrance of which "giveth light." When about to ascend to heaven, He said, "*Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved: he that believeth not shall be condemned.*" Dear hearers! let it be yours to hear, believe, obey, and live!

And now, Thou blessed Jesus—Root and Offspring of David—Bright and Morning Star—Sun of Righteousness—Light of the World and Life of Men; may we, as children of the light, ever live to Thee, that when our doing and suffering here are over, and the morning of the resurrection comes, we may share Thy glory, in the New Jerusalem, and bask in the sunshine of that bright day which shall be followed by no night! Amen.

