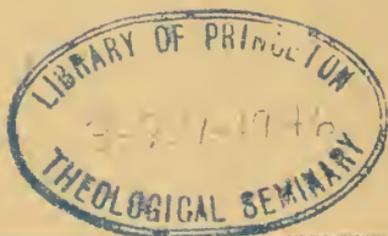


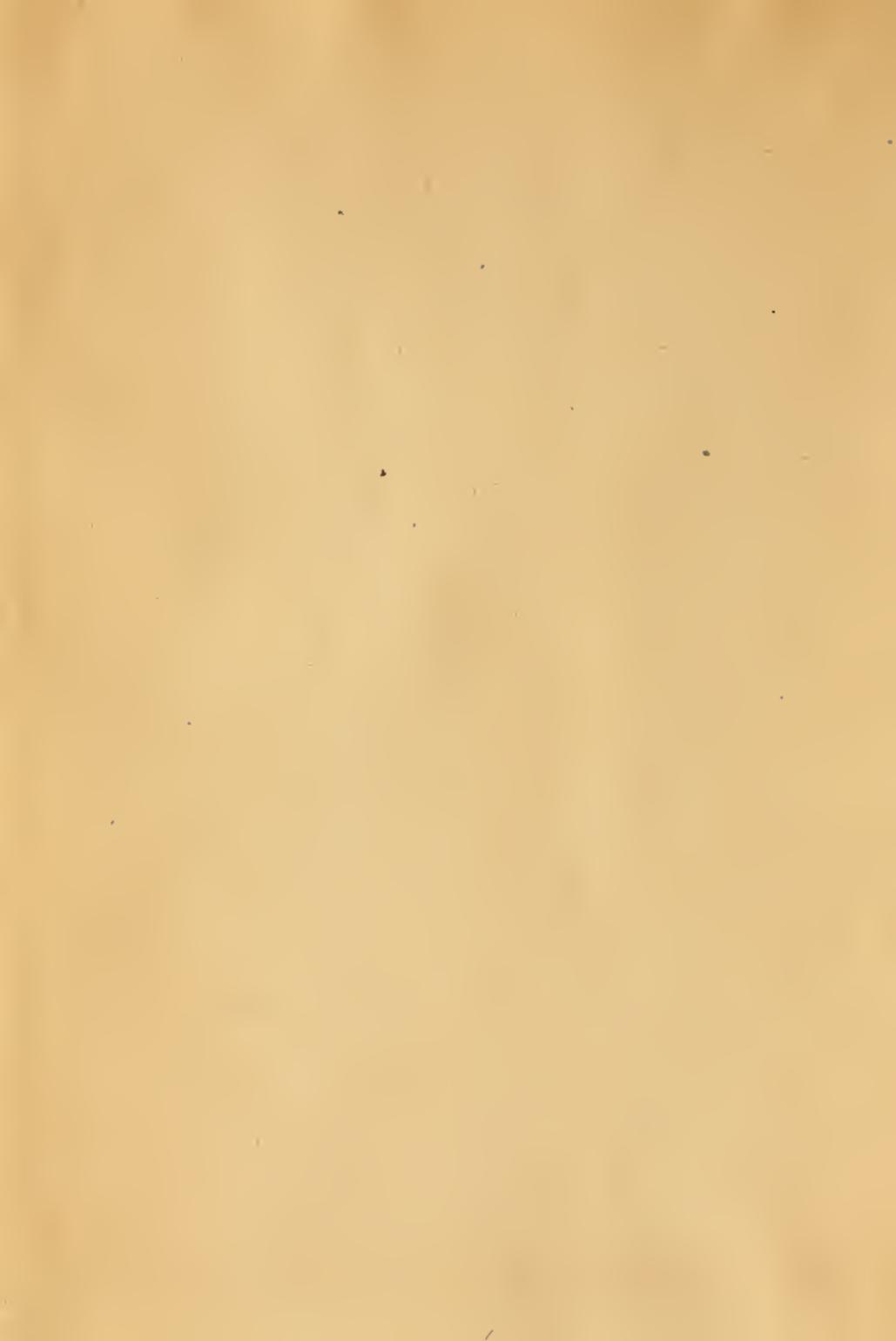
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A manual of New Testament  
teaching on infant baptism









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# A MANUAL

— OF —

## NEW TESTAMENT TEACHING

### ON INFANT BAPTISM,

### MODE OF BAPTISM,

### THE LORD'S SUPPER,

### FEET-WASHING,

### THE SALUTATION OF THE KISS,

— AND —

## DISSERTATIONS ON MARRIAGE

### AND THE MILLENNIUM.

HAGERSTOWN, MD.:

Mail Publishing Company,

1903.

2372

## WATER BAPTISM,

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As *authority* for baptism we have the commission given by our Savior to his apostles as recorded in Mat. 28:19, 20, and Mark 16:15, 16; and the *practice* of the apostles as recorded in Acts 2:38, 8:12 and 38, 9:18, 10:48, 16:15 and 33, and 19:5. Any one examining the apostolic commission, and the apostles' compliance with its conditions as found in the references we have made to their acts, can not fail to see that an exercise of faith is indispensable to Christian baptism; and that we have no evidence from the gospels of baptism being administered but alone upon faith.

We have the *representation* of baptism in 1 Peter 3:21: "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ." Christ is the true Ark. Believers enter this ark through faith. It is not the receiving of the outward ordinance of baptism that removes sin, or that gives the answer of a good conscience toward God; but when persons by true regeneration of the Spirit are able to profess true repentance and faith in Christ, and thus receive baptism, it is to them the answer of a good conscience. Baptism is an initiatory ordinance into the visible church of Christ and the outward sign of an inward change. It is a testimony of having accepted Christ by faith and of being saved through him.

The Savior said to Nicodemus, "Ye must be born again. Wanting this change disqualifies persons for receiving baptism; for without it they are not capable of being baptized in the name of the Father, since they do not recognize his righteousness, his love, and his mercy; nor in the name of the Son, since they have not accepted him as their redemption and sanctification; nor in the name of the Holy Ghost, since they have not come under his enlightening and purifying influence. Since regeneration is indispensable to baptism, it becomes important to know what it is and how it is attained.

By nature all are sinners, being without saving faith, and of love to God. "For to him that knoweth to do good and doeth it not, to him it is sin." Sin is only imputed after mankind attain to the knowledge of good and evil. The testimony of revelation is, "There is none that doeth good, no not one." Mankind, out of Christ, are under a covenant of works, the summary of which is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul;" and "Cursed is every one that continueth not in all things that are written in the book of the law to do them." God designs that the law shall awaken and alarm sinners, that they become concerned about their salvation and he has provided means by which they may attain to a realization of their unsaved state. His grace strives with all men, by virtue of which sinners may awaken, when the law becomes a "ministration of condemnation" to them. When they yield to grace, being of a legal disposition, they are inclined to seek justification through works. But the

more effort they make to obtain salvation by reformation of life and outward self-denial, the more they will discover their sinfulness and inability to save themselves. Many sincere seekers after light undergo very painful and discouraging experiences before they are willing to give up all and come with nothing of their own. But God knows them that are his, and he careth for them. After the law has effectually done its work, and left them as poor, sin-sick sinners, saying from the heart "Lord Jesus, save, or we perish;" then they gladly accept Christ's invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." They are raised, like Lazarus, from the dead; and like him lay off their grave clothes—their sinful life, and their dead works. They realize that Christ has fulfilled the law for them, and has atoned for their sins; and they now accept him as their Savior and Redeemer, and realize that they are complete in him. Such a change is regeneration. It is the restoration of the divine life. A new light is let into the mind, and the will is renewed. But all is recognized as a gift of God, as the apostle fittingly expresses it, "Nevertheless I live, yet not I, but Christ liveth in me."

The evidences of regeneration are faith, love and obedience. Faith being a gift of God is characterized by Christian graces and virtues. It unites the soul to God, and the fruit of a holy life will follow. Love of the brethren is a fruit of regeneration. It is the grace or image of God in them that causes us to love them. When we love the godly for their godliness, then we love

God in them. "Every one that loveth him that begat, loveth him that is begotten." Love to Jesus will impel us to keep his commandments. Obedience is love in action. Such persons having been baptized by the spirit of Christ, and having become of one heart and of one soul, are fit subjects to receive water baptism, and to become members of the church. By this act they testify their confidence in the church, as that which Christ purchased with his blood. Such comprehend the duties of church-membership, since they have experimental knowledge of what constitutes and characterizes the church. Such are prepared to hear and obey the Shepherd of all the sheep: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hands."

#### **Infant Baptism.**

Baptism upon faith and infant-baptism have divided Christianity into two distinct parties. Infant-baptism is said to have originated in the Roman church, and is the outgrowth of the doctrine of original sin, for the removal of which it was judged necessary. Consequently those who denied original sin opposed infant-baptism. It has been traced to the early centuries, and we find as early as the third century that the teachers in the Roman church at different places antagonized each other on the subject. Even men of such eminence as Jerome and Augustine stood opposed to each other in their teaching. Both were baptized about the year

420, and when about 30 years of age. The mother of Augustine objected to his baptism when young because she looked upon infant-baptism as unscriptural; but later in life he maintained it. Jerome taught that, as the Lord commissioned his apostles to first teach, and then baptize those who received the faith, so it was not possible for the body to receive the ordinance of baptism unless the soul had previously received the true faith. Thus we find that through a number of centuries the prevailing church was divided upon this matter, and many dissented on account of it. After it was canonized in the Church of Rome, its rejection became the principal charge against the Anabaptists, so called because they re-baptized those baptized in infancy. Its rejection seemed in particular to exasperate the Inquisition, and along with other charges of heresy, subjected those who opposed it to the most cruel persecutions. It is at present quite popular, being practiced by many of the churches, and is defended by many able speakers and writers.

One of the arguments in support of infant baptism is based upon the command, "Go ye therefore and teach all nations, baptizing them," etc. It is claimed that the correct rendering of the text is, "Make disciples of all nations, baptizing them," etc. The argument runs thus: "The text is not limited to believers; it declares, make disciples of all nations; and as nations are composed of men, women and children, children are to be baptized." It is further asserted that "The fact of children not being named in the command is no argu-

ment against their baptism, as men and women are also not named; and accepting such objection, none could be baptized, since they are not specified. But such conclusion is contrary to the text." The argument concludes, "Therefore, I am authorized to baptize all who compose a nation, men, women and children. The text puts all in a savable state." The above argument is remarkable; the more so since it is offered by a learned minister. The conclusion of his reasoning is that nations are to be baptized, and that baptism makes them disciples. The fact is baptism alone makes no one a disciple; neither are whole nations to be baptized. Nations shall be taught, and only those who believe shall be baptized; and as children cannot be taught, neither can they believe, therefore, they are not proper subjects for baptism. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." This proves beyond doubt that believing is necessary to salvation; and, as a consequence, an essential qualification for receiving baptism. The advocates of infant baptism claim that the above proves too much. They state it thus: "Faith is required in order to baptism, but infants cannot exercise faith, therefore infants cannot be baptized." Here follows their conclusion: "Faith is required in order to salvation, but infants cannot exercise faith, therefore infants cannot be saved. Awful conclusion! What Christian parent's heart does not recoil at the very idea?" But no such *awful conclusion* will follow a fair statement of the case. The true representation is this: Faith is not required of infants

unto salvation; but of adults it is required. Little children have the promise without the exercise of repentance, or faith, or the receiving of baptism. Therefore, neither is required of them. Hear the testimony of John: "Behold the Lamb of God that taketh away the *sin of the world*;" and the words of our Savior, "Suffer little children to come unto me, and forbid them not; for *of such is the kingdom of heaven*."

Christ, by virtue of his sacrificial offering has paid the debt incurred by our first parents, and has reconciled man to God. Infants are saved without baptism, by virtue of the atonement. Every ordinance that Christ enjoined upon his church embodies a principle adapted to the experience of regenerated souls, which tends to confirmation in the faith and sanctification in the spirit. Hence the ordinance of baptism can have no meaning to an unconverted person; therefore, none such shall be baptized; and if unbelieving adults are not fit subjects for baptism, then, surely, infants are not proper subjects.

Infant baptism is defended upon the ground of the old and new covenant being identical. It is argued that "The congregation of Israel was the church of God, and it was virtually the same as the New Testament church. Having had the same divine Head, the same precious covenant, the same spiritual object in view, the same atoning blood, the same sanctifying spirit, and the same great promise of heaven and eternal life." It is true that there was, and is, but the one, only divine Head, and ground of hope and happiness; but it is also true

that before God was manifest in the flesh, and wrought redemption, there were no regenerated people upon the earth, and no spiritual church. The serpent's head was not bruised; the armor was not taken from the strong man armed; the hearts of the people were not purified; the Holy Ghost was not given as an indwelling, transforming power; and they were not "renewed in knowledge after the image of him who did create them."

The Lord said to Abraham, "And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee; and I will give unto thee, and to thy seed after thee, the land of Canaan for an everlasting possession." (Gen. 17:7, 8.) As a token of this covenant, and as an evidence of Abraham's assent, circumcision was instituted. All male children were circumcised when eight days old; also those bought with money of any stranger. "He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant." (Gen. 17:13.) Human language could not make anything plainer than the covenant relation between God and Abraham, viz: That God promised to give the land of Canaan to Abraham's seed, or posterity; and, as a token, they were to circumcise all their male children throughout their generations, and he would be a God to them in succeeding generations. But on account of their disobedience, God's wrath fell upon them, and he frequently suffered the Gentile nations to oppress them and lead them cap-

tive into strange lands. Finally their city was trodden down by the Gentiles, and they were scattered among the nations of the earth, and became a byword and a reproach, and God ceased to be their God according to the covenant relation. The literal sacrifices ceased, and the ceremonial law came to an end, since they could no longer offer their sacrifices in the appointed way and place. Paul testifies, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. In that he saith, a new covenant, he maketh the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. 8:8, 13). Christ plainly foretold the closing of that dispensation, saying, "Behold your house is left unto you desolate." When he said, "It is finished," and bowed his head, and gave up the ghost, the burnt offerings and the sacrifices virtually ceased; for the substance of the shadows, and the reality of the images were consummated.

The benefit resulting from the covenant with Abraham, as already shown, was the land of Caanan, together with the blessing of a numerous posterity; and all this upon the condition of obedience, as afterwards stated in the law. If they proved faithful, they were assured of enjoying blessings and prosperity in all things. But, on the other hand, if they became disobedient, and persisted in their disobedience, the blessing would be withheld, and a curse be sent instead. It is to be borne in mind, that upon conditions of obedience, they enjoyed temporal prosperity, *whether they exercised faith in the*

*promised woman's seed or not.* They were a chosen nation, yet they were a carnal people. Eternal life was not promised in the covenant above considered. The hope of eternal life was held out in the promise distinct from that of the land of Canaan: "And in thy *seed* shall all the families of the earth be blessed." The meaning of this was, that through the lineage of Abraham, the Savior should be born according to the flesh; he through whom life and immortality should be brought to light.

The righteousness of faith pertained to Abraham as yet uncircumcised; and now belongs to those who are his children, not by circumcision, or by anything that came in the room of it, but by the same faith which he exercised. Those who believe and only those, are to be partakers of the blessing.

The truly godfearing Jews by faith embraced the promise of the future spiritual blessing, and believed in the coming Savior, although they were not changed in the sense of *being born again*. In consequence of their faith and obedient lives, they obtained a good report; but they did not receive the promise. Under the first covenant the law was engraven upon tables of stone. Their sanctuary, and their service in it, were but shadows of the good things to come. Their circumcision was outward in the flesh, their inheritance was a natural land, their enemies were the heathen nations, their weapons were natural, and their warfare was that of "garments rolled in blood." Under the new covenant, the law is written in the heart, and put in the mind;

the sanctuary is the heart; the service is in the spirit and not in the letter; the inheritance in this life is a good conscience, and a peace that passeth understanding; the enemies are the devil, the world, and our sinful nature; and the weapons of warfare are spiritual, having the breastplate of faith and love, and for an helmet, the hope of salvation.

The advocates of infant baptism assert that the covenant with Abraham has never been abolished; and as children were eligible to church membership under the Abrahamic covenant, so they also are under the new or Christian covenant. In other words, they assert that baptism is now substituted for circumcision. It is true the covenant contained in these words, "And in thy seed shall all the families of the earth be blessed," has never been abolished. Paul, writing to the Galatians, explains this promise as referring to Christ: "And to thy *seed*, which is Christ." He is the promised Seed, through whom alone the blessing can be obtained; not of natural land, but of life forevermore; which inheritance is not obtained through baptism, but through regeneration.

The Jews were not an organized body of believers; and therefore, cannot consistently be called a church. They constituted a nation, a political body, many of whom were wicked. Circumcision was a mark of citizenship required of all male citizens; therefore all the male children of the Jews were required to be circumcised, *whether the parents were pious or not*. There is no scriptural authority for the assertion that baptism

was substituted for circumcision. When allusion is made by the apostle to circumcision, it is used figuratively as a type of regeneration, and not as being superseded by baptism. When the Jews were offended at Paul's preaching, because he taught that children need not be circumcised, he did not offer them a substitute in baptism.

The defenders of infant baptism refer to a portion of the 11th chapter of Romans, where the apostle warns the Gentile believers against the danger of backsliding, by reminding them of their high privilege of being children of God by faith in Christ. By way of illustration, the apostle reminds them that they had been branches in the wild olive, that is, were of the Gentiles, who were strangers to the covenant of promise, and lived as it were without God in the world. But now as they have by faith been grafted into the good olive tree, they are admonished to be humble, and not forget that they do not bear the root, but the root bears them; that is, they shall remember that they were not chosen on account of any merit in them; but that God, out of free grace, extended mercy toward them; and that they were not saved by works of righteousness which they had done. The advocates of infant baptism maintain that the Jewish congregation, or the Jewish church, as they call it, was the good olive tree; and that through unbelief many of them were broken off, that is, were excluded from the church; and that the Gentiles by faith were grafted into the good olive tree,—the Jewish church. By this argument they want to prove that the church

has been the same under both dispensations, and that the Christian church is a continuation of the Jewish church: and as they admitted the male children into the Jewish church by circumcision, children shall now be admitted into the Christian church by baptism.

They reason plausibly that the covenant with Abraham was an everlasting covenant, and that God had promised to be their Father, and they be his people, which they call his church; and since the Jews knew nothing else than to admit children, therefore it would have been an unheard of thing to them to exclude children from the church. They assert that a prohibition from Christ would have been necessary to exclude them. It will be observed that upon the above ground, viz: that of the church being the same under both dispensations, Christians have a right to wage war in defence of righteousness, to exact justice by process of law, to sue for a bill of divorce, and even greater carnal liberties. For if those under the law were regenerated, and constituted the church of God worshipping him in spirit and in truth, and yet did wage wars and indulge in many carnal liberties, then we will ask, why may not God's children now use the same liberties? Every enlightened person knows that Jesus Christ and his apostles forbid those carnal practices. Can a child of God be one thing in one age, and something quite different in another age? The natural birth has been the same in all countries and all ages, and Christ used it as a figure of the spiritual birth. How then can the spiritual life be so different in its manifestations at different times; as, in

one age, to resist evil to the extent of waging war, suing at law, practicing polygamy, and holding persons in bondage; and, in a subsequent age, to ignore all these practices as unchristian.

Stephen alone calls the congregation of Israel the *church*, saying, "This is he that was in the church in the wilderness." (Acts 7:38.) In the German the same word is used in this instance that is used throughout the Bible to designate the congregation of Israel. Some translations render it the congregation. Whether we call the Jews the congregation, community, kingdom, or church, the facts remain that they were an unregenerated people, and the great mass of them were frequently idolatrous and wicked. It is well known that there were god-fearing persons among them, who believed in the promise of the coming Savior, and regulated their lives accordingly; and who also died in the blessed hope of eternal life. But they did not attain to that life while upon earth, since Christ had not yet come to give them power to become the sons of God. But when he came and gave his life for the sins of the world, he descended into the nethermost parts of the earth, and proclaimed redemption to those who had died in the faith before he came.

The church of Christ was a new institution upon earth, based upon the promise of eternal life. Christ said, "Upon this rock I will build my church." This language is conclusive. The church had not existed before the day of Pentecost. This fact alone should determine the issue. Any one tracing the commands and

ordinances enjoined by Christ upon his church must be convinced that it bears no likeness to the Jewish congregation. Paul asserts, "And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions *that were under the first testament*, they which are called might receive the promise of the eternal inheritance." (Heb. 9:15). Under the first testament, they had the promise of the land of Canaan upon condition of obedience; but eternal life, or the eternal inheritance, was dependent upon the efficacy of Christ's death; which availed before God as a real atonement, and a ransom for the transgressions committed even by believers under the legal dispensation, who, during their lifetime, did not obtain the heirship to the everlasting inheritance.

Christ is the good olive tree. The patriarchs, the prophets, and the holy men of old were prospective branches in the good olive. Those Jews who believed, and yet lived when Christ came, received him. The aged Simeon said, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." And Paul, in Gal. 3. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as many." "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. So, then, they that be of the faith are blessed with faithful Abraham." From the above scriptures it is plain that Christ is the good olive tree, and that Abraham was a prospective branch in him; and so were

all who stood in the same faith. All the Old Testament believers were under the promise and were acceptable to God; but did not constitute his church, as they were not organized into church fellowship. Indeed they could not be in true church order; because they had not the Holy Spirit as an abiding and indwelling principle. The unbelieving Jews who composed by far the larger part of the congregation, rejected Christ, and were broken, or cut off from their privileges as the descendants of Abraham. "He came unto his own and his own received him not." The offer was first made to them, but when they rejected it, God also rejected them. If they repent, God will graft them again into the good Olive Tree, in whom their father Abraham hoped.

The matter relative to infant baptism may be summed up thus: Under the old dispensation there was a command to circumcise male children; under the new, there is no command nor precedent for the baptism of children; but a plain, positive command to baptize adult believers; and in all the history of baptism in the New Testament we find none others baptized. Does it not appear very strange that if the Jews were the church of God, and if the Christian church is a continuation of the Jewish church with changed ordinances, and the spiritual life the same in both the old and the new church, that Christ required a radical change in the character of those who were members of the Jewish church in order to become members of his church, and that not only of those who were only of the lineal descent of Abraham, but also of those who stood in the

faith of Abraham? "He came unto his own, and his own received him not; but as many as received him, to them gave he *power to become the sons of God.*" If they had been children of God, why should he give them power to become what they already had been? To his disciples who were pious, believing Jews, (Judas excepted) he said, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven;" and hence were unqualified for church membership. Christ's church was not then organized. It was not established until the day of Pentecost, when the Holy Ghost was given as an abiding principle.

Christianity and Judaism are not the same. The Apostle Paul labored earnestly to distinguish them. Judaism embraced the whole Jewish nation,—both the evil and the good: the church of Christ embraces only the truly converted. Judaism was a national institution: the church of Christ is an assembly of believers from which all are excluded who are not pious and upright in life.

Labored efforts have been made to prove infant baptism from historical records. The claim is that Jewish proselytes were circumcised and baptized; and that this practice continued until the time of Christ. By this it is claimed that infant baptism was a matter familiar to all Jews; and of course they would expect a continuation of it in the Christian church. Mamonides, a learned Jew of the twelfth century is given as special authority for the assertion that proselyte baptism was common among the Jews. Josephus, a noted Jewish

historian who was born A. D. 37, does not name such practice as that of baptizing the children of proselytes. The general results of investigation seem to prove that it was not one of the Jewish ceremonies until long after the coming of Christ, and that there is much to suggest that the Jewish rite owes its origin to Christian baptism. But we will not spend time on this argument, as every Bible reader knows that the Jews were strictly forbidden to add anything to God's law. "Ye shall not add unto the word which I command you." (Deut. 4:2). If the Jews did baptize proselytes and their children during the time of our Savior, they added to the commandment of the Lord, and were transgressors of the law. They had a command to circumcise such, but not to baptize them. To defend the practice (if it ever existed) is to justify God's people in the violation of his plain command. But if they did practice it, is it not remarkable that not one of the prophets protested against such an innovation? And inasmuch as no such protest is found in the writings of the prophets, this alone is strong and conclusive evidence that such practice never existed during their time.

Another argument in favor of infant baptism is based on Acts 2:39: "For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." It is claimed that the promise is the same as that in Gen. 17:7, to Abraham: "to be a God unto thee, and to thy seed after thee;" and they reason thus: As seed means children, and children means seed, and as parents and children were

included in the one, it must be that parents and infants are intended in the other. It will be observed that the promise was not only to them and to their children, "but to all who are afar off, even as many as God *shall call.*" Surely no one will contend that this includes those who have not come to years of understanding. The promise extends to all who are called. It extends to us and to our children, and to all sane persons who may be born into the world, if we and they yield obedience to the grace of God, and are regenerated through the Spirit and Word of the Lord. Primarily the promise was to the Jews and to their children, and then to the Gentiles who were considered afar off; but who were afterwards brought nigh by faith in Christ. There is nothing whatever in the text to support infant baptism.

The last argument we will notice is that of the baptism of households. One learned advocate of infant baptism says, "It cannot be denied that Lydia and Stephanus, Cornelius and the jailor were the only believing members in their respective families." This assertion is void of scriptural proof. In the case of Cornelius it is recorded, "While Peter yet spake these words, the Holy Ghost fell on *all them which heard the word.*" Again: "Can any man forbid water, that these should be baptized, who have received the Holy Ghost as well as we?" Could anything be plainer? These were all adults; for they *spake with tongues and magnified God.*"

The defenders of infant baptism say, "Not a word is said that any of Lydia's household believed, and yet we

are informed that she and her household were baptized; and that it is manifest that those who composed the household were baptized on the faith of the parent." We ask, where is the scriptural authority to baptize one person upon the faith of another? Christ and his apostles commanded baptism upon faith; not upon the faith of another; but upon the faith of the individual believer. Paul baptized the house of Stephanus. He says, I Cor. 16:15, "Ye know the house of Stephanus, that it is the first fruits of Achaia, and that *they have addicted themselves to the ministry of the saints.*" From this we infer that the members of the house were not infant children, but were persons of understanding, and of will power.

Of the jailor it is written, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house." (Acts 16). They would not have spoken the word of the Lord to infant children. It is evident that they baptized only those to whom they had spoken the word of the Lord; therefore they baptized none but believers.

We will not attempt to refute the arguments based upon the testimony of the church fathers; as it would enlarge this treatise beyond our wish; neither do we deem it a duty. In many cases the testimony is from such who were not sound in doctrine. For example, Irenaus, who wrote about sixty years after the apostles, is quoted as follows: "Christ came to save all persons who by him are born again (baptized) unto God; in-

fants, and little ones, and children." Can little ones be born again? Baptism is not the new birth. Tertullian, who lived about the beginning of the third century, is quoted as authority for the baptism of children; yet we have evidence that he recommended the delay of baptism until mature years. In what century of the Christian era the baptism of children came into use, is difficult to ascertain. The testimony of those who lived in the earlier centuries is conflicting; neither is it important for us to know. The only reliable authorities in the case are Jesus Christ and his apostles; and since they did not authorize the baptism of infants, it is, therefore, anti-christian. There is no consistency in baptizing persons before they have come to years of understanding.

An eminent pedo-baptist writer, after urging the duties of church-membership upon the unbaptized, then adds, that special attention should be given to those who have been admitted to visible membership in their infancy, and have attained to the age when it is their duty publicly to profess the religion of Jesus before the church and the world by *confirming*, or taking upon themselves the vows made at their baptism in infancy. The same author urges the validity of infant baptism upon the ground that if the children of believing parents were not baptized and admitted to visible church membership, there would be a *peculiar class of persons*, the *unbaptized offspring* of believing parents. He says, "This class would by birth be within the visible church, and yet by the denial of its initiatory ordinance, be without it." Such reasoning exposes the evil of infant

membership. Upon what Scriptural ground can any one recognize that the offspring of believing parents are "by birth within the visible church?" Such indeed would be of that class that John says are "born of blood."

Does not every one know that the children of Christian parents are by nature carnal and sinful as well as others are, and need repentance and regeneration as well? They have the same need of awakening to a knowledge of their sins and of their need of a Savior as have the unbaptized. Herein lies one of the great evils of this practice. The baptized children are under the instruction and guidance of the church, comforted on that account with a promise of the blessing, and if they grow up fairly moral and well disposed, they will attend worship and believe and practice the creed of the church, and all this they will do without a true, saving knowledge of the requirements of the New Testament. But if they grow up wicked and ungodly do they recognize them as members? If not where do they place them? Infant baptism is at variance with the fundamental principles of the Gospel.

The call from heaven to man has ever been, "Repent and be baptized," "Repent and be converted." "Come unto me all ye that labor and are heavy laden, and I will give you rest." These scriptures convey the idea of a state of sin, and a duty to God, and a need of a Savior, and must be heard, and experienced, and obeyed by every one who desires salvation, and are designed to apply to everyone; but we must ask, when do they apply

to the youthful, responsible members of the pedo-baptist faith? Again, Christ's commission to his apostles instructs us to teach and then baptize upon faith, which comports with all scripture teaching; but how can any of this accord with infant baptism. Those who defend this doctrine must claim that the infant-baptized members, on account of their baptism, are always under grace and never come under the moral law as its transgressors, and so do not commit sin to be repented of; hence they do not need the service of that law as their school-master to bring them to Christ. Now if they enjoy a blessing above the unbaptized on account of their church relation, we should witness the fruits of it in a better life; but as they grow up in sin, and live after the flesh as the world does, we must believe that their baptismal vow is no help to them, and it certainly does not change their relation to their God. "It is better not to vow, than to vow and not to pay."

It would seem out of place for us to again be necessitated to call attention to the one great object of Christ's mission upon earth, which was to unbar the way to Paradise, which he did by healing the breach made by sin, and thus satisfying divine justice. We have thereby been set free from the consequences of Adam's transgression, and are no more fettered by the judgment of a broken law, only we inherit the consequent effect of sin in our mortal, sinful bodies. This is a standing testimony of man's utter helplessness, and an unceasing appeal to his conscience to be reconciled with God through the means provided. As this can be active only after we

attain to an age when we can discern between good and evil; so we are not accountable before that age, but are saved by the merits of Christ. We read that he blessed little children and said, "Of such is the kingdom of heaven." He did not baptize them, nor did he command them to be baptized, and yet he could pronounce the blessing of peace upon them. His calls to the unconverted all convey the force and necessity of *rational reflecting thought*. Nothing to convey the idea that one should stand as sponsor for another. There is but one way of salvation indicated, and that is by conviction, repentance, faith and regeneration, and these must be experienced individually and not by proxy. Each of us stands accountable to God for himself in these exercises, and no one can answer for another. The Apostle tells us that "without faith it is impossible to please God;" and we should all know that the faith of one cannot by any effort of the mind be made effective to the saving of another. We can all accept that if one person cannot exercise active, living faith to the salvation of his soul, no one else can for him, and any ordinance administered upon him would not change his condition. The same is true of the innocent, unconscious child. Until it attains to the age of discretion, it has the same sure word of promise as has the most faithful servant of the Master; and as we can assume nothing for a person after he attains to the age of accountability, so also we can do nothing, and need do nothing for him before that time. If Christ expiated the guilt of Adam's transgressions, surely the innocent child should share the fruits of it,

at least as fully as the wilful sinner who turns and hopefully seeks salvation through the merits of Christ's redemption. If Christ's atonement does not save little children without the observance of baptism, surely it will not with it: for baptism can be properly and consistently administered only upon rational, intelligent persons. We might here ask, what does the baptism of little children signify? What does it effect? The apostle Peter tells us that the import of baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Will this apply to infants? Can they be said to have the answer of a conscience? They know nothing of either a good or a bad conscience. Is not the conscience of a child as latent as are its intellectual powers? When do we need conscience? When we reach the age of accountability, and then God in his mercy develops it as he does the mind. The apostle James says, "He that knoweth to do good and doeth it not, to him it is sin." What is the good referred to here? There is nothing good but what emanates from God. We must then conclude that the good referred to by the apostle is that service to God, of which his convicting grace, as soon as we can realize the consequences of sin, and our accountability to him, will convict us by prompting us to flee his wrath and seek shelter under "the Rock that is higher than I." As none of this service can be rendered by innocent children, certainly they have no accountability.

There is much said and written about the duty and obligation of parents and sponsors to their children or

wards, that they bring them up under the nurture of the church, not only by enlisting their affections for the church of their choice, but by such helps as the Sunday-School, the Christian Endeavor, and other accessories. To this we would say, far better teach them that they are sinners. Far better teach them that they should honor the convicting grace of God by rendering obedience to his will, that they may have hope of the pardon of their sins. All Christian parents will admonish their children in the fear of the Lord. They will teach them to be respectful and truthful; and we repeat, above all, teach them that they are sinners, and have need of repentance and regeneration by faith in Christ. They seek to set them a good example in conduct and conversation; but they by no means urge them to join the church, since the church can not give them life; but they urge them to come to Christ and obtain pardon from sin, that they may have spiritual life; then they will come to the church.

#### **Mode of Baptism.**

This subject has been the occasion of much animated controversy; and many sincere truth-seeking souls have been deeply perplexed concerning it, and would have gladly submitted to any mode of which they could have had certain knowledge as being of divine appointment. We cannot but accept that the omission of an express specific mode of administration of ordinances, under the gospel dispensation, was not without design, and particularly as relates to baptism. The absence of a definite mode has a tendency to lead sincere seekers

into a careful inquiry as to the design of the ordinance. Through this exercise they will discover that the merit and virtue are not in the ordinance, nor in the mode of administration, but alone in the meritorious righteousness of Christ. After the attainment of this knowledge, and an unconditional surrender of the will in true repentance, the ordinance can be observed in a gospel spirit, and it will tend to strengthen faith and love; but on the other hand, if observed in a legal spirit, as a direct means of salvation, without proper knowledge and experience, it will tend to the dishonor of God, will darken the understanding, and rob Christ of the honor of having wrought a complete redemption.

Historians tell us that as early as the beginning of the fifth century, and notably during the sixteenth, there was much controversy as to the subjects to whom baptism should be administered, but not as to the mode of administration. In that century thousands of the most devoted followers of the Lord Jesus whom the world ever knew offered up their lives for the cause of the truth. They were opposed to infant baptism; but relative to the mode of administration, there appears to have been no issue. It is remarkable that in such an age as that of the reformation, when there were so many heated controversies upon so many different subjects, and among them the subject of baptism, that we find no question raised as to the *mode*, although we have reliable historical information that, at least in previous centuries, different modes were practised.

It is evident that the sentiment now held by the

German and the English Baptists, that immersion is the only right mode of baptism, was not then entertained. Of those who suffered martyrdom during the sixteenth century, there was a considerable number who were baptized in private dwellings. Numbers confessed in their examination before inquisitors that they were so baptized. In that time Menno Simon lived and labored most devotedly for the promulgation of sound doctrine, and for the salvation of souls. He could not have been ignorant of the fact that persons whom he recognized as fellow-believers were baptized in houses; and since we find no protest in his writings against such baptism, we conclude that this faithful servant of the Lord did not hold the doctrine that immersion alone is baptism. When the confession and pure lives of those people, as recorded in history, is duly considered, the impression is made that they followed the Lamb whithersoever he led them, were redeemed from among men, and had the name of their Lord written on their foreheads.

Baptists maintain that the word *baptize* signifies to immerse, and little else. *Baptize* is the anglicized form of the Greek word *baptizo*. Many men, eminent for learning, are quoted by Baptists as authority that the original word for baptism means to dip, to plunge, and to submerge. On the other hand, pedo-baptists claim some of those same men as authority for *pour*, *sprinkle*, *bathe*, etc. In addition to these, they cite many other authorities to prove that baptize not only means to immerse, but also, to pour and to sprinkle. Some authorities give immersion, pouring, sprinkling, perfusion, or

washing in any way. Luther's German translation from the Greek renders the word *tauffen*; whereas, if baptize signified only immersion, it should have been rendered *eintauchen*. Dr. Miller, formerly of Princeton College, said to have been one of the best Greek scholars of his time, is quoted as follows: "I can assure you that the word which is rendered baptizo, does legitimately signify the application of water in any way as well as by immersion. I can assure you if the most mature and competent Greek scholars that ever lived, may be allowed to decide in this case, that many examples of the use of this word occur in scripture in which it not only *may*, but *must* signify sprinkling, perfusion, or washing in any way."

In Menno Simon's admonition to scorers of water baptism, this language occurs: "How any one who refuses God a *handful* of water can conform himself to love his enemies." Again, the following expression is found in his writings upon baptism: "than to have a handful of water applied." But this same author is claimed by the advocates of immersion. In his complete works, page 204, is found the following: "For however industriously we may search day and night, we yet find but one baptism in the water pleasing to God, which is expressed and contained in his word." Again on page 231, "Let all the world under the heavens oppose in every way in which they are able, this is the only mode of baptism which Jesus Christ himself instituted, and the apostles taught and practised." Any one taking the pains to read the context to these two extracts, will

readily perceive that the author had no reference to the *mode* of administering the ordinance, but only to whom it should be administered—to believing adults, and not to infants.

Baptists quote largely from the early history of the church, and a strong effort is made to trace immersion back to the times of the apostles through these writings. So far there seems to be nothing reliable found on record concerning the mode practised during the first and part of the second century. Aside from the fact that the use of one mode prevailed in general for a time, and then another mode in the same way, it seems that all the established modes were practised more or less all the time. We cannot commend the too common practice of the advocates of one mode quoting only such authors as supported that particular mode, to the almost entire exclusion of opposing testimony. Neither can we accept as reliable all that is quoted, since there seems to be an almost unlimited amount of evidence to support any of the modes; and it occurs very often that assertions are made but not proven. How can a writer of the fourth or sixth century state so positively, as many do, that a certain mode prevailed since the days of the apostles, or was commanded by Christ and his apostles, and still give no proof of it by quoting from the writings of those who lived in the first and second centuries? That they quote nothing, is conclusive proof that nothing was written then that was extant in the time of these writers. It is well authenticated that there was a general decline of the church, as was foretold by the apostles and witnessed

by John in the Revelations, and which increased until darkness generally prevailed; so we must accept with a degree of allowance, most of what is quoted; for how can the cause of Christ be advanced by using testimony of any sect or people who are not fully in accord with gospel teaching, and who do not show forth in their faith and practise those fruits which heaven designed as a witness to the world that Christ has sent them.

We find in the *Martyrs' Mirror*, which is a compilation from various authentic chronicles and testimonials, giving an account of the faith, doctrine and sufferings of the defenseless Christians during sixteen hundred years, that baptism was frequently administered in the water, and there are repeated instances where it is expressly stated that they immersed the applicants; but we have found but one instance of trine immersion in the work. Then on the other side we find Cyprian of the fourth century quoted as saying, "The sprinkling with water is of equal validity with the laver." Eucherius says, "The victim is washed when a believer is sprinkled with the water of baptism." About the year 250, Urian, Macellinus and Justin were drawn to the Christian religion. They were baptized by a minister named Justin, who rejoiced that such learned men should bow to the yoke of Jesus. He instructed them, and afterwards had water brought and baptized them on confession of their faith. This circumstance would indicate that these were not baptized by immersion. There is also allusion made to the fact that persons who were dangerously ill, or as it is stated in some places, "very sick," were baptized,

but evidently not by immersion. When brought before the inquisitors, many testified that they were baptized in the houses of some of their brethren. In the fourth century, Optatus Mile Vitanus, in giving instruction to catechumens upon the ordinance of baptism, used these words: "We know that in the observance of baptism, there are three essential points; the first relates to the Holy Trinity; the second, to the believers; and the third, to the baptizer." The mode was not named in the consideration of what is important in baptism; and as we do not find in the entire work a single controversy about the mode, we have reason to believe that it was not disputed, although it is very evident that different modes were practised.

It is worthy of notice that in many of the explanations of baptism during the early centuries there is more virtue ascribed to water baptism than the scriptures warrant. It is called the "bath of regeneration," and esteemed as the means essential to the forgiveness of sin. During the sixth century we find sentiments like these freely expressed: "The souls of the elect, or baptized, have lost in baptism the impurity of the old man, and are made new in Christ." "Baptism is a divine fountain in which believers are regenerated, and become new creatures." "And is washed by baptism from the pollution of sin." Such sentiments are evidence of ascribing too much virtue to an outward ordinance; and always show a lack of the true import of the ordinance, and of the true knowledge of regeneration. As a fruit of the veneration in which baptism, and particularly immer-

sion, was held during the earlier centuries, there were some practices associated with the administration of it that were wholly without scriptural warrant. Among these were nude immersions and the putting on of white robes after baptism, both of which, it is said, were practised more or less by the Catholic, Greek and Protestant churches; and were defended on the ground that they represented the putting off the sins of the flesh, and the putting on of the righteousness of Christ. When we find such manifestation of a legal spirit, either in the use of, or in the mode of administering and observing the ordinances, or in attaching too much importance to the outward expression to the neglect of the divine life, we must conclude that such are evidences of a state of darkness. During the sixteenth century when the church of Christ stood so valiantly for the truth, and left on record such bright and inspiring examples of the power of living, saving faith, we find no such sentiments ascribing saving virtue to an outward ordinance, neither controversy about the mode. It is remarkable how sound were the faith and practice of the believers during that trying time.

We could obtain almost unlimited evidence from encyclopedias and theological works, in support of either immersion, or pouring, but such additional information would increase the size of this tract beyond our desire; and at best would but be the testimony of men. As honest enquirers after truth, we cannot settle anything definitely as to the word *baptizo*; since learned men do not agree as to its limitations. There is agreement that

it means to dip and immerse, but there is not agreement that it also means perfusion, pouring and sprinkling. From the practice of professed Christian teachers who have lived in the past, we can learn nothing conclusive; as different modes have been practised by different persons at different times. It will therefore be best for us to confine ourselves as closely to the Scriptures as possible.

John was a herald of the Savior. His baptism was preparatory to the receiving of Christ as the Savior of sinners. He testified, "That Christ should be made manifest to Israel, therefore am I come baptizing with water:" "I am the voice of one crying in the wilderness, prepare ye the way of the Lord." He directed his disciples to believe on him who should come after him. His baptism came between the law and the gospel. It was representative of sorrow for sin, and of repentance; and was practised under the legal dispensation, as the law was not yet fulfilled, the great sacrifice for sin was not yet offered, the typical sacrifice had not ceased, and the time for the practice of gospel ordinances had not yet come. As his ministration was under the law, therefore his baptism was not an ordinance under the gospel, but under the law.

The Levites were a figure or representation of John's disciples. They were inferior to the priests in their calling; and their duties were preparatory to the service of the priests, as John's ministration was preparatory to the office of spiritual priests in Christ's kingdom. To qualify the Levites for their service, the

Lord said to Moses, "And thus shalt thou do unto them to cleanse them; sprinkle water of purifying upon them." John's ministration effected a moral reformation in man. The test was, "Bring forth fruits meet for repentance." As an expression and a representation of such a change, he baptized his disciples with water. As the Levites were sprinkled with the water of purification to qualify them for their office, may not John also have applied water to those who came to him confessing their sins? The Levites were plainly a figure of John's disciples; and, as they were sprinkled with water, it would not well coincide with the figure if John immersed his disciples. That his baptism was distinct from Christian baptism, becomes the more apparent when we consider Paul's counsel to those twelve men whom he met at Ephesus, who had received John's baptism. He asked them, "Have you received the Holy Ghost since ye believed?" They replied, "We have not so much as heard whether there be any Holy Ghost." He then asked them, "Unto what then were ye baptized?" They answered, "Unto John's baptism." Paul replied, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him who should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus." (Acts 19.) It has been asserted that those men were not baptized by an authorized disciple of John; and hence Paul's act of re-baptizing them. Such claim is not sustained by the apostle's reasoning. He stated facts to them concerning

the design of John's baptism, making a distinction between it and Christian baptism.

We have no evidence that John baptized by immersion. It is recorded that he baptized near to Enon, because there was much water there. Dr. Smucher, in his *Popular Theology*, renders it *many springs*. He argues that plenty of water was a necessity for the comfort of the people who assembled in such large numbers in that desert country. He maintains that this is why it is stated, "there was much water there." Such reasoning is not groundless when it is remembered that, "Then went out to him, Jerusalem, and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan, confessing their sins." (Mat. 3:5, 6.) The language, "There was much water there," determines nothing as to the mode of baptism. John had been baptizing at, or in the Jordan river, where there was no doubt water enough to enable him to baptize by immersion, if such was his mode. There can be no reliable inference drawn from his baptizing near Enon, as to the mode practiced.

Christ coming to John to be baptized of him teaches us the impressive lesson of obedience. Some of our friends see nothing in the baptism of Christ but an outward form for us to copy after. His language is very impressive: "It becometh us to fulfil all righteousness." There was certainly more involved than *being baptized*. It is certainly a righteous administration that will produce these results: "Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled,

and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." (Luke 3:4, 6.) "And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers." (Mal. 4:6.)

Christ had no need of any service that implied moral impurity; yet, as the Son of man, and as our ransom, he became like unto us, sin excepted. Being under the law, he was circumcised, and he also kept the pass-over, which typified his atonement. So he also honored the just ministration of John by obedience to its form, as a lesson of obedience to us that we should honor God's economy by yielding obedience to the calls of his grace, that we may thereby attain to redemption by having our hearts prepared by a knowledge of sin, which we attain through the law; and also by becoming willing to forsake unrighteousness, which the mission of John represents; and thus be prepared to receive that kingdom which Christ came to establish in our hearts, and which is characterized by love and peace. John said, "I indeed baptize you *with* water;" which, if our translation is correct, would indicate that John applied water to those whom he baptized, and did not practice immersion.

Our Baptist friends insist that as John baptized in the Jordan, and our Savior was baptized by him, so we also should follow his example, and as he went into the water to be baptized, so should we. They couple with this that baptism is essential to the remission of sin, and that there is no baptism but immersion. We are

persuaded that many poor souls are misled by such teaching. One writer goes so far as to argue that John and our Savior both taught the same doctrine and baptized with the same baptism. He would make it appear that John baptized Christ according to the apostolic commission, which would baptize him in his own name. This may all seem plausible; but John could not have baptized in the name of Christ, for Christ was not yet revealed as the Messiah when John began to baptize, and his ministry was nearly finished when he baptized our Savior. Christian baptism is an initiatory ordinance; and if John's was such, into what did it initiate? The Christian church was not yet established, nor could it be before the atonement, and before the outpouring of the Holy Spirit. Again, as water baptism is accepted to be representative of the baptism by the Spirit, embraced in which is the baptism into the death of Christ, it should be evident to every one that John's baptism could not in any wise have represented this. If Christ's own disciples could not, even after many efforts by our Savior, be made to comprehend the necessity nor the import of his death, how could John be expected to comprehend it without that teaching? Only after witnessing it, and receiving subsequent instruction upon it, and being enlightened by the gift of the Holy Ghost, could his disciples at all realize it and teach it to others. Then wherein would be the propriety of considering John's baptism as embracing it? Neither could he have baptized in the name of the Holy Ghost, for he himself, to make a clear distinction

between his dispensation and that of Christ, testified, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, he shall baptize you with the Holy Ghost and with fire." If then he could not have baptized in the name of Christ, nor in that of the Holy Ghost, he must not have baptized in any name, but simply with water *unto repentance*, as always stated. This all proves his baptism to be distinct from Christian baptism, for it could not in any sense represent what Christian baptism represents.

Our Savior testified of John, that "Among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding, he that is least in the kingdom of heaven is greater than he." This plainly shows John's relation both to the law and to the kingdom; for if he that is least in the kingdom, that is, in the fulness of the blessings of the Gospel of Peace, is greater than John, then surely John could not have been in the kingdom, and under these blessings. Another reason why he could not have been under the Gospel, or in the kingdom, is because the Gospel was yet unknown to man, and the kingdom of Christ was not yet established. It could not be said that Christ established his kingdom, or church, before he completed the redemption, before he "took the armor from the strong man armed," before he burst the bars of death and achieved the victory over death, hell and the grave. Where would the consistency in maintaining that his kingdom, or church, should begin with the preaching of John and be continued by his own ministry, to be

manifested in its power on the day of Pentecost, as many suppose? The Scriptures testify that Christ was put under the law to fulfil it, which was effected only when he expiated our guilt upon the cross, saying, "it is finished." He obeyed the law in all its spiritual requirements by his holy life; and, as "Without the shedding of blood there is no remission of sin," so he offered up his body as the great atoning sacrifice. His kingdom is a spiritual kingdom set up in the hearts of his people; and that kingdom could not be established until the powers of darkness were subverted, and the faithful set free from their dominion. The prophet Isaiah (chap. 28:16) writes, "I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." That stone was Christ, but he was not that "tried stone" until his work was finished, his redemption wrought. Nor until then could he be that "sure foundation," nor that "stone which became the head of the corner." This is all figurative, as is also the reference of Paul and Peter to Christ as the "chief corner stone," upon which the church was to be established. But, to be a true figure, Christ's ministry and atonement must precede the building of the church.

John comprehended comparatively little even of what he spoke concerning Christ, and as little or less of his kingdom; and how could he have taught the doctrine of that kingdom. He understood as little of his own words when he said, "Behold the Lamb of God which taketh away the sin of the world," and also, "he shall baptize you with the Holy Ghost and with fire."

as did Mary, the mother of Jesus, and the aged Simeon when they spoke of him prophetically. If Christ's own disciples under his personal, daily teaching attained to no definite knowledge of their Master, nor of his kingdom, what ground have we for expecting more of John than of them? After witnessing the divine attestation of the Messiahship of Christ at his baptism, and having knowledge of his miraculous powers and deeds of mercy, John must send from the prison by his disciples to inquire personally of Jesus, "Art thou he that should come; or look we for another?" If he had so little certain knowledge of the Savior and of his mission, how could it be said that he taught the same doctrine with Christ, and baptized with the same baptism?

There is but one satisfactory way to account for the baptism of John, and also that by the disciples of Christ, whom he sent out to preach and heal, and that is that they all stood upon a common plane. The work was all preliminary, and was designed to prepare a people for the Lord. They made one common appeal to all everywhere to repent, and baptized *unto repentance* all who accepted their word. If the preaching of Christ's disciples during his ministry was under the new or gospel dispensation, why were they not qualified to preach after the resurrection, and after much personal teaching by our Savior during the forty days, about "the things pertaining to the kingdom of God?" They were commanded to tarry at Jerusalem until indued with the power from on high, before they could preach the gospel of the kingdom. It is quite evident that this prelimi-

nary work by John and the disciples of Christ could not have saved a single soul unless supplemented by the great redemption wrought by Christ. Hence we see the great inconsistency of calling John's baptism Christian baptism, and of using it to establish a mode of Christian baptism, or to prove that baptism should be administered in the water.

Christian baptism was first administered upon the day of Pentecost. Until then no one could be consistently baptized in the names of the *Trinity*; for *before that time*, the Holy Ghost was not given as an abiding, regenerating principle. Christ said to his disciples, "I will pray the Father, and he *shall give* you another Comforter, that he may abide with you forever; even the spirit of truth; for he *dwelleth with you*, and *shall be in you*." (John 14:16, 17.) "Christ was not yet glorified, and the Holy Ghost *was not yet given*." (John 7:39.) From these scriptures and others, it is plain that no one under the law possessed the fulness of the Holy Spirit; not even the disciples before the appointed time. Through the powerful preaching upon the day of Pentecost, when the apostles were indued with power from on high, many persons were convicted of the great sin they were guilty of in crucifying the Lord Jesus and said, "Men and brethren what shall we do?" Peter replied, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized; and the same day there were added unto them about three

thousand souls." (Acts 2:38-40.) We have no circumstantial evidence that these were baptized by immersion. It is certainly very doubtful if they were. We will not argue that the time would have been too short, and the number of baptizers too few to immerse so many persons. If our Baptist friends are right that immersion alone is baptism, then it could have been, and was accomplished; for the Lord always provides ways and means for the performance of his will. But it should impress every reflecting mind that the position of those who maintain that there is no mode of baptism but immersion, is a very responsible one. If they are supported by the word of God, they are on safe ground; but if not, they will have to give account at the day of judgment for having added to the Lord's revealed will.

It is noteworthy that among those who maintain that immersion alone is baptism, there is a great lack of unity as to the manner of administration. There have been warm and animated controversies between the trine and the single immersionists; and if those debaters who have been put upon record are sincere, then one rejects the baptism of the other, although both parties immerse. One tires of reading the controversy, it is so void of spirituality. Then, again, there is another class of immersionists who contend earnestly that the right way to baptize is to immerse backward, as a forward action does not represent a burial. These divisions are the legitimate fruits of legalism. Have we not reason to believe that if the *mode* of baptism was so important,

as many think it is, that a merciful Heavenly Father would have plainly indicated that mode in his word? Under the law, all the ceremonies were so plainly described, and the manner of attending to them so specifically given, that there could be no mistake; and if the mode of baptism is so important, why are we left in doubt as to the *right* mode.

The duties pertaining to the Christian life are so well defined in the Gospel, that no sincere person can mistake them. The love, the peace, and the purity of the Christian life are clearly defined; and the unity, the peace and the purity of the church are so plainly taught and illustrated under the new dispensation, that no one desiring the truth can fail to find it. But as to outward forms, there is so little written. For the administration of baptism, there is no specific rule given whether it shall be administered in the house of worship or in, or at, a flowing stream; whether *with* water or *under* the water; neither whether it shall be at any stated time. Also in the observance of the Lord's Supper, neither the day, nor the time of the day, nor the month of the year is named when it shall be observed. It is not written whether communicants shall receive the symbols of Christ's body and blood, standing or sitting; neither whether leavened or unleavened bread shall be used.

The reason the ordinances and ceremonies under the law were so carefully described as to time and place, as well as to the kind of service, and the kind of offering required, was because they had but the shadow

of the good things to come. They prefigured and symbolized the atonement of Christ. But, under the gospel we have the body—the abiding reality; wherefore, its ordinances represent not that which *is to come*, but that which *has come*, viz., Christ and his kingdom. That which is expressed by baptism and by the communion has previously been experienced by all who are proper persons to receive baptism, and to partake of the communion. For this reason so little importance is attached to forms and modes under the gospel dispensation; and that so much is recorded in it pertaining to the life and character of believers. True worshipers now worship the Father in spirit and in truth; and to that end they must possess the spirit of Christ.

To resume the subject of the mode of baptism, we will refer to the case of Philip and the Ethiopian eunuch. In that case it is to be observed that both Philip and the eunuch went down into the water, and came up out of the water. This is the only circumstance recorded in the New Testament where it is stated that Christian baptism was administered in the water. As they were journeying, and while Philip was preaching to the eunuch, they passed by water, and the eunuch said, "Here is water, what doth hinder me to be baptized?" This last circumstance is claimed as evidence that Philip preached baptism, and also that a body or stream of water is essential to the administration of baptism, and that Philip and the eunuch both went *into* the water, as after baptism both came up *out* of the water. The fact of both having gone *into* the water does not deter

mine the mode; for we do not know what depth of water was there: and that they came up out of the water determines nothing as to the mode, since they both did the same. If the fact of their going *into* the water, and coming up *out* of the water proves that the eunuch was *under* the water, it will also prove that Philip was *under* the water. Neither does the language of the eunuch, "See, here is water," prove that Philip taught him the necessity of being baptized in a body of water, or in a stream. We are not in position to judge correctly of their situation. It may have been more convenient for them to go to the water than to have water brought to them. We know nothing of the circumstances except the brief record referred to; but one thing is evident, that we are not warranted in concluding that Philip baptized the eunuch by immersion.

In Acts 9:18 an account is given of the baptism of Paul. It is very brief. "He arose and was baptized." We can gather no evidence from this language that he went to a stream of water to be baptized. He evidently was weak, bodily, for he did not eat nor drink for three days. He may have been reclining, and simply arose from such position. At least we can infer nothing more than that he changed his position, or situation, and not his location. In Paul's relation of his conversion and baptism, Acts 22:16, occurs the following: "And now why tarriest thou? arise, and be baptized and wash away thy sins, calling upon the name of the Lord." Here again occurs the word *arise*; but it is not stated that he was told to arise and go somewhere. Ananias, after

having fully instructed Paul, and having assured him of his calling from the Lord to be a chosen vessel to carry the glad tidings of salvation to the nations, said to him, "Why tarriest thou?" as though he would have said, Brother Saul, since you have such full proof of God's gracious favor toward you, and of your adoption, why delay to make a public profession of the same by receiving the ordinance of baptism, which is a representation of your having been washed and cleansed from your sins by the blood of Christ. In this connection it should be borne in mind that water baptism is expressive of the washing of regeneration, or the cleansing of a believer's soul from moral pollution by the baptism of the Holy Ghost; just as under the law the bloody sacrifices pointed to the death of Christ, while the blood of sprinkling was expressive of the forgiveness of sin by faith in his atoning sacrifice upon the cross. The washings, or purifyings, symbolized the efficacy of the Holy Ghost as a purifying and cleansing power. It was in *this* sense that Ananias addressed Paul, saying, "be baptized and wash away thy sins;" for he certainly did not mean that the water used in baptism would wash away sin. The blood of Christ alone cleanses from sin.

In the tenth chapter of Acts, we have an account of the conversion of Cornelius, his kinsmen and his friends, and of their baptism. After witnessing the effect of the outpouring of the Holy Spirit, Peter said, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the

name of the Lord." There is nothing in this confirmatory of immersion. "*Who can forbid water*" does not convey the idea of going to a stream of water, but rather that of having water brought and applied to the subjects.

In Acts 16:13-15, we have an account of the instruction given by Paul and Timothy to certain women who resorted to a river where prayer was wont to be made, and of Lydia's conversion; also of the baptism of her and her household. Nothing is here recorded that gives information as to the mode. The object of going to the river was not for the purpose of being baptized. It appears to have been a suitable place for retirement and devotion.

In the latter part of the same chapter we have an account of the imprisonment of Paul and Silas, and of the conversion and baptism of the jailor and of his household. The charge to the jailor was, "keep them safely." "He thrust them into the inner prison and made their feet fast in stocks." At midnight Paul and Silas sang and prayed, when an earthquake ensued. The doors were opened, and the bands fell from the prisoners. The jailor supposing that the prisoners had all fled, was about to take his own life. when Paul called to him, "Do thyself no harm. we are all here." The jailor became so thoroughly convinced of the divine calling of Paul and Silas, and of *his* unsaved state, that he made haste to come before them, and falling down he exclaimed, "What must I do to be saved?" They spake unto him the word of the Lord, and to all who

were in his house. The same hour of the night, the jailor washed their stripes, "and was baptized, he and all his." After his confession of sin before Paul and Silas, he brought them out, evidently out of the cell or inner prison. After they were brought out, they preached; then followed the washing of their stripes by the jailor; and after that, baptism. Baptists claim that they must have been outside of the building, or else there would be no meaning in the language, "And when he had brought them into his house, he set meat before them." We do not know how the prison was arranged, neither the relation of the jailor's house to the prison. Both may have been included under one roof, and composed one building; and yet the jailor's house, or apartment, may have been separate from the jail proper. The probability is that Paul and Silas were brought out of the "inner prison" into which they had been thrust the previous evening, into the main apartment of the jail; and from there went into the jailor's house. It is not said that they left the house that night, for the next morning they were still prisoners. Paul, at Jerusalem, announced his Roman citizenship in advance, doubtless to escape bodily suffering, which was divinely ordained so; but he and Silas did not resort to this means at Philippi; but were willing to endure all things for Christ's sake, and for the advancement of his glorious kingdom; no doubt having evidences within themselves that it was the Lord's will; as it proved to be the means of the conversion of the jailor and his house. All the circumstances attending their conversion point strongly to the

conclusion that Paul and Silas did not go to a stream of water to baptize them. Had the jailor done so he would have violated his obligation of guarding the prisoners, and would have incurred punishment. Let us not lose sight of the fact that under the gospel the quantity of water in baptism is not stated, only the use of water; also that there is but one instance recorded where Christian baptism was administered in the water, whereas there are a number of baptisms recorded where the circumstances would indicate that they were not performed in the water.

In Numbers 19:18, we have the law for the purification of the unclean, "And a clean person shall take hyssop, and dip it in water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave." Similar language is found in Leviticus 14:6, 7, with reference to the cleansing of one who had recovered from leprosy. The prophet Ezekiel referring to the rejection of Israel for their sins, and their restoration through mercy, says, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." To cleanse the Levites, Moses was commanded to "sprinkle water of purifying upon them." He was also commanded to anoint the tabernacle, and the altar and all the vessels with anointing oil to sanctify them: and to consecrate Aaron and his sons, he was to take of the anointing oil and of the blood which was upon the altar, and sprinkle it upon

Aaron and upon his garments, and upon his sons and upon their garments. These were all most important services, and all by sprinkling or by pouring; and they all pointed to Him of whom the prophet Isaiah, in contemplating the exalting of Christ's kingdom and of its attendant blessings, uses this language: "So shall he sprinkle many nations." The varied legal ablutions with water are called baptisms by Paul in Hebrew 6, and are symbolic of the cleansing of the heart by faith in Christ, whether consisting in the washing of the entire body, or only a part of it. We have evidence that the virtue is not in the element, but in the word and spirit of the Lord; and that cleansing and purifying can be as well represented by the application of a small quantity of water, or any other element, as by a large quantity.

#### **Baptism of the Holy Ghost by Pouring.**

The spiritual baptism was symbolized by the anointing of the high priest with oil. "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." (Ps. 133.) The consecrating oil was a type of the sanctifying influence of the Holy Spirit. The high priest was especially a type of Christ; and the anointing was a type of the Holy Ghost descending upon Christ, when he received the public recognition of his Heavenly Father in these words: "This is my beloved son in whom I am well pleased." Since all believers are members of Christ,

and have his spirit, they are also anointed with the same anointing wherewith he was anointed. The holy oil poured upon Aaron's head went down to the skirts of his garments; so likewise the Holy Spirit came upon the great High Priest, Jesus Christ, and descended upon every member of his body.

The *pouring upon* of the Holy Spirit is called a baptism, (Joel 2:28,) "I will pour out my spirit upon all flesh." The apostle Peter, upon the day of Pentecost, quoted the above prophecy from the beginning of the 28th verse until near the close of the 31st. In his exposition of it he applied it to what was then transpiring at Jerusalem. The promise was fulfilled by the Holy Ghost being poured upon the apostles and disciples; and by the manifestation of its power in the regeneration of all who were brought under its sanctifying influence. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost." Then was accomplished the prediction of John the Baptist; "He shall baptize you with the Holy Ghost and with fire." The cloven tongues, as of fire, may be expressive of the varied gifts, and of the fervor and undying zeal of regenerated souls. Being filled with the Holy Ghost was expressive of the fulness of the grace of God in the hearts of believers, as our Lord testified to the Samaritan woman, "It shall be in him a well of water springing up into everlasting life."

Advocates of immersion claim that those upon the day of Pentecost were immersed in the Holy Ghost,

since the whole house was filled. It is written, "suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting." (Acts 2:2-4.) It was the *sound* that filled the house; but the apostles were filled with the Holy Ghost.

Jesus Christ has made his redeemed ones kings and priests unto God and unto the Father, as foreshadowed and typified by the kings and priests under the law being anointed with the holy oil poured upon their heads. This anointing was a type of the spiritual baptism by the Holy Ghost poured upon believers. *Pouring, therefore, is baptism.* If the "pouring upon," and "falling upon" of the Holy Ghost upon believers is called baptism, who then is authorized to say that the pouring of water upon the head of a believer is not baptism?

Christ's suffering is called a baptism. His suffering consisted mainly in bearing the sins of the world, and being forsaken of God, of angels, and of man. To attempt to get a ground for the mode of baptism from Christ's suffering is certainly going too far; and to attempt to change the wording of the New Testament by substituting *immerse* for *baptize*, is unwarranted; since in some cases where we now have baptize, immerse will not make sense. For example take the inquiry of our Savior in answer to James and John, Mark 10:38, "Can ye \* \* \* be baptized with the baptism that I am baptized with?" And his reply in the 39th verse, "and with the baptism that I am baptized withal shall ye be baptized." It would not do to substitute, "Can ye

\* \* \* be immersed with the immersion that I am immersed with?" etc.

I have recently read an argument to prove immersion from 1 Pet. 3:21, where the apostle in speaking of Noah and his family being saved by water, calls it a figure of the baptism that now saves us. Noah and his family were not immersed in the waters of the flood; they floated above the water; and how is it possible to get a ground for immersion from the circumstance of floating upon the surface of a body of water? In the same verse the apostle says, "Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ." Baptism is an outward sign of an inward, spiritual change. The answer of a good conscience is the result of a consecration of the heart and soul to God through faith in Christ, and the consequent possession of the Holy Spirit.

The advocates of immersion infer from the deluge that the ark was borne aloft by the water, which could not have occurred had there not been a large body of water; reasoning upon the basis that a birth cannot come from a body smaller than itself, and that the water was the saving means. But the argument is faulty, since the new birth does not come through a material object, or agency but is wrought through the energy and creative power of the Holy Ghost; and since a small quantity of either blood or water sprinkled upon the thing to be cleansed was sufficient to represent a real purification under the law, so may not likewise a small quan-

ity of water be sufficient to represent the true import of Christian baptism?

In 1 Cor. 10:1, 2, Paul writes, "Moreover brethren I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." Some advocates of immersion suppose as the Israelites had a wall of water on either side, and a cloud over their heads, they were immersed. How could the baptism of the Israelites represent a mode? We have no evidence that any water came upon them, or that their bodies were touched by water; but their enemies were overwhelmed with water, and so perished. But why was their passage through the sea called a baptism? Because the cloud and the sea were the means of their preservation and deliverance from the wrath of King Pharaoh. They were baptized unto Moses, that is, through their miraculous deliverance they were placed under increased and special obligation to obey Moses, the servant of the Lord, and their deliverer. We repeat, the reason why their passage through the sea was called a baptism was because the cloud and the sea were the means of saving them, and placing them in a new relation, that of full freedom from Egyptian bondage, or servitude.

The pillar of cloud stood between the camp of the Egyptians and the camp of Israel, and was a pillar of fire to the Israelites, but was darkness to the Egyptians. The cloud determined the actions of the Israelites as to their journeyings. When it was taken up, they journeyed; and when it was not taken up, they journeyed

not. The "pillar of cloud" was as "the pillar of fire," a manifestation of the presence of the Lord, and was the same cloud that "covered the tent of the congregation" at the consecration of the tabernacle (Ex. 40:34), and the same that "filled the house of the Lord" at the dedication of the temple (1 Kings, 8:10); and must not be considered as a natural cloud to complete the figure of immersion.

The deliverance of the Israelites from the wrath of Pharaoh and his host has a spiritual signification. Egyptian bondage represents the fallen race of Adam under the bondage of sin. Moses, who led them out of Egyptian bondage, represents Christ, who came to deliver sinners from the bondage of sin. The cloud and the sea may be representative of the saving power of Jesus Christ by his atoning sacrifice, and by the power of his word and spirit. If we use the waters of the flood, or the cloud and the sea, to represent a form of baptism, then we use one figure to represent another figure, which is not the design of figures. They are intended to represent a reality. Being baptized unto Moses in the cloud and in the sea, may have been a figure of the spiritual baptism by which believers are baptized into Christ; and the perishing of the Egyptians, a figure of mortifying our carnal nature.

The ablutions of the priests in the laver of brass placed near the door of the sanctuary were expressive of the sacredness of their service, and their need of purification. The priests were washed at their consecration, yet they were strictly commanded to wash their hands

and their feet every time they officiated at the altar. This signified their liability to contract defilement; and represents the true laver, Jesus Christ, as a merciful High Priest, who is at the right hand of the Father interceding for the saints. The repeated ablutions of the priests do not establish a mode of baptism, yet some of our friends maintain they do, and that is why we have referred to it.

Great stress is laid upon the figurative language of the apostle Paul as recorded in Romans 6:5-7. He had been unfolding and bringing to view the fulness and freeness of *the grace* through which redemption was secured, by demonstrating the wonderful provision made for the salvation of sinners; that, notwithstanding the prevalence of sin in the world, there was grace offered that would enable all who would accept it, to gain the victory over sin, and attain to the righteousness which is by faith. In consideration of his representation of salvation by grace alone, he apprehended there would be those who would conclude that if salvation is of entire mercy and not dependent upon works, they had license to commit sin. Therefore, he says, "God forbid: How shall we that are dead to sin live any longer therein?" He proceeds to show what he means by being dead to sin, by introducing three figures. First, a *death and burial*; second, a *planting*; third, a *crucifixion*. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" It is doubtful whether the apostle had any reference to water baptism. To be baptized into Christ is a testimony to our being

dead unto sin, and to the genuineness of our faith, and to our obligation to walk in newness of life. Christ died to destroy sin, and to give power to overcome it. Since he died for our sins, we must become dead unto sin, in order to be baptized into his death. We can be baptized into Christ and into his death only by his life giving spirit, which he communicates to his children. "For by one spirit we are all baptized into one body." If the apostle had reference to water baptism, it could only have been as symbolizing that baptism which "purges thoroughly the floor" (or heart), and "gathers his wheat into the garner" (or covenant of grace), and "burns up the chaff," (consuming the corrupt desires). The spiritual baptism, as a purifying water, washes away the internal pollutions of sin; and, as a refining fire, consumes the dross of corrupt nature. "Therefore we are buried with him by baptism into death;" evidently into a death to sin. Persons who die and are buried cease to live the life which they lived while in the body; and according to the apostle's figure of burial, we learn that having previously been baptized into Christ by *dying unto sin*, we *now*, being dead unto sin, are buried by baptism into death; evidently into that death which we died, which was a death to sin; and, therefore, we are now buried by baptism with Christ into death. That is, *yesterday, today and for all time*; for having died unto sin, we bury it and cease to live in it. And all the possible relation that water baptism can have to such a change is the representation of it. The body that is to die and be buried is our corrupt and sinful life; and no mode of baptism can represent that death and burial.

“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” In this figure the same work of grace, and the same change as that in the first figure, is represented by planting. This figure may have been taken from the natural planting of seed in the ground. The seed that is planted perishes, and a new body and life is produced. “Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit.” (John 12:24). Christ might have possessed his heavenly glory without becoming incarnate; and even after having come in human form, he need not have suffered death on his own account; for having been justified in the spirit, he could have enjoyed, without us, the glory he had with the Father from the beginning; but to save us, he died and was buried. He died for our sins, and arose for our justification. He was put to death in the flesh, and quickened in the spirit, through which he now imparts spiritual life unto us who believe. As a grain of corn or wheat brings no increase unless it be buried in the ground where it perishes, and a new body and life is produced; so, likewise, must we die to our carnal will, and by faith receive Christ into our hearts; who, by his spirit, will beget in us a new life. When Christ died, he died unto sin (for our sin); but he now liveth to die no more; so we die to all sin for which he died. But “having been planted together in the likeness of his death, we shall be also in the likeness of his resurrection;” that is, we cease from sin and live unto holiness. The figure of planting, or

of being planted, is representative of spiritual union with Christ, and of obtaining spiritual life from him. Such union is attainable only by living faith, the fruits of which are separation from sin. The figure of planting is frequent in the Bible. Trees are used to represent persons. "Like a tree planted by the rivers of water." (Ps. 1.) The representation is that of spiritual union with the Lord by faith, and of being nourished by the Holy Spirit.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." If we are crucified with him, we also should be buried with him. If any one of the three figures is to be understood literally, then this one must also be understood. Paul writes, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." (Gal. 2:20). Here are presented a death and a life; and the death must precede the life. The obvious meaning is, a death to self, involving legalism, unbelief, and all unrighteousness; and a life in the soul, a life that will never die, begotten by the Holy Spirit, consisting in the love of God. Who can discover a ground for a mode of baptism from the three foregoing figures? Just as the apostle had no reference to the natural body when he used the figure of planting and crucifixion; so he had no reference to the burial of the natural body in baptism under water when he used the figure of burial. It is the carnal nature that is to be buried, planted, and crucified, and not the natural body. Hence we are unable to get a figure from water baptism to represent planting,

or crucifying, or even for burial. When the body is naturally dead, it is buried to remain buried until the resurrection. So also in the death of the carnal will, or mind. It shall not only be dead upon special occasions, but at all times. Sin shall not rule us, but we shall through the spirit crucify the flesh daily until death ends the conflict. The apostle says, "Reckon ye yourselves to be dead indeed unto sin." That which is dead should be put away and buried; and *that is the burial* to which the apostle has reference, and not the immersion of the natural body in water.

The text, Col. 2:12, 13, will admit of the same explanation as that of Romans 6. "Buried with him in baptism, wherein also ye are risen with him through faith of the operation of God, who raised him from the dead." Any one reading with care that which goes before and that which follows after, will discover that the apostle is writing of the change necessary to become an heir of the heavenly inheritance. He first writes of spiritual circumcision, that "made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." The same argument is continued, following the text above quoted. It is apparent that the apostle has ~~not~~ under consideration the mode of baptism. Water baptism can only *represent* the change the apostle is describing. A faithful servant of the Lord defines water baptism thus: "The application of water to the body in baptism denotes washing. We testify in our baptism of having been internally washed and cleansed from our sins by the blood of Jesus Christ

applied to our hearts and conscience by the Holy Ghost; and, being washed and cleansed, we are also dead to sin, and have buried sin; and are now willing to live to the Lord." If more attention were given to the necessary qualifications for receiving baptism, and a fuller understanding attained of the obligation under which it places the recipient, there would probably be less controversy about the mode.

As there has been much strained and unwarranted effort made by some of our Baptist friends to establish and defend immersion, for which they show such undue veneration; and having manifested more energy and perseverance during late years in their way, we feel the more constrained to make an effort to turn the thoughts to those things which water baptism sets forth, and try to help correct the misuse to which the ordinance has been subjected. Although baptism is a holy ordinance, yet we feel safe in asserting that it possesses no saving virtue, or in other words, that it is no direct means of salvation. Aside from its initiatory office, baptism is only a figurative ordinance, though of great significance, as are the other ordinances. All accept that in the eucharist, the bit of bread and the sip of wine are not what make it so expressive, and that they are not the direct means of effecting that which it is designed to set forth. It is a symbolical, commemorative ordinance, and is only expressive when observed by those who are spiritually in possession of the principles and relations which are so aptly represented in the nature of the emblems. The Apostle Paul says, "As often as ye eat this bread,

and drink this cup, ye do show the Lord's death till he come," which fixes its commemorative import; and then adds the judgment that will pass upon an unworthy observance of it. Hence an unqualified person, or body of worshippers, do not, and can not, show forth the Lord's death by partaking of the emblems, but are said to be guilty of the body and blood of Christ. So also with water baptism; it is not how much water, or in what way applied, nor is it in any virtue of the water, but it all rests upon the qualification of the baptized as well as of the baptizer, whether it will represent the true import of baptism or whether it will not. We can all accept that there is no consistency in consecrating church furniture by the use of water in any way, and just as insignificant is the baptism of an unconverted person, or an innocent child. Neither one would possess the prerequisites, and baptism upon such conditions effects nothing more in the person than it does in the inanimate objects; and when we would administer it upon such, we but trifle with and pervert the use of one of God's ordinances. As the Christian religion did not grow out of the church, but the church out of the Christian religion, so regeneration is not an effect of baptism, but baptism is that which is designed to testify to the new life; but as it can not represent a principle or condition before it exists, so it can not properly be administered upon unconverted persons.

We can not accept the Baptist precept, that "without water baptism there is no remission of sin," and its counterpart, "without immersion there is no baptism."

If this proposition is true, then all the unbaptized must be lost; but if we can satisfactorily show that one individual soul has ever been saved, or attained to a saved state, without it, then the proposition is unscriptural. We have personal knowledge of awakened, unbaptized souls, who, unassisted by man, attained to a degree of spiritual knowledge that evinced extensive experience, who could consistently be comforted by the promises of God's word, and whose attainments would do credit to any one. Now as we know that remission of sin must be obtained before there can be any spiritual progress, we must conclude that such did realize the mercy of God in the forgiveness of their sins. And we must repeat, that baptism can not consistently be administered upon any who have not had such experience.

Our Savior says, "He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned." We must accept that to believe, in the sense here implied, is to attain to the possession of the holy unction, by faith in the merits of Christ's atonement, through repentance and regeneration. This virtually is the baptism of the spirit, which we maintain is the one thing essential to salvation. This is attained, not by ordinances, the moral life, or by anything that we can do of ourselves in the line of good works, but as the apostle says, "By grace through faith, and that not of yourselves, it is the gift of God." Then for any to assert, that "without baptism there is no remission of sin," is to pervert the order of God, and to oppose the plain testimony and records of the New Testament.

It is recorded that Cornelius and all who heard the word with him, received the Holy Spirit before Peter commanded them to be baptized; and, as has been said, remission of sin must precede the receiving of the Holy Spirit, so their sins must have been remitted before they were baptized. We have no proof of the thief on the cross having been baptized, yet our Savior comforted him with these words: "To-day shalt thou be with me in paradise." Some who attach so much importance to water baptism say that this occurred in the day of miracles, and our Savior being the testator could exercise authority according to his wisdom and mercy; but now salvation must be attained by the means appointed in his Gospel, which are repentance, baptism and regeneration. We would ask these, could God be "just, and the justifier of him which believeth in Jesus," if he then accepted even one soul upon fairer terms than he will accept us now? Or will the immutable word of God yield to accommodate sinful man? There was ever but one way of promise, and that was by faith and obedience. We believe that the thief through mercy attained to that faith, as his language testifies, and that he would have rendered that obedience if spared in life; and this is what commended him to his Savior.

A certain Baptist writer says, "I do not believe that the act of baptism cleanses us from sin; neither do I believe that faith and repentance do; but I believe that when we exercise the one faith in the Father, and in the Son, and in the Holy Ghost, and baptism rightly performed in these names, there the blood of Christ will be

applied, 'which cleanseth from all sin.' Yet it is attributed to baptism because *this is the act that secures the promise.*" Can this be supported by the scriptures? Truly do men "hew out cisterns, broken cisterns, that can hold no water." Is not the sum of all the promises based upon faith and repentance, which if honestly and sincerely experienced, will lead to self-denial and a renewing of the mind? What is the support of that faith? "Christ, and him crucified." By, or through any material, or tangible means or ordinances? The apostle Paul answers in Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Some go so far as to call baptism the "washing of regeneration," to attach the more importance to it. Such do not know the scriptures, nor the efficacy of the atonement, and do greatly err. As regeneration can not be attained by works, so also can it not be by ordinances. To say that "Baptism is the act that secures the promise" is to ground our hope upon the shadow and not upon the substance. We can not reach such conclusions except we follow a legal mind.

Would it accord with the love and mercy of the Father to give us a plan of salvation that is beyond the reach of even one individual member of the human family? And if there were no remission of sin without baptism, how many poor souls must pass out of this time of grace without hope. It is only the awakened sinner that has the promise, but how many of these have not

the opportunity of baptism. Will God reject the awakened, contrite sinner, who calls upon him from the depth of his penitent soul, because he may be deprived of the means of receiving water baptism? Such Christ promises to give rest.

There was an account published during our late civil war of a poor wounded soldier who lay on the battle field through the night after the battle, and who the writer said prayed most earnestly to God for mercy and pardon of sin, and so loud that he could be heard by man as well as by the Lord. He confessed his sins and seemed to receive comfort. And why should he not? We do firmly believe, and we have the support of the scriptures, that God will hear and pardon every such soul, whenever and wherever he thus seeks him, and that without baptism or any other ordinance.

It is a practice too common to be unobserved, that many ministers of the gospel, and notably those who advocate that "without baptism there is no remission of sin," to quote the language of Peter on the day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," and not use at all his remarks upon the next occasion, as recorded in the third chapter of Acts, "Repent ye therefore and be converted, that your sins may be blotted out." This practice is well calculated to deceive those who do not search the word of truth, and who do not dig deep, but are content to accept the counsel of man. We believe that every such minister who allows his partiality for

his own opinions, and prejudices to those of others to influence him to such an extent, is chargeable with not rightly dividing the word, and must give account in that great day. Every one sees the contrast in the wording of these two Scriptures. The first would seem to make baptism of equal importance with repentance, while the latter gives us strong proof that remission of sin does not depend upon baptism, as no mention is made of it. But we will ever encounter difficulties when we try to make figures and ordinances embody that which they can but represent.

Whenever we depart from a blending or harmony of the Scriptures, that a plainer text is brought to our help to define one not so clear, and begin to show a preference for that part which plainly supports our opinions, or creed, and reject or neglect that which does not, we give the most conclusive evidence of not being born of the spirit, as we are not in harmony with it in the word. When we do these things we give unmistakable proof of a legal spirit, and that we are trying to use the Scriptures to effect our selfish ends. How important that we give up everything of our own, and accept Christ and his Gospel in verity and true sincerity.

Attendance upon ordinances, or the discharge of moral obligations, when engaged in with the view that we are made better and holier through such services, is legalism. Even the careful observance of gospel commands with the idea that we are acceptable to God because of our obedience, is evidence of a legal spirit, and leads under the covenant of works. But all faithful

obedience to gospel commands and ordinances, in an upright soul, is a fruit of faith and an expression of love.

In concluding the consideration of the mode of baptism, we will again invite attention to the silence of New Testament teaching relative to modes and forms. It is not stated at what time of the day or in what season of the year, that the ordinances are to be observed; or whether at home, or in the public assembly; whether sitting, kneeling, or standing; whether little or much water should be used in baptism; neither in the Eucharist, whether leavened or unleavened bread. Though the outward forms are not specifically described in the ordinances, yet the *things represented* by them are of vital importance to us. We do not despise forms as we recognize order as indispensable, and that there can be no order without uniformity of practice. But what we do object to is the idolizing of forms and modes, which is done when we become fixed upon a mode without scripture ground. We ask, where is it commanded, or where is the example on record to instruct us that believers shall be baptized *in* the water, and *under* the water? The apostle Peter teaches, "Christ also suffered for us, leaving us an example that we should follow his steps; who when he was reviled, reviled not again, when he suffered, he threatened not." We shall follow Christ in the regeneration; become partakers of the divine nature, and have restored unto our souls the love and image of God. There is no command that we shall go back under the law and be baptized in Jordan, and be made disciples of John, whose baptism, we repeat, was

not Christian baptism, and so did not belong to the ordinances of Christ's church. If persons realized more fully what kind of life is required of the Christian, they would be more solicitous to know themselves, and to become acquainted with Gospel requirements, and less occupied with forms and modes, and not so much concerned about being baptized.

# THE LORD'S SUPPER.

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True believers have ever regarded the Holy Supper as an ordinance instituted by Christ for the benefit of his church and for the honor and glory of his name. Hence it is essential that those celebrating the ordinance are truly regenerated children of God. When Christ instituted it "He took bread and blessed it, and break it, and gave it to his disciples, and said, Take eat, this is my body which is given for you;" and in like manner he gave the cup, saying, "Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins." Luke and Paul add, "This do in remembrance of me."

When God led Israel out of Egypt, he wrought for them a bodily deliverance from the bondage of Pharaoh; and they all understood the nature of that bondage, and the means by which they gained their freedom. They witnessed the signs and wonders wrought in Egypt, the killing of the lamb, the sprinkling of the blood upon the lintels and side posts of their doors, and the roasting and eating of the lamb; and they also knew that God slew the first born in every house of the Egyptians not sprinkled with blood and that he passed over the houses that were sprinkled. But they could not comprehend the typical and spiritual import of the Paschal supper, nor spiritual significance of the blood upon their doors.

The natural condition of Israel in bondage was figurative of the spiritual bondage of man by nature. Their deliverance, with the means used to effect it, was figurative of man's spiritual deliverance from this spiritual bondage. The Israelites were commanded to keep the feast of the passover every year, on the anniversary of their deliverance, in remembrance of what God had done for them. They were to teach their children and their childrens' children the significance of the celebration. It being a literal ordinance, their children, though carnal, could comprehend, aside from its spiritual import, and observe it intelligently. The Israelites were also commanded to circumcise their male children. This circumcision in the flesh was a figure of the circumcision of the heart, in putting off the carnal or fleshly lusts in repentance. No uncircumcised persons were permitted to partake of the passover, for they would not have been considered true Israelites, and this ordinance was designed for Israel only.

It is doubtful whether any Israelites remained in Egyptian bondage; but if they did, they could never have celebrated the passover, for it would have been meaningless to them, because they never witnessed or experienced the things represented by it. So, also, one who has never known and felt the bondage of sin, and deliverance from it through the blood of Christ, cannot consistently partake of the Lord's Supper in commemoration of Christ. The bread and wine in the Lord's Supper are symbols, or a representation of his body and blood, by the partaking of which Christ's suffering and

death are brought to remembrance, which confirms the faith, warms the affections and increases love. The Lord's Supper, like the passover, has reference to a deliverance from bondage; but this bondage is of a spiritual nature. As long as we are carnal we can have no true conception of spiritual things, and consequently no true idea of the nature and object of the Lord's Supper. The Lord Jesus therefore instituted it only for the benefit of true believers, who alone can partake of it worthily. All who partake unworthily are guilty of the body and blood of Christ, or eat and drink condemnation to themselves. The believer receives no virtue nor merit, nor righteousness, by partaking of these symbols; but the consideration of what he is representing confirms his faith and increases his love. In this consists the benefit to him. All virtue, merit, or righteousness in the sight of God, which man can possibly obtain, is by faith in Jesus Christ. Therefore the only benefit he can receive from the church and its ordinances is to be found in the preservation and strengthening of his faith, and it was for this purpose that they were instituted. Christ knowing our weakness, and how the world and our flesh would tend to rob us of our faith, in mercy thus provided for us.

Paul says in Cor. 11. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." The rendering of the German would be, "Ye shall declare the Lord's death." Every pious, God-fearing soul, about to observe this solemn ordinance, is led to reflect upon the time when he was in bondage to sin, and

under the wrath of God, and just sentence of death under God's holy law. He will recall how Jesus, out of love, left the glory of his Father, came into this world, took upon himself our sins, and died in our stead on the tree of the cross. If he has been made partaker of these benefits, the observance of this ordinance will tend to revive and support his faith, and quicken the motions of the Holy Spirit, by which the love of God will be more abundantly shed abroad in his heart.

The Apostle Paul in 1 Cor. 10 says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." The apostle evidently does not mean to be understood that the cup and the bread are the communion, any more than Christ desired to be understood that this bread and cup are really his body and blood. But they represent the communion, and hence the union, of the body of Christ, that is, his church.

The church in this ordinance represents that although there are many individuals, they constitute but one body. They have by one Spirit been baptized into one body, and are of one heart and of one soul. The bread and the wine were originally contained in many grains of wheat, and berries of grapes; but the wheat by being ground, wetted and baked, has become one body; and the grapes by being crushed have united their juice and become one drink, or cup. So we were originally all carnal, and every one sought his own; but, by

the grace of God, we have been awakened, our hearts broken by the power of God's law, and thereby brought to see our lost and destitute condition. We were thus brought to Christ, through whose blood we have redemption; and now being made free from the curse of the law, and clothed with the righteousness of Christ, who by the Holy Spirit hath shed the love of God abroad in our hearts, we are made one in Christ. The bread and wine in the communion are, therefore, fit emblems of the unity of the church, and the oneness of its members in Christ, their Head.

Therefore, when believers break the bread and drink the cup, they set forth before the world, and solemnly profess before God, that they are partakers by faith of the broken body and shed blood of Christ; that they are in spiritual communion with the body of Christ, which is his church; and that they believe that their brethren and sisters are also partakers of the same benefits. Those who cannot bear this testimony, and yet partake of the sacrament, are guilty of hypocrisy. As those who, out of malice, nailed the body of Christ to the tree of the cross, and shed his blood, dyed their souls in a deeper stain of guilt than ordinary sinners; so those who mock him, and deride the sacrifice which he there made by impiously and presumptuously partaking of those holy emblems of his body and blood, professing before God and man what they know is not true, make themselves equally guilty with those who crucified him. The minister also who administers the sacrament of the Lord's Supper, by giving to his members the bread and cup

sets forth the same testimony, that he believes that all his brethren and sisters are in communion with Christ and his body, or church; and in recognition of such belief, offers them the tokens or emblems of the broken body of Christ. But if any administer the communion knowing that his church is not in unity and love, or that any of the members violate the principles of the gospel, he is deeply guilty before God; because he represents that before God and man which is not true, and offers comfort to those whom he knows "have no hope and without God in the world."

The church must ever urge upon all its members the duty of speaking to any fellow-member, of whom they know or hear anything contrary to the spirit of the gospel, and laboring for his correction according to gospel teaching, and especially so preparatory to communion. Hence in recognition of the importance of union and love, all ought to be impressed with the importance of the church being fully instructed by its ministry previous to communion as to the duties in common of one member to another, and as to the importance of faithfulness in the fulfillment of every duty and obligation; and that special inquiry be made as to the state of the church by ascertaining each member's spiritual exercises; and if any are found not in full fellowship with the church, or not having its full confidence, such should not participate until fully reconciled to all the members.

The servitude of the Israelites in Egypt, the means used for their deliverance, the paschal lamb, the pas-

sage through the sea, the journey through the wilderness, and the final attaining to the land of rest are such evident types of bondage in sin, of the operation and effect of the grace of God, of our final deliverance by Christ our Passover, and of the destruction and overthrow of Satan by the blood of Christ, of our journey through the wilderness of this world, and of our final arrival at that rest of which Paul speaks, Heb. iv., that their aptness will not be disputed. As the Jews kept their passover in commemoration of their literal deliverance, the believer now, under the new covenant, keeps the feast of the Lord's Supper in commemoration of the spiritual deliverance wrought for him through Christ. What the passover represented naturally and typically, the Lord's Supper now embodies spiritually in its commemorative import.

The passover was given to Israel alone, and God did not require it of any other people. If others kept it, the Lord did not regard it, because they never experienced that which it signified; and the circumstances did not exist with them, which made it acceptable to God. The Jews were all to be circumcised and their passover was to be kept by circumcised people only. None other were to partake of it; but if they did so partake, instead of receiving blessing of God, they brought his displeasure upon themselves. Besides being circumcised, they were also to be sanctified or cleansed. All persons who had become defiled were strictly forbidden to partake of the passover until they offered such sacrifices, and performed such ceremonies as God had appointed for

their cleansing. The thing typified is here very evident. Christ gave the supper only to his disciples, and to those who should believe on him through their word. All such have come to true repentance, been renewed in Christ, and made free by his blood. If any unconverted persons undertake to keep the Lord's Supper together, it cannot be regarded of the Lord, because it is not of faith. But to true believers it is commanded, and to them it will also be a blessing; but they must exclude from their supper all such as have not, by true repentance, forsaken their former life of sin, which is what was represented or typified by circumcision. And as even the circumcised Jews were rendered unfit to partake of the passover if they had defiled themselves by any of those things which the Lord had said should render them unclean, so the believer, under the new or spiritual covenant, even if he has been converted and made free by the blood of Christ, cannot be admitted to the supper if he has done anything which prevents him representing all that the Lord's Supper signifies. The church and the ministry are interested in this, and if they admit an unconverted person, or one whose life and conduct are not in keeping with Christ's teaching, they cannot receive blessing of God, but fall rather under condemnation.

Some pastors teach their flocks that no one is responsible for the sins of another, that each one partakes for himself, and that if the individual member is faithful, the offering will be acceptable to God. Such teaching is not in agreement with the type in the pass-

over. There all who were uncircumcised or unclean, were forbidden to eat the passover. Neither does it agree with the teaching of Christ and his apostles, who so earnestly impressed the duty of a pure life, and of loving one another, and of being in full spiritual fellowship. But how can such pastors reconcile the teachings of Christ with their works? Do they not together eat and drink condemnation to themselves when they do not better discern the Lord's body? Can they escape the judgments of God if they do not raise the voice of warning when they see any one about to profane the Lord's ordinance in this manner? God commanded the Israelites, Lev. 19, that they should not suffer sin upon their neighbor, but should in any wise rebuke him. Paul well says, "Do we provoke the Lord to jealousy? Are we stronger than he?"

The Lord's Supper was unquestionably designed as a means of preserving in the soul of every member that divine life, without which all religion is vain. It was not designed to generate the life in the soul of those who are destitute of it. This can only be accomplished by repentance and faith in Jesus Christ. In partaking of the emblems of the broken body and shed blood of Christ, we show that we are in possession of this life; and while our souls contemplate the inestimable gifts of grace through the atonement, we are revived in spirit, confirmed in faith, and enjoy an increase of love. The church feels constrained to admonish every member, who by his conduct has shown that he is not in possession of this life, to repent of his backsliding, and humble

himself before God, so that he may again lift him up and set him in heavenly places in Christ Jesus.

Further, we show by partaking of this supper that we are in full communion, not only with our risen Lord, but also with our brethren and sisters, who partake with us. If we know that some of the members are not in unity and love, or that some have given evidence that they are not in the spirit, we cannot, with a pure conscience, approach the Lord's table with them. If the ministry and members know that unity does not exist in the church, or that some among them do not walk worthily, and yet together observe the Supper, they defile their consciences, and the Supper does not serve the purpose for which it was instituted. Paul says, 1 Cor. 11, when he speaks of what he heard of divisions among them, that he did not praise them; and declares that their coming together in this way was not for the better, but for the worse. He further says, when they come together in this way, it is not to eat the Lord's Supper.

The church has ever held that the celebration of the Lord's Supper is a very weighty and important matter, in partaking of which each member is enjoined, as Paul says, to "examine himself," and also to "discern the Lord's body," or church, so that he does not become guilty of the body and blood of Christ, nor eat and drink condemnation to himself. Herein also the church has ever held that the duty of the true shepherd and pastor is a very delicate and important one. There are in every flock such as are of tender conscience, who are

timid and fearful that they might not be worthy. Their weaknesses and imperfections seem to them such as are altogether unbefitting a child of God. Satan takes advantage of this, and by temptations and discouraging thoughts and fears would deprive them of those means which God has appointed for their edification, comfort and support. It is the duty of the pastor to encourage such by holding up to their view the fullness and freeness of the offer of grace in Christ Jesus, how he has wrought for us all the virtue and righteousness we can desire, or that is necessary for us to have, to enable us to stand in the presence of God; and that he bestows this freely, because of his love, which is not changed on account of our weakness and imperfections, but is everlasting. Though we are weak, he is strong; though we are poor, he is rich; though we are destitute, he is full of all the virtue, merit and righteousness, which is acceptable and available before God. Our very sense of destitution only fits us the better to come to him to receive all of which we have need. The Gospel is full of invitation and encouragement to all such timid and weak souls. The Lord says by the prophet (Isaiah 35:4), "Say to them that are of a fearful heart, Be strong, fear not;" and again, chap. 40, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before

him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

But there may also be members who are not of such tender conscience, whose conduct is not so orderly as would be desirable. With these it is the pastor's duty to labor to make them sensible of their want of grace. Where there is too much looseness or carnality in the walk, there must be want of a sense of sin; and here it becomes the duty of the pastor to press the pricking power of the law; for unless the law is alive in the heart, there will never be any true resting in Christ. There are also cases of weakness of intellectual faculties, where it is difficult to distinguish between a froward spirit and a lack of perception, wherein it might be wrong to press them hardly for their dereliction or error; but always safe to wait and discern the fruits. But in all cases where there is offense given, or apparent carnality, the duty is always to reprove or instruct, with all wisdom and care; and to direct such to seek reconciliation with all who have been grieved or offended by them. To deal faithfully and impartially with all, and to know no one after the flesh, is the highest duty of all, but especially of the pastor. These duties are so very delicate and weighty that we might well say with Paul, "And who is sufficient for these things?" Therefore, if the pastor would discharge his duty faithfully, he must ever lean on the Lord for strength, help, wisdom and direction; and whenever he forgets this, he will surely depart far from the true path which the Holy Ghost pointed out to him, saying, "This is the way, walk ye in it."

## FEET-WASHING.

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Many persons object to classifying the washing of feet among the ordinances of the church. Their objections can have no force since Christ washed the feet of his disciples, and commanded them to wash one another's feet. And whether the supper which preceded the washing of feet was a special meal prepared for Christ and his disciples previous to the time for the eating of the Paschal supper, or whether it was the beginning of that supper, is not essential to the subject. Neither is it important to determine whether the expression, "Supper being ended," means that it was prepared, i. e., ready for the eating, or whether the language is synonymous with *supper being eaten*; as some commentators believe it was an antepast, or beginning of the Passover. It is neither the time nor the place that gives validity to gospel ordinances, but the spirit in which they are observed.

"He riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." This aptly represented him as laying aside his heavenly vestments, assuming the form of man, even that of a servant. It was in this guise that he endured ignominy and shame, and suffered the cruel death of the cross; thus shedding his blood as an atoning sacrifice, whereby mankind can be cleansed from the guilt and pollution of sin.

It is probable that Peter was the first one of the disciples to whom Christ came to wash his feet. "Dost thou wash my feet?" was the significant question asked by Peter. Christ replied, "What I do thou knowest not now; but thou shalt know hereafter." The real import of this language was hidden from Peter at that time. He was unacquainted with the spiritual change which was necessary to a comprehension of the spiritual kingdom which Christ designed to establish in the hearts of all his redeemed people. He was, to a great extent, unacquainted with himself. He did not know how easily he could be betrayed into the commission of sin. But his opposition increased: "Thou shalt never wash my feet!" Christ's reply was most conclusive: "If I wash thee not, thou hast no part with me." Peter then said, "Not my feet only, but also my hands and my head." The Lord replied, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." At that time the eleven were clean through the Word. They were honest and upright at heart. They walked in obedience to the moral law, and to Christ's teaching as far as they were capable, being yet under the law. They were prospectively clean, since they believed in Christ as their Savior, and would avail themselves of his atonement for their cleansing from sin. Judas was not clean. His motive was not pure, for his heart was not right in the sight of God. Peter's objection to having his feet washed was not from want of respect for his Master, nor from an unwillingness to obey him, but from a deep sense of the unfitness

of the act. He recognized the immeasurable superiority of his Lord over him, and therefore was positive in his opposition. But when he was informed that if he were not washed he would have no part with his Lord, he became submissive.

In the language, "He that is washed needeth not save to wash his feet," we have presented to us the design of feet-washing. Naturally when the body has been washed it is considered clean. Likewise the true believer is spiritually washed when he receives Christ for his salvation. All his sins are pardoned, and his heart is sanctified by the Holy Spirit. This relation is fixed so long as he remains in the Spirit. He is clean every whit, yet by his intercourse with this sinful world he may contract defilement, since he is clothed with a sinful body wherein dwell evil promptings and sinful desires, which are not eliminated by conversion.

Washing only the feet has in itself a significance expressive of the difference between the sins resulting from this weakness of the flesh, and that of which we are guilty when we live in sin, and freely yield our members to its service. There is nothing in the washing of feet to signify the washing of a sinner who is dead in trespasses and sins; just as the washing of our feet does not make our whole body clean. The sinner is altogether defiled with sin; and when he comes to Christ with a truly penitent heart, he comes not as an erring child, but as a guilty rebel and sinner; not as having sinned through weakness, but as having yielded his will and all the powers of his soul to sin; and if he is to be

made free from guilt, must be altogether washed. This is the washing to which Christ had reference when he said to Peter, "He that is washed needeth not save to wash his feet."

Defilement may occur by either thought, word, or deed; and is as unavoidable as it would be difficult for us to keep our feet from being soiled when we tread the earth. When sins, either of omission or commission occur against the wish and desire of any one, they are not imputed unto him as sins unto death; yet they cause the upright soul much anxiety, sorrow and deep humiliation, and would leave him comfortless were it not for the promise Christ gave of his intercession before the Father in heaven. After the work of Redemption was wrought, Christ ascended to the right hand of the Father, and is seated upon his mediatorial throne making intercession for his people. He is a merciful High Priest who can be touched with feelings of infirmity. This high-priestly service is needful to the salvation of his people, and gives force to his words to Peter, "If I wash thee not, thou hast no part with me." Every believer experiences, to a greater or less degree, the inestimable efficacy of this service. Its tendency is to create love in the heart, give peace to the mind, enlighten the understanding, and beget true spiritual poverty.

"He that is washed needeth not save to wash his feet." As the feet tread the earth, and are likely to contract defilement, they fitly represent the worldly nature of man. They may also very fittingly represent the church upon the earth—the church militant. It alone

of all Christ's kingdom needs cleansing from defilement. Naturally the thoughts wander away from God and incline to the things of this world; hence the defilement and the need of washing. There can be neither love nor admiration of God begotten in a soul, nor a proper conception of his glory and majesty, without a full knowledge of sin, and a lively sensibility to it. All sin is offensive to God, and will separate from him if it is not washed away, or its guilt expiated. The believer is in Christ, and is continually being washed in his blood, so that "he is clean" by his constant embracing of that meritorious sacrifice which Christ made. Not that sin does not defile, nor that wilful sin is not imputed, and need not be repented of and remitted, but sins of weakness are satisfied by Christ's mediation. Christ came to save us *from* our sins, but not to save us *in* our sins. To know these things is essential to true happiness, because without it we can not possibly have a full and true knowledge of what Christ has done, and is daily doing for us. Hence every believer highly appreciates the inestimable blessings accruing to him through the atonement; and recognizes the need of that high-priestly service continually. It warms his heart with heavenly love to Him who ever liveth to make intercessions.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you." Feet-washing was an eastern custom, with which the disciples were familiar. Among friends

it was expressive of appreciation and esteem; and it was also a service necessary to the comfort of travelers who wore sandals, which, while protecting the feet from the roughness of the roads, did not prevent their being soiled from the dust arising from the earth. It was the duty of the servants to wash the feet of guests at inns, or at any house of entertainment. It was a menial service, and on this account we believe that our Lord intended his humble service of washing the disciples' feet as a rebuke to them, since they had a short time before contended which of them should be the greatest in his kingdom; manifesting a temper and disposition entirely foreign to the nature of the kingdom he was about to establish in the hearts of believers, consisting of "righteousness, peace and joy in the Holy Ghost." A spirit such as characterized the disciples upon the occasion referred to would disqualify any one to possess the heavenly kingdom, and would unfit him to enter the kingdom triumphant in heaven. In the kingdom of Christ upon earth there is no high nor low rank. Here all are on an equality spiritually and socially. They have the same love and regard for all their fellow-believers. Ambition and lust for rank and power can have no place among them. The Lord Jesus Christ, the Savior of mankind, "thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant."

It is proper to observe that at the time our Lord washed the feet of his disciples, they were not regenerated in the true spiritual import of that term. They

were but measurably enlightened in the Spirit, and so could not know the things of the Spirit, and consequently could not know the spiritual import of what he did. Neither could they know the weakness and sinfulness of their nature, and the need they would have of continual washing by Christ. They became fully converted, enlightened and regenerated when the Holy Spirit descended upon them on the day of Pentecost, and became an ever-present and indwelling power. To this notable event, the great outpouring and illumination of the Spirit our Lord had reference, principally, when he said to Peter, "What I do thou knowest not now, but thou shalt know hereafter." He had in view the restoration to the soul of the lost image and kingdom when Peter and his brethren would become spritual, and thereby attain to a knowledge of self, and to a spiritual knowledge of the service their Lord instituted. He also designed by this example to impress upon their minds the duty of brotherly love and kindness; and that no service by which a fellow-believer can be helped, either naturally or spiritually, shall be considered too onerous, though it be attended with labor and inconvenience; neither that any act of love be neglected toward him, no matter how menial the service. They should ever labor to assist one another in a faithful discharge of duty; and if need be remind one another of any unedifying conduct or conversation; thereby increasing their spiritual sensibilities and perceptions, by which they are made more keenly alive to those imperfections which make Christ's washing such a great necessity.

The observance of feet-washing is significant of the spirit which must always prevail in the church of God. It is eminently instructive, and must tend to impress every faithful person with a deep sense of duty toward God, his fellow-believer, and his own soul. It is indicative of simplicity, meekness, humility and submission. These are virtues of a divine nature; and when we participate in its observance, we represent ourselves as being of this divine spirit and disposition; and in performing the duty indicated by the ordinance, that of reproof or restoring the erring, to be effectual, these virtues must prevail with both parties. If destitute of them, there is no fitness to administer reproof neither to receive it with advantage; and the spiritual washing can not be carried out. And perhaps there is no other duty enjoined upon us in which we have so much need of taking heed to ourselves as in reproof and receiving reproof. Self-love is such a subtle spirit, and can disguise itself in such a delusive manner, that we have great need of grace and divine light to be able to perceive its influence, and especially in ourselves.

As Christ practiced an outward act demonstrative of a spiritual duty, should not we be willing to do the same; and especially since he has commanded it? Doubtless he could have impressed the moral duty by word without the symbolic act of washing feet; but in his wisdom and love he gave an example, and commanded his followers to imitate it. We think it derogatory to Christ, and shows some arrogance on our part to suppose that we, without the act, can now accomplish that desirable object, whilst

Christ found it necessary to accompany His words with this humble service. Besides, if ever the pride and selfishness of man needed something to make language more impressive or effective in rooting them out of the heart, we need it at the present day. What justifiable or tenable ground then can any one give, who professes to be a follower of the meek and lowly Savior, for refusing to obey his injunction, "If ye love me, keep my commandments?" Obedience is love in action. Obedience without love is legalism.

The observance of the ordinance is instructive, as it reminds every believer of his need of the continual washing from daily infirmities by the intercession of Christ, and of the daily need of the service of love from his brethren. The attitude in washing feet is representative of humility and love. The putting off the outer garment, the girding with the apron, the bending posture, the washing and drying of the feet, all fitly remind us of the humbleness of mind, and of the unfailing love for the soul of an erring brother, that should characterize every child of God. The submission on the part of him whose feet are washed is expressive of a willingness to be corrected when he strays from the path of duty.

There is a principle underlying every command given in the gospel, which is love. Unless he possess this principle, no one can consistently keep the commandments. So also each ordinance has a spiritual signification, the knowledge of which is essential to the right and profitable observance of it. Hence the observance of foot-washing by any people who do not have this knowl-

edge, and who do not love one another with a pure heart, having in view one another's spiritual welfare, is nothing more than legalism.

"If ye know these things, happy are ye if ye do them." If the members of the church continue to be sensible of and true to the principle underlying feet washing, they will not fail to be happy. They cannot appreciate "these things" without being sensible of themselves—of their fallen nature, of their manifold failings, and of their inability to do anything good of themselves. Being in possession of this knowledge, they look to Jesus in faith as their righteousness, and as their merciful High Priest and Intercessor. They are prompted by love to serve each other both in body and in spirit. Through a faithful discharge of the duty of love, they have the witness of a good conscience and are happy.

It is asserted that we have no evidence that the apostolic churches observed feet-washing. It is true there is but one allusion made to it in all the epistles, in 1 Tim. 5:10. It is probable there was no question about its observance in the primitive churches, since the language of the Savior is so plain. "If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you." Luke alone enjoins the Lord's Supper as a command: "This do in remembrance of me." In the epistles of the apostles we find but one reference to it, and that in 1 Cor. 11; and if the Corinthians had not gotten into disorder, and made a wrong use of the ordinance, it is

not probable that the apostle would have written about it. For the same reason we think it probable there was no neglect or misuse of the ordinance of feet-washing in the apostolic churches, and therefore no reference is made to it.

The question of command can not be fairly raised. The language of the Savior is too plain. Neither should there be an issue between sincere persons as to the design of the Savior in washing the disciples' feet. It is self-evident that he meant to rebuke their carnal aspirations, their ambition for place and power. He saw fit to do so by the performance of a very humble service. It is equally evident that he sought to represent his intercession for his people at the right hand of the Father, and to impress his disciples with their need of that service; and, furthermore, to illustrate the nature and work of brotherly love. No seriously minded person will fail to discover the fitness of the outward service among brethren to illustrate the humility and love that must characterize them in their relation to each other, which is a manifestation of the fruits of obedience to the heaven-born command, "If thy brother trespass against thee, go and tell him his fault, between thee and him alone."

Does it not impress every one as being a serious matter to set aside a plain command given by the Savior of sinners? Is it not presumptuous for any to assume that to possess the principle underlying the letter of a command is the matter of importance, and where it prevails the act is not important, as we can possess the principle without the act, as the act does not give us the principle?

We admit that feet-washing gives no merit nor virtue; neither does the Lord's Supper, nor baptism. All merit and virtue proceed from Christ alone; but the consideration of what is represented by a faithful observance of these ordinances leads upright souls to a close scrutiny of their hearts, whether they really possess that which is represented; and by the grace which prompts and directs this scrutiny, they will be led to the source whence all virtue is derived. Every true believer will feel so much need of these means of help and safety, that he will not willingly omit or be deprived of any one of them.

We must again insist that had it comported with his infinite wisdom, the Savior could have taught his disciples the principle without the act; but he did not see fit to do so. That he had design in it, no one will question; but how are we to determine, or have we liberty to conclude, that the efficacy of the outward act has ceased? It is to be feared by assuming to set aside the command, we undertake too much, even that of being the Lord's counsellor. The way of obedience in this, as in all gospel teaching, is the way of safety; and upon that principle the child of God can stand and look calmly upon the devil with all his rage, the world with all its allurements, and the flesh with all its lusts.

# SALUTATION OF THE KISS

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As authority for the practice of saluting one another with a kiss, we adduce the following testimony from the epistolary writings, Roman 16:16, "Salute one another with a holy kiss;" 1 Cor. 16:20, "Greet ye one another with a holy kiss;" 2 Cor. 13:12, "Greet one another with a holy kiss;" 1 Thess. 5:26, "Greet all the brethren with a holy kiss;" 1 Peter, 5:14, "Greet ye one another with a kiss of charity."

The kiss as commanded by the apostles was designed as an expression of spiritual affection, and for the promotion of mutual love among the believers. It was no doubt used then as now, between the brethren, and between the sisters separately. Commentators admit that it was practiced by the primitive Christians, but some of them claim that it was afterwards abandoned. It is however doubtful whether the true followers of Christ at any time neglected to observe it, as they recognized that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" and as the apostles taught it, they would feel to observe it. If it was profitable for the early Christians to salute one another with a "holy kiss," why is it not equally profitable now? Or if it was a duty in the apostolic age, why is it not a duty now? It was an emblem of unity and peace, and an expression of brotherly love among primitive Christians, and it should be that still. If the same love now exists,

why abandon the emblem? Is not Jesus Christ the same now as then? There is but one answer, and that is, "Jesus Christ the same yesterday, today and forever," and his followers are the same in life and doctrine as they were in the beginning.

It is stated by some old authors that the Gentiles were attracted by this expression of love, saying to one another, "See how these Christians love one another." While it is a very appropriate expression of divine love, yet it can not be a "holy kiss," nor a "kiss of charity," where the proper conditions do not exist; and like all Christian duties and ordinances, there is no virtue in the simple act itself, nor does it confer any merit or righteousness upon those who observe it; yet it is a fruit of obedience to apostolic teaching, with those who are prompted through love to use it. In the scriptures we have quoted it is called a "holy kiss," and also a "kiss of *charity*." This is in the same sense in which Christ taught his disciples that they should be perfect as their Father in heaven is perfect; and as the apostle taught, "Follow peace with all men, and holiness without which no man shall see the Lord." The Apostle Paul calls his brethren holy. Holiness is attributed to God, and conveys the idea of perfection; but man in his best estate is imperfect and is not in himself holy. But as the saint is in Christ he is holy, because all of Christ's virtues are attributed to him; and when the saints greet one another, it is called a holy kiss, because it is an evidence that they esteem one another holy in the sense above referred to. In the greeting between believers

there is an acknowledgement that they esteem each other as being in Christ; as it is an expression of confidence, sincerity and uprightness. It is a solemn greeting, and tends to exercise the mind in such considerations as will lead to Him who alone can preserve man in a state of holiness. If practiced where there is a want of confidence in one another, it is hypocrisy. It is fittingly called a "holy kiss" when both persons are living in sanctification, each striving to keep his heart pure, and to walk in love toward his brother.

Since the salutation is an expression of loving one's fellow-believer with a pure heart, and implies the obligation of ever walking in love, it is very fittingly called a "kiss of charity." It is a recognition of the debt of love that believers owe to one another as expressed in the scripture, "Brethren if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." Under the influence of grace, the salutation is very serviceable to him who through love salutes his brother. The act reminds him of the seriousness of what he represents, and leads him to a careful scrutiny of his motives, and of his state of heart; and thus becomes a means for spiritual growth. It is a public testimony of a willingness to confess Christ, and of a recognition of one's fellow-believers. From this brief statement it will be learned that the salutation of the kiss among believers is not based upon usage or custom, but upon a plain apostolic command; and is a fruit of obedience, and an expression of brotherly love.

# MARRIAGE.

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Marriage is a divine order, instituted in the garden of Eden, afterward sanctioned and encouraged under the Law, and directed and regulated under the Gospel. When God created man, he said it was not good for him to be alone. There was nothing in Paradise to make him unhappy; but there was something wanting to make happiness complete. God created him with affections and sympathies, but there was no object on which to bestow them. When woman was created and presented to man, the void in his heart was filled; and he received her in a rapture of joy and delight, as a being who would render his happiness complete. She was an object of such worth that Adam was moved to say, "A man shall leave his father and his mother and shall cleave unto his wife, and they shall be one flesh;" and his expression, "This is now bone of my bones, and flesh of my flesh," signifies the intimate relation existing between man and wife, and no language has ever more clearly set forth this relationship.

Christ declares the union of man and woman divine by saying, "What God hath joined together, let not man put asunder." God implanted in them such affection and attachment as made them necessary to each other for complete happiness; and inasmuch as he blessed them, and said they should be fruitful and multiply and replenish the earth, it is evident that the expression of Adam just quoted had reference to their primeval state,

and that he looked upon this institution as designed to be perpetuated; for he as yet knew of no other condition than the blessed and happy one in which they were. The declaration of Adam remained true, even in man's fallen state; for notwithstanding all the changes that have taken place, men still leave their fathers and mothers and cleave unto their wives.

The marriage relation was designed by God to render man completely happy; and the end was attained, because all God's means must be effectual. So long as man was in his primeval state he was supremely happy; but when he fell, all nature became changed. He was rendered vile, and the marriage relation greatly disturbed. The sympathy and affection between man and woman continued, and the desire for association and companionship remained; but as the divine love which had existed in the soul of man was displaced by self-love, the happiness of the married relation was marred in proportion to the latitude given that evil principle.

The devil is a destructive spirit, and if he had power, would destroy the whole human family. For this purpose he infused the disturbing and destructive principle of self-love into the heart of man, when he obtained power over him; and by it would have effected his object, if God had not interposed an obstacle. God designed to restore man, and in consequence must preserve him from destruction; and to this end he impressed his law upon his heart. By his Spirit he convicted him, and caused his conscience to accuse him, when he transgressed this law. But this could not destroy

this self-love, nor could it restore the Spirit and love of God to the soul; therefore, it could not render man completely happy, nor restore him to the condition from which he had fallen. His comfort would depend upon his obedience to the law, and his happiness upon his faith in the promised Redeemer. To those who sought to obey this law, the ordinance of marriage was one of the greatest natural sources of enjoyment; but to those who were not willing to obey it, but left the evil spirit of self-love rule, it only too often became a source of misery.

From the fall of man until the time of God's choosing Israel, and giving them the law engraven on tables of stone, with further precepts and statutes for the regulation of their conduct in life, we do not find that he gave any directions in regard to the relation existing between husband and wife; yet there is evidence that marriage was not contrary to his will, but that he frequently countenanced and encouraged it. And as man in the darkest ages of the world regarded the sanctity of marriage more perhaps than that of any other relation of life, it would seem that God exercised an especial care and protection over it. There are instances mentioned in the Bible where during this time the marriage relation was particularly blessed; and there were no doubt many more which are not mentioned. Those which are recorded concern persons who regarded the law of the Lord, but even amongst these we can perceive gross violations of the principles which Christ instituted when he came to restore all things.

In giving the law to Israel God did not change their spiritual relation to him. He only gave them clearer perceptions of that which he had before impressed upon their minds. All the statutes and judgments contained in the law could not eradicate self-love from the heart, nor restore the lost Spirit and love of God. The Lord gave to Israel commands and directions in regard to marriage and the duties of husbands and wives, which greatly improved the existing state, and modified many evils; but these could not restore marriage to its primitive purity, or its efficacy for happiness, since this was still a part of that age during which man was under the hardness of heart, in which God gave commands corresponding to their capacity to fulfill. This is the ground upon which many of the commands were given which are so different from those given under the Gospel. The unconverted cannot understand why they should differ. Man naturally does not comprehend the difference between the Old and the New Covenant—between the legal and gospel dispensation. Thus it was with the Pharisees. When Jesus Christ came into the world, those who believed on him received the Holy Spirit, and were able to discern spiritually; but the Pharisees with the rest who did not believe, continued under bondage, and could not discern the spiritual things which he taught. So they asked him this tempting question, "Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read that he which made them at the beginning made them male

and female, and said for this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry." The Pharisees evidently thought they could convict Christ in whatever way he would reply to their question. If he would say it is lawful to put her away, they could charge him with inconsistency, as he had before taught differently in his sermon on the Mount. If he reiterated what he then taught, they would convict him of contradicting Moses, the servant of God; but Infinite Wisdom silenced them.

When God instituted the marriage relation, there could be no desire for separation between man and wife, because they were under the influence and guidance of the Divine Spirit. But by the fall man lost the love of God, and the love of self became the controlling power. This being the source of every evil work, the marriage relation ceased to be one of uninterrupted har-

mony and felicity. Mankind generally would not let themselves be influenced by the law of God, hence discord and contention resulted. Their hearts were hardened through sin, and the Spirit was not there to soften them, that these difficulties could be reconciled; therefore God gave permission, through Moses, to allow them to separate. How fittingly our Savior could say, "Moses, *because of the hardness of your hearts*, suffered you to put away your wives;" and the agitation caused in the minds of his disciples by their Master teaching against the common, and no doubt much abused privilege of divorce, and their remark, "If the case of a man be so with his wife, it is not good to marry," all grew out of the fact that they too were yet without the divine influence of the spirit, and had no conception of its power. Hence knowing the discord and confusion that often existed between husband and wife, they concluded if this tie is indissoluble, it were better not to marry than run the risk of being bound for life to dwell in discord.

God allowed the Jews to sever their marriage contracts for the same reason that he allowed them to exact justice, avenge injuries, and wage wars; simply because of their fallen condition, and the hardened state of their hearts. But now under the new covenant, since the believer has received power by the Holy Spirit to overcome the deeds of the body, God requires him to subdue the evil tendencies of his nature, and instead of exacting justice, to return good for evil, and thereby manifest the divine nature of which he has been made

partaker. For Christians to separate from their wives would be inconsistent with the nature they must possess; neither would they reflect that light to the world which they are supposed to do. The declaration of Christ concerning the indissolubility of marriage under the gospel has reference to believers only. Unbelievers are under the law as they ever were, and gospel commands do not apply to them. The church has therefore never objected to the world exercising the right of divorce. God gave it to them, and never took it from them. Marriage was not made obligatory on any one under the law, hence it is not a moral duty; neither can it be classed under the head of natural necessities, such as eating, drinking or sleeping. We cannot therefore better characterize it than to call it a carnal ordinance. Paul says, "Marriage is honorable in all." Thus the testimony of scripture is that God approves it, and has made it a blessing and comfort to mankind in general. To believers it is a special blessing, as those in that relation may be mutual helps, both in the natural and spiritual life.

But as Satan sought to corrupt all the blessings and favors which God bestowed upon mankind, and to render them a curse instead of a blessing; so he sought to corrupt marriage, and succeeded in many instances in making the persons miserable instead of happy, because of their disregard of the Lord. Under the law there was provision made through the liberty of separation, whereby a god-fearing man or woman was protected from the evil influences of an ungodly husband or wife, when

such influence was destructive to his or her godliness. Under the New Covenant, to protect his children from this evil, and for their spiritual advantage, God provided that believers should not intermarry with unbelievers.

We find no written prohibition in the beginning, in regard to believers and unbelievers intermarrying, yet we have many examples recorded of the evil effects upon believers of such marriages. Of the first age of the world we read, "That the sons of God saw the daughters of men, that they were fair; and took them wives of all which they chose." These "sons of God" were the sons of the believers of that age, of the lineage of Seth, who was born in Abel's stead. The "daughters of men" were those of the lineage of Cain who were not believers. The evil influences of the daughters of men on the sons of God is specially mentioned by the inspired writer; and the effect was so demoralizing that God was necessitated to destroy them from the face of the earth by a flood of water.

Abraham, who was a believer especially faithful and honored of God, was sensible of this danger. God said of him, "For I know that he will command his children and his household after him; and they shall keep the way of the Lord to do justice and judgment." Abraham doubtless questioned the propriety, and was apprehensive of the result of such marriages with unbelievers, which made him solicitous about his son Isaac. He therefore made his servant swear by the Lord, saying, "Thou shalt not take a wife unto my son of the daugh-

ters of the Canaanites among whom I dwell." God prospered the servant's effort, and Isaac was preserved from the evil influence of an unbelieving alliance. God's regard for this solicitude of Abraham, and his blessing and prospering his efforts for his son's good, is worthy of every faithful believer's notice; and is full of encouragement to every one who desires to walk in the footsteps of faithful Abraham.

Isaac and Rebekah were also solicitous about their sons' marriages. It was a grief to them when Esau took a wife of the daughters of Heth. Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" They sent Jacob away to take a wife from their kindred who were not so wholly sunken in idolatry. This occurred before God gave any law or command, of which we have knowledge, in relation to marriage; and shows how, even at that time, those felt who lived in the fear of God, and enjoyed his special favor.

In the law given afterwards to Moses, Deut. VII., the Lord gives plain commands in regard to Israel intermarrying with the idolatrous nations around them. He first directs them to destroy the inhabitants of the land of Canaan, and then says, "Neither shalt thou make marriages with them; thy daughter thou shalt not give to his son, nor his daughter shalt thou take to thy son; for they will turn away thy son from following me." We have an example of the evil consequences of slighting

this command and warning of God in the case of King Solomon, who had been so highly endowed and favored of God because he preferred wisdom to wealth and power, who loved the Lord, and to whom the Lord appeared twice, and who built and consecrated the famous temple which bore his name. It is written that he had his heart turned away from the true God, and was seduced into idolatry through his love for and intermarriage with many strange women of the nations concerning which the Lord said unto the children of Israel, "Ye shall not go in unto them, neither shall they come in unto you; for surely they will turn away your heart after their gods." He built high places for all his wives' gods, and he himself went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. Here we have a sad commentary on the stability of man—a fair example of his susceptibility to evil influences, and especially in the line we have under consideration. The Lord's care for his people is manifested in these commands and warnings, and experience proved the truth of his declarations. Then all unbelievers were considered idolaters, and they are really so still; and their influence is as pernicious now as it was then.

We have already said that what Christ teaches in regard to marriage is quite different from what Moses taught. But since Moses taught by divine instruction, the question might arise, Why did God at one time through Moses teach one thing, and at another time, under the new dispensation, teach differently? The

law and precepts which God gave to Israel were undoubtedly the best for them; and that which Christ gave under the gospel is the best that could have been given to a gospel believer. This indicates a great change to be wrought in man by the power of regeneration under the gospel, since man's situation under the law was such that it was necessary for God to give a precept permitting him to put away his wife, while under the gospel it is such as to forbid his doing so. The change which is effected by the new birth enables believers to be happy under an indissoluble union; since it enables them through the Spirit to mortify those evil tempers that are antagonistic to peace and love. The law could not give this Spirit and divine love; therefore they could not be happy under an indissoluble union.

The difference between man's relation to God under the law, and under the gospel, and the incapacity of those under the law to fulfill gospel duties, are apparent in the difference in the language the inspired writers use in speaking of marriage in the Old Testament, where man was under the hardness of heart, and in the New Testament where believers are regenerated and influenced by the Holy Spirit. The expression of Adam in Gen. 2, that his wife was "bone of his bones and flesh of his flesh," and that "a man shall cleave unto his wife and they shall be one flesh," fittingly represents that relation when man was in his primitive purity, and in possession of the Spirit and love of God; and as Christ's mission on earth was to restore the lost love and image to the soul, how could he consistently teach otherwise

than in harmony with the primitive conditions in the marriage relation? But from the fall of man to the coming of Christ, no similar idea concerning marriage is expressed. Neither is there anything said of its being an indissoluble union. In the New Testament this intimacy of relation is used to enforce the duty of one believer to the other. If the condition that makes this intimate relation possible has force under the gospel, would it not also have had force under the law, if the same condition had then existed? But man from the time of the transgression until the time of his restoration in Christ was not able to form such a union as the gospel contemplates between two believers.

When God instituted the marriage covenant it was designed to be an abiding covenant of union, as there was no intimation on his part of its severance until man's heart had become hardened. In his primitive state he was capable of an indissoluble union; but the loss of the Holy Spirit, with the subsequent infusion of the discordant spirit of self-love, incapacitated him for such union. When man was restored through Christ, made partaker of the Holy Spirit, and of the divine love, he was re-capacitated to form such a union as was instituted in the garden of Eden. Believers under the gospel have by one spirit been baptized into one body, and they become of one heart and of one soul. Hence when Christ taught concerning the marriage relation, he spake of it as it was in Eden, and expressed an intimacy of union not known under the law. Believers under the law were never brought into such a relation

to one another, which makes it very apparent why their marriage relation was not an indissoluble one, as it is under the gospel. The marriage bond between believers under the gospel cannot be severed unless their union with Christ is first severed. This union was first formed, and so long as it is preserved there is obedience to his word, and they are guided by his spirit, and, as a fruit, the outward or natural union will be preserved. Christ says those that love him will keep his commandments. Obedience is an effect of his love; and this makes the union secure. Believers are *joined together* by the Lord, but we never read of such a condition under the Mosaic dispensation; and although we are assured by Bible testimony that marriages were sometimes by divine appointment, yet they were not united in that relation in the same sense in which the gospel believers are.

It should be evident to every one that a gospel believer cannot be joined in marriage to an unbeliever. The principle does not exist in the unbelieving one which is essential to such a union as the gospel contemplates. Believers are joined in marriage in the Lord. Unbelievers cannot be joined in the Lord, because they do not live in the Lord. The same reason which God assigns for forbidding the children of Israel to take the daughters of the Gentiles in marriage, would forbid the gospel believer to take an unbelieving man or woman for a wedded companion. The knowledge of his own weakness, and the danger of being drawn away from the Lord by such an alliance would forbid his entertaining such a desire; for he should have evidence within him-

self that the Holy Spirit would not direct to such a union, neither could the Lord join such together, nor could they be made one flesh in an indissoluble union.

The position that a believer in Christ cannot be united in marriage with an unbeliever, or one who does not live a Christian life, is disputed by most professors of religion. Paul writes, 1 Cor. 7:39, that a widow is at liberty to marry whom she will, "only in the Lord," that is, only to a believer. Paul's epistle was written to the church, and the instruction given was for Christians. If a widow could have been married "in the Lord" to an unbeliever, then those words would have no meaning, as she could then not marry otherwise than in the Lord. This must be recognized as a positive and binding command to all believers, which the faithful will ever regard. In the ninth chapter of the same epistle Paul alludes to some question that had been addressed to him, and answers it by asking of those who examined him, "Have we not power to lead about a sister, a wife, as well as other apostles?" He here appeals to his liberty, and to a privilege which brethren and apostles enjoyed, that of leading about a sister, a wife. If his liberty had been to lead about *any* woman he might choose, he would not have used the word sister. He recognized the liberty of "the other apostles, and the brethren of the Lord and Cephas," but limited it to a sister.

It should be borne in mind that all positive commands in the gospel, and every ordinance and service rest on some principle, which the Spirit impresses on

believers. Hence we regard the danger and inconvenience of marriage between a believer and an unbeliever as serious, and a violation of gospel principles, which no true believer can regard lightly. In forming a marriage union, the Spirit of God, which guides and directs all his children, would incline their hearts to seek believers for companions, that they might be a help and comfort to each other in their spiritual life and duties, as well as in the natural affairs of life; and with whom they could hold spiritual companionship. All true believers regard their spiritual interests above any carnal or worldly consideration; and they will naturally shun anything the tendency of which is destructive to the divine life. They naturally seek each other's society, and shun whatever tends to weaken their love and affection for spiritual exercises. In all their dealings and social intercourse they show a preference for believers; and why not in so important a matter as the choice of one whom they would take into so intimate a relation as wife or husband.

The words of the apostle are few and plain, "only in the Lord," but agree fully with the whole tenor of the gospel. Notwithstanding the powerful and convincing influence of the Spirit in a believer, still Satan through the flesh is also powerful; and might in some cases get the ascendancy, and prompt to a disregard of the teaching of the Spirit, were it not for this positive command of the apostle clearly bounding the believer's liberty in marriage. In the same connection he wrote of believing husbands having unbelieving wives, and believing

wives having unbelieving husbands. He doubtless wrote this to relieve the minds of believers who were thus situated, and might be troubled about the lawfulness of their marriage. It is evident that he does not refer to cases where believers married unbelievers; but to such as had married in unbelief, one of whom afterward became converted, whilst the other remained in the carnal state. In this case he says the believing one shall not seek to be loosed, if the unbelieving one be pleased to continue in the union. But if the unbelieving one separates himself, the believer is not under bonds. Nevertheless the believer is still the husband or wife of the other, unless the other falls into fornication a crime which the Savior says gives liberty to dissolve the marriage tie. In either case Paul says the believer shall remain unmarried, or be reconciled with the lawful husband or wife.

The question arising with such persons, whether it was lawful to live with an unbelieving wife or husband goes far to prove the position above maintained. If they had not regarded the marriage with an unbeliever unlawful, they would not have been disturbed by their situation; and this circumstance is positive evidence that they did not regard such marriage allowable. It is then very clear that neither the spirit nor the letter of the gospel gives liberty to a believer to marry an unbeliever; and, if it does not do so, no one professing to be a believer can enter into such a union without falling from grace.

With regard to marriage as a carnal ordinance or natural covenant, entered into between a brother and a

sister in Christ, as a mutual help and comfort to each other, both in the spiritual and natural life, we regard it as regulated by the spirit and letter of the gospel, as these regulate all the duties of believers. The Scriptures teach that every man has his proper gift. Some have power over their own will; and such being constituted to be contented and happy in the unmarried state may generally prefer to remain in that state; but God will care for those who are differently constituted. But no sincere believer will allow this or any other natural relation or interest endanger in any way his interests in Christ.

Marriage is the most weighty and important of all earthly engagements into which a person can enter. Every sincere soul will be seriously exercised in contemplation of it, and be moved to entreat the Lord to guard him from all improper influences, lest he might be swayed by carnal or selfish considerations, and enter into an engagement that might be injurious to his spiritual welfare.

Although we do not hold that God hath decreed, foreordained, or particularly appointed every certain man and woman, who marry in the Lord, to be the husband or wife of that particular person, yet we believe that such as live in the fear of God, and in resignation to his will, if their affections and confidence are mutually drawn together, have their union appointed and consummated by Him. Those who marry in the Lord were, before their espousals to one another, made one in Christ by regeneration, and were brought under those

obligations to each other which the gospel prescribes as the duty of believers. They were brother and sister in Christ before their marriage; and their entrance into the marriage relation does not change this previous relation, nor relieve them of any duty or responsibility which that relation prescribes; but rather makes those duties more special, and offers new motives for a faithful discharge of them.

Paul wrote, Rom. VII, "Ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." As this union or marriage with Christ does not only precede, but is paramount to the natural union of the marriage relation, it is not affected by the natural compact; and their duty to him being above any duty they owe to each other, so long as they remain faithful to Christ they will not violate the duties of the marriage relation. As the love of God, which is the bond of union in the first covenant or marriage with Christ, had joined the hearts of the man and woman in spiritual union before their marriage, so it must be an ever-abiding principle to preserve them in that relation; and their highest duty and interest consists in their inviolable faithfulness to God, and to the troth they have plighted to him.

Marriage being a natural relation, imposes many natural duties; and as believers are not generally of one mind in these, and the spirit does not make them so, Divine Wisdom has given such directions in the gospel to govern them, under all circumstances, that if faithful to them, no strife nor disagreement can take place

to mar their happiness. Both Paul and Peter command believers to submit themselves to one another in the fear of the Lord. This applies to believers in general, and so includes the husband and wife, but has reference to the social relations; for in the spiritual life the Spirit will unite them. The younger are admonished to submit to the elder, and the members of the church in general to those who have the rule over them; and all are admonished to submit to every ordinance of man for the Lord's sake. The spirit of Christ is a submissive spirit; and where all are under its influence, this submission is so graceful and gentle as scarcely to be perceived. But as Satan is very crafty, and can transform himself into an angel of light, the wisdom of God has graciously indicated where the first duty of submission rests, the younger to the elder, and the church to those who have the rule over it.

There is very little said in the gospel about special duties between husband and wife. Love and submission are the principles which are to govern them; and here the wisdom of God has also indicated upon whom rests the first duty of submission. Paul writes, "As the church is subject unto Christ, so let the wives be to their own husbands in every thing." In the general charge of submission which the apostle gives to all believers, the husband as well as the wife is included. All submission is not to be on the side of the wife; but when they cannot see things in the same light, it becomes the duty of the wife to submit. If both are in the Lord, this can never be a hardship to the wife; because Paul

writes, "Husbands love your wives, even as Christ also loved the church, and gave himself for it." And he further adds, "So ought men to love their wives as their own bodies, and nourish and cherish them, as the Lord does the church." The church has never felt it a hardship to submit to Christ, but regards it as a duty and pleasure. Neither can it be a hardship for the wife to submit to a loving husband. If the husband exacts more of his wife than love would dictate, or the wife refuses proper submission, they violate the principle which the Holy Spirit has prescribed for their government. Under such circumstances it becomes their duty, as brother and sister in Christ, under their espousals to him, to labor mutually in gospel order to bring the erring one to a sense of neglect of duty, and to repentance and submission to the Lord. The happiness of believers in the marriage relation, therefore, depends upon their faithfulness to their espousals with Christ; and where unhappiness exists between them, there must be a departure of one or of both from their duties to God.

Such a thing as believers not agreeing is a reproach to the Church of Christ; and this is especially true of married believers. As love is the principle by which Christ governs his kingdom, there need be very few special commands, or directions. Love never offends, but always does that which is right and good. Wherever disquietude, confusion or discord arises, it is evident that this heavenly influence has suffered some violence. There is no condition in life subject to more anxieties, perplexities, vexations and annoyances than may arise

in the marriage relation; and none calls more loudly for the exercise of the divine virtues of gentleness, meekness, longsuffering, patience and fortitude. Faithfulness to God, and obedience to the promptings of the Spirit which begets these virtues, are therefore what we seek to impress and insist as their duty to God as believers, and to one another as husbands and wives.

## THE MILLENNIUM.

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The doctrine of the Millennium seems to be interwoven with the history of the prevailing church since the latter part of the first century. The theories concerning it were modified from time to time through changing circumstances which seemed to affect the prospects for the future. It is said to have originated with the Messianic expectations of the Jews, which led them to indulge in extensive and extravagant apocalyptic publications. The Jews and the Christians had their anticipations in a measure in common. All the hopes of the Jews for deliverance from the heathen powers had centered in the promised Messiah; and the Christians, especially during the cruel persecutions, were as hopeful of his speedy return to overcome all opposition to the peace and extension of his kingdom.

At the time of Origen, Augustine and Jerome the doctrine so generally prevailed that they opposed it as a Jewish dogma that could not be supported by a fair and rational interpretation of the letter of the Scriptures, and altogether discountenanced by the spirit of them. It is said that this opposition, with the more freedom enjoyed during the reign of Constantine and some of his successors, and other conditions and circumstances, gradually led to a loss of interest in the doctrine in a general way until within the last century, during which time it was much revived.

There were circumstances with the church in the first centuries which contributed very much to the spread and influence of the Millennial doctrine. They were "compassed about by a fight of affliction," and the doctrine of Christ when preached in its purity exposed the wickedness and idolatry of both Jews and Gentiles alike. This exposed the church to the terrors of the enraged populace, and to the hatred and persecution of the Pagan powers. Under these unhappy conditions they would naturally draw a strong import from those scriptures that encourage the hope of a speedy deliverance. Then, too, the language of the gospel concerning the end encouraged and seemed to support their expectations of a speedy return of Christ: "The end of all things is at hand." "We which remain will be caught up." "Lo! I come quickly." "The time is at hand." "Things which must shortly come to pass;" also the prediction of our Lord concerning the destruction of Jerusalem.

The book of Revelations abounds in symbols, which form the language that is common to prophecy. It is descriptive of the great conflict between the kingdom of Christ and that of Antichrist, and represents it as continuing down to the end of time. It is full of warnings against apostasy, and of promises for fortitude and integrity, and in many ways is valuable to the church. Although attended with difficulties and mysteries not fully understood, yet it serves us well when we can apply it as an incentive to faithful obedience to gospel teaching. It is most serviceable when we ap-

propriate (as we can with profit) the conditions of what is termed the Millennial reign to believers individually, as having its beginning with the mystical union of the soul with Christ, and ending with their days here.

If Christ out of kind regard and concern for the instruction of his people has condescended to reveal the destiny of the nations and of his church through this book, it ought to be accepted with gratitude and in humility. But we should not condemn nor ignore what we do not understand, neither should we indulge in any conjectures, much less accept an interpretation of any part of it that can not be supported by plain gospel teaching.

Millennarians differ as to whether Christ will reign spiritually or personally; and among those who insist on a personal reign, as to whether he will descend at the beginning or at the close of the thousand years. Those who hold to a spiritual reign insist that the idea of a resurrection of the saints and a personal reign of Christ is all wrong, unreasonable and improbable, having no foundation in the scriptures; but they insist that there will be general freedom from temptation leading to universal peace, and great joy and power in the spirit, through which there will be great spiritual attainments, agreement in doctrine and worship; and some even conjecture that there will be a common acceptance of Christ by the Jews, Pagans and Mohammedans; and finally, after the time of severe trial by Satan's release, Christ will descend to judgment.

Those who defend a literal resurrection of the

saints to join with Christ in a personal reign, also have many theories; among which are that after the destruction of those who oppose Christ's dominion, and after the great purification by fire, a new heaven and a new earth will succeed, (before which it was not a fit abode for Christ, or suited to his reign,) when he will descend to reign personally a thousand years, after which Satan will be loosed, the wicked dead will be raised, and these with Satan's hosts will make up the army of Gog and Magog; and after their defeat follows the judgment. Others are content to have Christ descend amidst the depths of apostasy and sin; for they say by a wave of the consecrating hand of the Great High Priest all will be sanctified to his purpose; and that righteousness will prevail generally, and where it will not, those who oppose will be destroyed. The governments are to be humane and just, and even the wild beasts are to become tame or be exterminated. Some of these believe that the apostasy during the last efforts of Antichrist will be so great that myriads will go to make up the hosts of Satan. Some insist on the restoration of the Jews, by which they will be led to universally accept Christ, and that Christianity will prevail over all religions. Some maintain that all who are living at the appearing of Christ, and all who died since the creation of the world, who refused the mercy offered during life, will have an opportunity during the millennial reign for repentance and salvation. The claim recognizes the resurrection of all the dead at Christ's coming. The dead and the living who received Christ previous to his

coming will be recognized at his appearing as his bride, at which time the marriage shall take place.

How remarkable do some of these things appear, when we consider that there is nothing intimated in the whole apocalypse of Christ's descent to the earth at the beginning of what is called the Millennium; nothing of a personal reign; nothing of a literal assembling of the Jews in Palestine; nothing of the re-building of their temple, for John says, "I saw no temple;" nothing of the renovation of the earth by fire, or of its lavish productions; neither anything of the general prevalence of piety. The diversity of opinion is great, and this in itself, is sufficient evidence that there is a lack of testimony to support and confirm, or a strong disposition to theorize. Our object is to show by scripture testimony the errors that generally prevail on the subject, and to insist on giving more diligent heed to the great work of redemption, as based upon the atonement, and upon which all our hopes of salvation must forever depend.

The doctrine of the literalists, or those who maintain that the saints will be resurrected to reign with Christ, is based principally on three passages in the New Testament. The first is 1 Thess. 4:15-17, where the apostle asserts that "The dead in Christ shall rise first." Here they claim a distinction is made between the "dead in Christ" and the rest of mankind. But the distinction is made between two classes of Christians, the dead and the living. The apostle asserts that the living shall have no advantage, shall not precede their brethren who are dead. As he is writing only about

the saints, and makes no reference to the rest of mankind, it is plain that the resurrection of the rest of mankind would be implied as taking place at the same time.

The second is 1 Cor. 15:22-24: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God." Here it is claimed that the resurrection shall be in order: first, Christ; second, his people; and third, all others; and as there will be a long period of time between the resurrection of Christ and that of his people, so there may be also between that of his people and the rest of mankind. But here we find the apostle has reference again to believers only, and is answering those who doubted or denied the resurrection. Here again no reference is made to the rest of the dead, as the one sufficiently involves the other.

"The end" referred to here has reference to the completion of the great work of redemption, when Christ's great mediatorial work will be accomplished, and the last enemy destroyed, which is death. "Then shall the Son also himself be subject unto the Father, that God may be all in all." But we have no intimation in either of these Scriptures of anything that would serve as a basis for a Millennial reign of Christ with his resurrected saints for any definite or indefinite length of time, although the apostle has given very plainly the

successive stages of the closing scenes and events of that notable day of the Lord.

The third Scripture is Rev. 20:1-6. The things here recorded that prove most serviceable to them are the thousand years during which Satan is to be bound and the saints are to reign with Christ, and particularly what is recorded in the fifth verse: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." A strictly literal application of this is made to establish two bodily resurrections, the one at Christ's appearing, and the other at the end of the thousand years.

We think they are greatly at fault when they use this chapter to establish two bodily resurrections as a basis for the Millennial theory. This is in direct conflict with the testimony of Christ when he says, "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good. unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." (Jno. 5:28, 29.) And again, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say

unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." (Matt. 25:31-41.) In both these quotations Christ declares as plainly as language can make it, that all the dead, both saints and sinners, will arise and appear before him at the same time; and shall at the same time be rewarded, every one as his works shall be. The teaching of the apostles is in agreement with it, for in their writings we find nothing that does not harmonize with what Christ taught on this subject.

The apostle John writes, "I saw the dead small and great stand before God." "The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them." (Rev. 20:12, 13). And Paul writes, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." (Rom. 14:11, 12). "For we must all appear before the judgment seat of Christ." (2 Cor. 5:10). These scriptures assuredly do not convey the idea of a partial or divided resurrection: neither can we glean the faintest idea from them that there had been a resurrection of any part of the dead before. Neither that any had received their reward or sentence before; and yet if those souls which John saw were resurrected they must have received their glorified bodies and been assigned to their exalted station. These scriptures tell of Christ's coming to judge the world, but nothing of his reigning here; and they show very plainly that *all* shall appear and be judged at the same time. New Testament teaching

defines but one resurrection of the body, and plainly proves that no reign of a thousand years can intervene between the resurrection of the saints and that of the sinners.

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent: which is the Devil, and Satan, and bound him a thousand years.” It is said that “The language of symbols is the vehicle of prophecy.” and it applies well to the Revelations, and especially to this binding; and for this and other reasons it should be plain to every one that it should not be used literally, neither should a detached interpretation be placed on it. It has an important connection with the rest of the prophecy, and much depends upon it for the defense of the doctrine of the peaceable reign of the Millennium.

Whether the angel is Christ, or a celestial being vested with his power, or a visible expression of the powers of his Gospel, we cannot say; but all the intercourse between heaven and earth is through the mediation of Christ; and every successful effort against the kingdom of Satan upon earth must be understood as being effected through the power and virtue of the great atonement, and by the powers of the Gospel. The key is a symbol of power; and as it is used to lock and unlock, it has a two-fold import, that of binding and unbinding. In chap. 9:2, it was used to open, but here to bind. The key, the chain and the pit are symbols of suppression in the binding of Satan, which we must regard as a figurative action, having somewhat of a spiritual import. It

is one of the important things that goes to form the scenery in the remarkable visions recorded; but it is variously understood. Some apply it literally, others figuratively, and still others spiritually.

This binding is to prevent his deceiving the nations. but in what it consists no one has been able to show. though many have been the attempts to do so. But we cannot accept it as a literal or personal binding. When Christ prevailed over Satan in the atonement, and divested him of his armor, he did it by the excellency of the power of his Spirit. He challenged the evil spirits, and they obeyed; he summoned back the departed soul, and it complied; he burst the bars of death, and the grave had to yield up its treasures. Besides, Satan is a spirit, and effects his work through spiritual agencies. But as Adam's fallen race are his subjects, and man's spiritual and eternal ruin his design, and as the kingdom of Christ is the special object of his wrath, the binding may be a curtailing of his power among the nations, for the greater glory and liberty of Christ's kingdom. Some claim that this has been effected by the binding of Paganism, and by the removing of the persecuting tendency of false religion sheltered under corrupt governments, which have been the great persecuting agencies of Satan against the defenseless Christians, and that by these means Christ's church has been brought out from under the severe intolerance and cruel persecutions into comparative freedom in most countries.

But if Satan has been shorn of much of his power in the nations, he has not lost his hold on the individuals who compose them. We have strong evidences that he has only changed his manners somewhat. Then he de-

stroyed the body in hopes of destroying the soul with it. Now he has transformed himself into an angel of light to spread deception and corruption among divided Christianity, and is willing that the body may have all the comforts and pleasures of an earthly paradise, if in the end he can but claim the soul.

Again this binding of Satan is construed by many, even of eminent ability, into such a deprivation of power as will afford the church an almost entire freedom from temptation. The improbability of this is evident from the fact that he was granted full liberty to tempt and deceive our first parents when in a state of innocency, and from his having liberty to continue his work through all succeeding generations. The Lord could have placed man in the creation above Satan's power, but in his wisdom he did not do so, nor have we any encouragement to believe that he ever will while man is in a state of mortality.

That a state of sinlessness, or even comparative freedom from temptation to sin, should be expected during the time of this binding could only be established by an almost total perversion of all New Testament teaching; and it would of necessity even require a revoking of the sentence upon Adam and Eve, and a removal of the consequent effect of the fall. This is nowhere promised, nor even intimated in any of God's revelations to man. It cannot be shown by what is past or present, nor by the word of God, not even by the book of Revelations itself, that there will be any change as to the character of man as he comes into the world; for the race is fallen, and he is inclined to act out his fallen nature,

Christ taught that as it was in the days of Noah, and in the days of Lot, so shall it be at his coming, and he asks, "When the Son of man cometh, shall he find faith in the earth?" Peter wrote, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Peter, 3:4.) Paul wrote, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, unthankful, unholy, without natural affection, despisers of those who do good, lovers of pleasures more than lovers of God." (2 Tim. 3:1-4.) These Scriptures present a sad condition, and this at the time of Christ's second advent. They are indeed a sad commentary on the results of that Millennium so gloriously defined by many. It will not do to apply these conditions to his supposed coming previous to the Millennium, for there is but one coming supported by the Scriptures, and that to judge the world.

The promises of the gospel are nearly all framed to a condition of suffering, temptation and affliction on the part of those to whom they are addressed. Those that *endure unto the end* have the promise, which implies a warfare; and the apostle even enumerates the weapons of it. The hatred, the trials and sufferings that Christ and his apostles assured all the faithful as their lot in life are not limited to any period of time, nor even an intimation of any abating. They, and his faith-

ful servants whose souls John saw, endured the great tribulations, and we are encouraged to look to them and imitate their example. They have hallowed the way, and it remains for us to walk in it.

And besides, would not freedom from temptation detract from the merit of obedience? Is not true piety estimated by the opposition it overcomes, or at least by the effort by God's grace to overcome? It was for a purpose that those souls were honored by a mention of what they had endured and overcome. The most prosperous and glorious times in the history of the church have always been when great oppositions were met and surmounted. On the other hand, would it be possible for any to attain to a full knowledge of self, and of the high-priestly service of Christ without a conflict with Satan in a warfare against sin? Yet such exemption is conjectured to be the lot of those who are expected to live in the Millennial reign, and who accept Christ; for according to the prevailing sentiment there will at that time be nothing so popular in the world as Christianity. It is pictured off in the brightest light, both as to the pleasures of the soul, and those of the body. According to this theory there will be no cross to bear there; and Gethsemane and Calvary will not then be reflected through the lives of those who endured the "fight of affliction," for they will greatly lose their interest, because of the absence of those things which created them a necessity. Nothing magnifies the atonement so much as a knowledge of God's righteousness as revealed in his law, and a consciousness of depraved

humanity. But of these there is to be but little known there, if man proves wise in the things which he has written.

But the binding represented by what John saw and revealed reflects back most expressively to that binding of Satan by Christ in the atonement; for it should be apparent that without this binding the other would not have been effected. "God was in Christ reconciling the world to himself;" but to effect this he had first to deliver it from the dominion of Satan. Christ himself said, "No man can enter into a strong man's house and spoil his goods except he will first *bind* the strong man; and then he will spoil his goods." To this end the Son of God assumed humanity, and in it suffered the penalty of the violation of God's holy law, healed the breach made by transgression, and thus defeated and bound the great adversary upon the very field of his triumph over the innocence of Eden. By his vicarious sacrifice, and by his victory over death and the grave, he "took the armor from the strong man armed," and bound him against any possibility of ever overcoming those who take refuge to God in Christ.

Paul says, "Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14.) "Blotting out the hand-writing of ordinances that was against us, nailing it to his cross." (Col. 2:14.) "He led captivity

captive, and gave gifts unto men." (Eph. 4:8.) Thus he opened the prison doors that were closed against the hopes of both the living and the dead, and set the captives free. His invitation to all is, "Come unto me all ye that labor and are heavy laden, and I will *give you rest;*" and his promise to his church is, "Upon this rock I will build my church, and the *gates of hell shall not prevail against it;*" "Lo, I am with you always even unto the end of the world." Thus we find the fullest assurance in the invitation; and in the promises, ample protection guaranteed to the faithful against Satan and all his hosts.

But to give more force to their arguments in support of a Millennial binding of Satan, some assert that there is no evidence of his being bound now, as the world is full of wickedness, and his kingdom appears strong, and that there is a general tendency with man to yield to him and become captive at his will. But such has been man's reputation since the fall, and we have every reason to fear that it will be to the end of time. Yet Satan with all his craft and power can not keep an awakened, seeking soul from coming to Christ; neither can he move that soul from his hold on Christ. But on the other hand it is nowhere promised that Satan shall be bound for, and shall not deceive those who choose to serve him. If after being warned, and after being called of God, and promised deliverance by him, such still continue in sin, they prove themselves his willing subjects.

When slavery yet existed in the Southern States,

the slaves were held in bondage by virtue of the laws of those States; but when the government declared them free, those laws were annulled, and their masters lost their power to hold them in bondage. It now became optional with the slaves to accept liberty or to remain in servitude. Those that remained did so from choice, and were themselves responsible. Just so it was with the spiritual bondage under which the whole human family was brought by the transgression of our first parents. By yielding obedience to the suggestions of the devil, they became his servants, and were held as transgressors of God's holy and just law until Christ came and fulfilled that law for man, proclaimed liberty to all of Adam's fallen race, and set the captives free. Those who accept of this proffered mercy are no longer fettered by a broken law, but can now through the blessings of Christ obtain power to become the sons of God. But those who prefer the service of Satan remain in bondage, not because of Adam's transgression, but because of their own love of sin.

Lest we fail to have a due appreciation of that binding of Satan by Christ through the atonement, and let our hopes turn too much to that binding that is to characterize the supposed Millennium, we will again try to emphasize the importance of giving it full consideration. It was by it that salvation was wrought and liberty proclaimed, and through the efficacy and eternal benefits of it that those souls witnessed by John attained to their glorious estate; and it is the binding upon which rests all our hopes for eternity. What the bind-

ing seen by John was, or is to be, should concern us but little when weighed against the inestimable benefits of that binding through the atonement. God gave promise of it in Eden, repeated it to Moses, reiterated it through the prophets, heralded its dawn through the angels, and consummated it through his Son. Let us learn to appreciate and magnify it, for those who secure its blessings need not be troubled as to what will be revealed by the other binding; while those who fail in this, will not be made secure by the other.

It is generally accepted that the primitive reason for making the victorious era of the church last a thousand years was derived from the Mosaic account of the creation. The Jews and Judaic Christians interpreted literally the fourth verse of the ninetieth Psalm, and supposed that a day with the Lord was equal to a thousand years. Hence the six days of the creation were understood to indicate that the earth would pass through six thousand years of labor and suffering, to be followed by a seventh—a thousand years of rest and peace. More modern theories divide the periods thus: two thousand years void of the law; two thousand years under the law; two thousand years under the gospel, and one thousand years under the personal reign of Christ. The expressed period of one thousand years in Rev. 20 went perhaps further than the other to establish this point. But we are fully persuaded that it should not be used literally, as it very generally is. As it forms a part of a prophecy it may as consistently be used prophetically, that is, a day for a year, which

would make it represent 360,000 years. But as this is not likely the design, although as justifiable and as proper perhaps to use it this way as to use it literally, we incline to the figurative use of it, by which it represents an indefinite period of time. Then too as much of the Revelations is figurative, it seems most appropriate that this should be used so too.

Another reason why it should be used figuratively is because it is said to have been a mystic number with the Jews, and is so used in their writings. One of their sayings was, "The days of the Messiah are a thousand years." There was a tradition that "The righteous which God shall raise from the dead shall not return to the dust for the space of a thousand years, in which God shall renew the world." Even the Greeks and the Romans used the term, a thousand years, in reference to the state of the dead, as found in their writings; and it is not known with whom it originated. Besides it must not be forgotten that the early Christians were mostly Jews by birth, schooled in the peculiarities of the Mosaic economy, and, like Paul, were "exceedingly zealous in the *traditions* of the fathers." Hence it was but natural for them, not only to respect the traditions, but even to use the idioms of their language, and to harmonize in a measure the prophetic announcements of the New Testament with the views inherited from Jewish sources. All these things together weaken the expression as to its numerical import.

"After that he must be loosed a little season," "and shall go out to deceive the nations." The form of ex-

pression, "*must* be loosed," is similar to "things which must shortly come to pass." and no doubt is so stated because it is one of the expressed purposes of the divine mind. Christ said, "Thus it *must* be." and "The scriptures *must* be fulfilled." That is, it was ordained that he should suffer, it was a part of the great plan of redemption, was spoken in prophecy, and could not fail. So this loosing of Satan has a divine purpose, it has been spoken, and must have a fulfillment. Just what it signifies, or why he should be loosed to go out to deceive the nations, we are not told, but it concerns us all. We have reason to believe that in the time marked by the "little season," he will have no more power than he had before, but the language plainly indicates that he is to have more freedom, or perhaps more favorable opportunities, than during the time of the thousand years. Man's dereliction of duty to God, and love of self and sin will make Satan's opportunity. It seems that this will be his great final effort against the kingdom of Christ, and that his work is to be effected by deception. Scripture testimony proves that the world at that time will be in a state of gross wickedness, and under a great delusion, and that the true worshipers will not be numerous. But no doubt will further deceive both the world and those who profess but do not possess Christ, and will succeed in bringing his cross into further disrepute. Even the faithful will be more exposed because of the great prevalence of sin and deception; and those who do not stand in the power of Christ, and are disposed to "watch and pray," and willing to

“endure the cross and despise the shame” will be in great danger of falling away.

Some one conjectures that Satan may introduce some new religion, or lead the present worship into a more worldly, cold and dead formalism. From the evidences before us he has already succeeded well in both of these. He has wrought a great work in dividing Christianity into a multiplicity of sects; and, notwithstanding the fact that New Testament teaching recognizes but *one united body*, he still has succeeded in carrying his deceptions so far that it is generally believed that these are but so many branches that constitute the church of Christ. And further than this he has deceived many to believe that the church may walk with the world in its vanities, fashions and pleasures, filling every office and position under the “powers that be,” and that it may even discard the non-worldly, self-denying, cross-bearing doctrine of Christ, and yet claim a comfort in the promises of his gospel. How significant are the words of Christ: “If therefore the light that is in thee be darkness, how great is that darkness.”

Paul’s warning to all, and for all time is, “Let him that thinketh he standeth take heed lest he fall;” and Peter writes, “If the righteous scarcely be saved, where shall the ungodly and the sinner appear?” This language impresses us that even the most faithful are at all times much exposed to deception; yet men are as little inclined now to heed the warnings of heaven as they were in the days of the prophets.

“I saw thrones, and they sat upon them, and judg-

ment was given unto them." Thrones are emblems of authority and of dominion. The apostle's language, "and they sat upon them," proves them to have been occupied when he saw them; but he does not say by whom. Some suppose these to be the thrones of the nations involved in the prophecies of this book, and that they were occupied by their rulers. However they cannot indicate earthly thrones occupied by Christians, as some would have it. for the kingdoms of this world possess them. But as they were seen and spoken of in connection with the souls, they are properly connected with them, and they may very fittingly be expressive of the blessings and honor to be conferred upon them as a reward for their faithfulness. At least they may have been presented to give force to the expression made in reference to the souls, that "They lived and reigned with Christ a thousand years."

The thrones are only symbols, and their chief significance is embraced in this life; and as they are not natural thrones, dispensing natural benefits or judgments, so we must consider them as having a spiritual import. They evidently refer to, and are expressive of, the same thing that Christ spake to his disciples: "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28); and, "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:30.) We find a fulfillment of this in the work of the apostles and their co-laborers. They went out under a high commission, and their calling as witnesses

of the life, the miracles, the teaching, death and resurrection of Christ, and as the heralds of the gospel of his kingdom, both by their preaching and by their epistles, was indeed an exalted one, and well expressed by thrones. And by their lives, and by their labors and their death, they judged all who rejected the offer of mercy and free salvation, and none so deserving of being named as Israel.

The thrones may also serve as a figure of the exalted position to which believers are called in this world. As spiritual kings they sit upon spiritual thrones; that is, their hearts and minds are lifted up from earth to Christ, their Lord; for there are their treasures and their affections; and thus they live and reign with Christ, though still in the body. They are also called "a royal priesthood, a holy nation, a peculiar people."

Paul says, "Do ye not know that the saints shall judge the world?" True believers judge the world in spirit by their faith and love of Jesus, which the world despises; by their acceptance of gospel teaching, which it rejects; and by their witnessing in their lives to the truth and power of that Word; even as Noah condemned the world when he believed God, and testified to the truth of his word in preparing the ark. The three Hebrew children judged Nebuchednezzar and those who obeyed him, when through fidelity to God they transgressed his decree by refusing to fall down and worship his golden image, and suffered themselves to be cast into the fiery furnace. Daniel brought judgment to King Darius and his accusers when he refused to obey his decree and

suffered himself to be cast into the den of lions. So every child of God who is willing to suffer all things for the testimony of Jesus, and who walks in the power and light of his spirit, pronounces spiritual judgment upon the disobedient world; and these things shall be a testimony against the unfaithful in the day of judgment.

“And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads.” He does not say that he saw the saints, but their souls; nor does he say that they lived again upon the earth, and reigned personally with Christ. If he saw only the souls, they must not have been embodied; and this will go very far to exclude the idea of a bodily resurrection. And if there was not a bodily resurrection of those souls, then there would be no propriety in maintaining that there will be a personal reign of Christ upon earth. But some say that the soul is invisible, and so John must have seen them embodied. God can make anything visible, yet none of the objects which John enumerates in his vision were seen by his natural sight. Paul says of his being caught up to the third heavens, “Whether in the body, or whether out of the body, I cannot tell.” The same conditions apply to John, who when these things were revealed, was under the influence of a prophetic ecstasy, when the external senses are in a state of suspense, and only the mental perceptions are active, and the visions are portrayed to the mind through

the mental faculties. But the real difficulty with those who insist on a literal resurrection of the saints is not in making the souls visible to John, but the fact that he has reference to something quite different from what is generally understood of the resurrection; for when it is referred to in the Bible it always means that of the body.

The theory of a literal resurrection of the saints to reign with Christ for a thousand years can receive no support from John witnessing the souls of the saints. He expressly says, as if to guard the point from all danger of a literal construction, that he saw the souls, and that he saw them in a state of active existence. He says nothing of them being raised up from their graves, nor of them even having spiritual bodies. If he had seen the saints, he would not have said that he saw their souls. He enumerates what he saw, and among the rest were these souls.

It is said that the word in the original, here translated souls, has no doubtful meaning, and cannot by any possible construction be made to mean the bodies of the saints; and that the language does not express the doctrine of the resurrection. And besides this, if the "first resurrection" is to signify a bodily resurrection in glorified bodies, why should the assurance be given that "on such the second death hath no power?" It would not only be needless, but strange that such an assertion should be made. Neither is there anything intimated here nor anywhere in the gospel, to support the idea that Christ is to reign personally with his saints, as

always held by the Jews for their Messiah. His kingdom is not an earthly one; but it is "righteousness, peace and joy in the Holy Ghost." It is a spiritual kingdom set up in the hearts of his people. His is a priesthood forever after the order of Melchisedek.

The design of the Holy Spirit in presenting the remarkable vision of these souls was evidently in a great measure at least for the benefit of those who should indeed be called to suffer, that they might be armed beforehand for the trying conflict, by having their minds reconciled to the prospect of suffering. In looking forward to the fiery trial of their faith it was well that they could read their reward in the blessed estate of these souls. We believe that every child of God is encouraged by the fortitude and patience of those who suffered death "for the witness of Jesus;" and he is animated to a more zealous, self-denying and self-sacrificing effort, and to a fuller consecration of mind, soul and body to the service of God and the advancement of his kingdom. What lover of truth has not been inspired by the example of Daniel, and the three Hebrew children, and the whole army of martyrs, and put to shame because of his own "light affliction."

If in the early centuries some in the faith, because of attending circumstances, did adopt a more literal interpretation of what John saw, yet they did not base their hopes of salvation on it. No doubt they were animated by their expectations, and in their great sufferings it gave firmness to their resolutions, and strength to their endurance. And need we wonder that they

yearned for universal peace, and indulged in the fond hope of a personal divine rule upon earth.

For those saints to witness Jesus and testify to the word of God, was to confess Christ and proclaim him the true Messiah, and the only true object of adoration, and to promulgate his gospel, with its self-denying precepts, and to teach of his death and resurrection, and that he was the only hope for the sinner. This condemned idolatry, which at that time prevailed in every nation upon the earth, and exposed it as a great work of the dragon. We have a striking example of the effects of all this in the labors of Paul and his companions with the worshippers of Diana, as recorded in Acts 19:24-41.

As to what the beast and his image are, men have been satisfied to differ much; but whatever they may be, they are the creatures of the dragon, and an embodiment of about all his wicked devisings against the kingdom of Christ. "The dragon gave the beast his power, and his seat, and great authority." (Rev. 13:2). Idolatry has ever been the great and debasing work of the dragon, set up to oppose the true worship; and unfortunately it has never been confined to Paganism. It assumes many forms, and much of it is still found among those professing Christianity. Luther and Carlstadt had their controversies about some of its belongings, the images of the saints, and other appendages of the Roman church; but these things still continue as they were then. The tendency to idolatry in some form, or rather the disposition to worship the

creature rather than the Creator, has always been strong in man. It is said that "Every heart has idols of its own." Besides the many idols among the Gentiles, some of which were notorious, the images of powerful sovereigns were set up for adoration; and the chief objects of popular worship among the more enlightened heathen nations were deified human beings. All these were but so many images of the beasts.

As to the "mark" of the beast, history informs us that it was the custom with many of the heathen to put a mark of the idol they worshiped on some visible part of their bodies. A mark in the right hand was a token of earnest devotion, and in the forehead, of public profession of the worship. It is also stated that when Titus enrolled the Roman nation, he caused them to receive a mark of citizenship, which was a token of fidelity to the government. While these things belonged to that age, and are now a thing of the past, yet the mark of the beast still survives, and that not only with the heathen, but also with the Christian nations. His mark in the hand, which may be concealed from others, answers well to our secret sins; and his mark upon the forehead, to our open sins. All sin is a mark of the beast, and nothing will remove it but the blood of Jesus. Those saints that John refers to had no mark, neither will the redeemed of the Lord at any time have. They cannot have the mark of the beast, and still have a hope in Christ. They dare not be leavened with any of his service.

"And they lived and reigned with Christ a thousand

years;" and again he says, "but they shall be priests of God and of Christ, and shall reign with him a thousand years." The living and reigning very evidently refer to the church upon earth; and have their fulfillment in the spiritual life. The penitent sinner that comes to Christ begins to live that life as soon as he accepts Christ as his righteousness, and is clothed upon by the virtue of his atonement. Those saints had not ceased to live that life though they had died a natural death. Jesus said to Martha, "Thy brother shall rise again." Martha said, "I know that he shall rise again in the resurrection at the last day." Jesus replied, "I am the resurrection and the life; he that believeth in me, though he *were dead*, yet *shall he live*; and whosoever liveth and believeth in me *shall never die*." Here Martha has reference to the resurrection of the body, and speaks of but one resurrection, for she knew of no other but the resurrection at the last day. though she was a disciple of her Lord. His reply refers to the literal and to the spiritual resurrection, and asserts that he is the author of both, and the source of all life. What he says about living has reference to the spiritual life begotten in the souls of his children, and evidently is the same as the living and reigning expressed by John.

Christ said, "Behold the kingdom of God is within you." "I will come in to him and will sup with him. and he with me." The apostle says, "If we suffer we shall also reign with him." "And he hath made us kings and priests unto God and his Father." All this further demonstrates the life and estate of the saints,

and as that life is all spiritual, so also must the reigning be. They may be called priests because they minister in the holy service of God, and offer up to him acceptable sacrifices, as Paul plainly teaches, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Every upright, faithful soul that confesses Christ, and testifies by his life that he is begotten of the Father through the efficacy of the atonement, and thereby witnesses to the truth of his word, helps to maintain his kingdom, and thus lives and reigns with Christ in the spirit.

"But the rest of the dead lived not again until the thousand years were finished." Reference had just been made to those who died in Jesus, and who are of his kingdom, and who were "living and reigning;" and now the rest of the dead are referred to, and it impresses us that these were not of his kingdom, as they were not to live and reign as did the others. As there are but two kingdoms, that of Christ and that of Antichrist, and but two classes of subjects, each kingdom having its own, these must belong to the kingdom of Antichrist. The other lived and reigned, these did neither. According to the language of the gospel, the saint never dies, though his body returns to dust, and the sinner never lives, neither in this world, nor in the world to come. So we may say that the rest of the dead never lived in the sense in which living is affirmed of the souls of the saints. It would seem that as the saints are to be understood as *living*, so the others must be understood as being *dead*. Living was used in refer-

ence to the one, and the negative form was used in reference to the other.

But the expression, "lived not again until the thousand years were finished," does not necessarily prove that they will live after that time. In Bible language adverbs denoting a termination of time are often used to signify perpetuity; as in Isaiah 22:14, "Surely this iniquity shall not be purged from you till ye die." Shall not be purged at all. "Samuel came not until the day of his death," (1 Sam. 15:35.) Michal had no child until the day of her death." (2 Sam. 6:23.) "For until the law, sin was in the world," (Romans 5:13); and will be to the end of all time. From this it would be evident that it was designed to contrast their not living with the others living; that is, while the saints are "living and reigning with Christ" in the spirit, those out of Christ do not live at all in the spirit—are spiritually dead. This is evident also from the language of the apostle in reference to those out of Christ: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Here all out of Christ are considered as dead, and the awakening and arising have altogether a spiritual import.

"This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." As in all New Testament teaching there is but one resurrection of the body referred to, and that at the time of the judgment, and as what John writes about the first resurrection does not apply to that resur-

rection, so it evidently must be that this first resurrection is a spiritual one. As it does not apply to the rest of the dead, but to the souls of the saints, and as we have before shown that they were not embodied, so it must revert back to some previous condition or experience of those souls. As the earth is to be the place of the fulfillment of the major part of the prophecies of this book, and of this part in particular, so we are impressed that we are to look for this first or spiritual resurrection in the life of the saints while upon earth. We find it abundantly defined and supported throughout New Testament teaching. Jesus said to Martha, "He that believeth in me, though he were *dead*, yet shall he *live*; and to the Jews, "He that heareth my word, and believeth on him that sent me, hath *everlasting life*, and shall not come into condemnation, but is passed from *death* unto *life*. The hour is coming; and now is, when the *dead* shall hear the voice of the Son of God; and they that hear *shall live*." Paul said, "Awake thou that sleepest, and arise from the *dead*, and Christ shall give thee light." This is the first resurrection, that is, the resurrection from spiritual death to spiritual life. It is the time of our conversion, when we die unto sin, are buried in the death of Christ, and raised again to walk in newness of life—raised up from dead works to serve the living God. This is when we receive Christ by faith, and is the time of our marriage with the Lamb. Christ says, "He that heareth my word, shall not come into condemnation; but is passed from *death* unto *life*." It is properly called the first resur-

rection, as it must precede the resurrection of the body. There is nothing beside this spiritual awakening through faith in the atonement, and obedience to gospel teaching, that is referred to in the scriptures to which the term, "the first resurrection," can properly be applied.

The saints whose souls were seen did realize while upon earth a resurrection in the spirit, a resurrection from a spiritual death, having been "dead in trespasses and sin," and upon this rested all their hopes of futurity. It was by the power of that resurrection that they were enabled to maintain their faith and endure their afflictions; and by it they attained their great reward, the estate of the "blessed and holy." These things being so, should it not impress us very seriously that whatever beside, if anything, might be involved in this expression of the "first resurrection," the important matter with us, and with all future generations, is to have the assurance of the Word of God that we attain to that spiritual resurrection in this life, that we may be entitled to the blessings promised in the life beyond. Otherwise we will fail and be of that number that "lived not again," and will fall under the power of the "second death."

In the writings of Menno Simon there is an article on "The Spiritual Resurrection," from which we will make a few extracts. "The Scriptures point out to us two resurrections; namely, a bodily resurrection from the dead at the last day, and a spiritual resurrection from sin and death, to a new life and a change of heart. That a man should die spiritually unto sin, be spiritually buried and rise again to a life of righteousness in God,

is plainly taught in various parts of the scriptures. Before a resurrection from the dead can take place, the death of the body is necessary. Likewise, in a spiritual sense, there can be no resurrection from sin and death unless this body of sin has sensibly endured sorrowfulness of heart, remorse and a sincere repentance on account of sin, and been destroyed and buried. Thus we have to die with Christ unto sin, if we would be made alive with him; for none can rejoice with Christ unless he first suffer with him; for this is a sure word. Paul says, 'If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him.' (2 Tim. 2:11.)

"This resurrection includes the new creature, the spiritual birth and sanctification, without which none shall see the Lord. This Paul testifies in a few words, saying, 'In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a *new creature*.' Again, 'If any man be in Christ, he is a *new creature*; old things are passed away; behold, all things are *become new*.' This is the first resurrection; 'For, if we have been planted together in the likeness of his death,' (that is, through mortifying the sinful nature of earthly Adam, with all his members or wicked lusts) 'we shall be also in the likeness of his resurrection;' and know that our old man is crucified with him, that the sinful body is destroyed.

"The truly regenerated are they who died with Christ unto sin, and have truly risen; they are the new born to whom the power is given to become the sons of

God; were redeemed out of all nations, and have on the wedding garments against the marriage of the Lamb. These are the spiritual bride of Christ, his holy church, his spiritual body, flesh of his flesh, and bone of his bones. They have come to the heavenly Jerusalem, the city of the living God, which came down from heaven."

It has been stated that some maintain that the marriage of the Lamb will take place when the saints are resurrected at the beginning of the Millennium. We would invite attention to the following considerations: There is only one ground of righteousness for fallen man, and that is "Christ and him crucified." But before the spiritual union between Christ and the soul can take place, there must be a new creation, as Christ said, "Ye must be born again." When anyone sincerely repents of sin, forsakes it, and embraces Christ by faith as dying upon the cross for sinners, he attains the righteousness of faith. He is cleansed from all his sins, his heart is purified by faith, his soul is sanctified by the Holy Spirit, and he is clothed upon with the merits of Christ. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God," (1 Cor.6:11.) Even the prophet Isaiah foretold the blessings in store for such souls, who constitute the church or bride of Christ. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of his salvation; he hath covered me with the robe of righteousness." We are fully persuaded by many scripture testimonies that when souls are

thus sanctified and justified, and clothed upon with the garments of salvation, they become of that number who have "made themselves ready for the marriage of the Lamb," and that all this preparation must take place in this life under the power and light of the Holy Spirit.

At the great outpouring of the Holy Spirit on Pentecost, when Peter spake with great power, and multitudes were moved to conviction and repentance, and freely accepted Christ and suffered themselves to be brought under the influence of the Spirit, they became the first fruits of redemption, the first spiritual children of the Father, constituting the kingdom of heaven upon earth, and the church or bride of Christ. Through this mystical union of their souls with Christ they became "flesh of his flesh and bone of his bones;" and as Paul says in reference to the relation of the church to Christ, they became "the body of Christ and members in particular."

As the marriage covenant is the most intimate and most responsible relation in the social life, the apostle uses it as a figure of the union of the church with Christ. In Rom. 7:4, he says, "Ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." This marriage with Christ embodies the same idea of life and fruits that is implied in the vine and its branches. Christ said, "I am the vine, ye are the branches. As the branch cannot bear fruit of itself, except it abide in the

vine. no more can ye except ye abide in me. He that abideth in me, and I in him. the same bringeth forth much fruit." (Jno. 15:4, 5.)

In Eph. 5:22-33, Paul writes upon the marriage relation of believers, and in the 32d verse he says, "This is a great mystery; but I speak concerning Christ and the Church." This "great mystery" is the mystical union of the church with Christ, which the apostle symbolizes by the covenant of marriage as instituted in Eden, and restored to its primitive purity through the regeneration. This is the marriage of the Lamb that has been taking place since Pentecost, and will continue as long as there are spiritually enlightened, regenerated souls coming to Christ. What more than this, if anything, may be involved in the marriage of the Lamb which the apostle refers to in chap. 19:7-9, we do not know; but this one thing is important, that all who seek redemption should be impressed that unless they, in this life, "are married to him who is raised from the dead, and bring forth fruit unto God," they will never be of that number who "are called unto the marriage supper of the Lamb" referred to by John.

The prophecies that define the character of the subjects of Christ's kingdom are quoted to establish the Millennial period of the church. Even men of eminence apply them so literally that they assume to assert that the wild beasts will lose their fierceness and become tame. Among these are the following prophecies of Isaiah: "And he shall judge among the nations, and shall rebuke many people, and they shall beat their

swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4.) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:6-9).

The fulfillment of these, as well as many other prophecies that foretell the restoration and conversion of the Jews, and the apparent universal spread of Christianity, and the consequent peace on earth and good will to men, is to be sought in the "*last days*," in the gospel dispensation. They evidently began to be fulfilled upon the day of Pentecost when three thousand people were converted and became of one heart and of one soul, and were characterized by unity in faith, doctrine and life, and for their earnestness for their salvation and that of others. The calling of the Gentiles, the great success of the apostles in the promulgation of truth, and the zeal of their converts fittingly fulfilled the prediction of the prophet: "And many people shall go and say, come ye and let us go up to the mountain of the Lord." All who embraced the proffered salvation through faith

in Christ were led by one spirit, and baptized by one spirit into one body. Having the spirit of Christ, they did not resist evil, and by virtue of the holiness of that spirit, they separated from all sin; so will all who faithfully accept and obey the gospel of Christ.

It is admitted by all serious professors of the Christian religion that if sin had not entered the world and hardened the heart, darkened the understanding, paralyzed the soul, and supplanted the love of God by the love of self, there would be no war, no litigation, and no divisions. It is also recognized that Christ destroyed the work of the devil, and gives all who receive him power to become sons of God; and if sons of God, then they are partakers of the divine nature, which is love. All those who received this power during the apostolic age were united in faith and doctrine. They were defenseless, and therefore neither contended at law, nor took any part in the government. During that time many were endowed with miraculous gifts, which were not continued beyond the apostolic age; but the divine spirit which actuated them was the same in nature and principle as that possessed by believers now. The divine life, which is love, has not changed. If Christians in the apostolic age were united and were non-combatant, they have been so ever since, and never can be otherwise.

Commentators assent that, "If all men were Christians, there could be no war." It is however equally evident that as long as all men are not Christians, there will be war; for the selfish nature of man will give oc-

casions for strife. According to the present economy of this world, the wolf and the lamb will not dwell together, and the leopard and the kid will not lie down together. This is figurative language, symbolizing the change wrought in man by regeneration, and the harmony consequent upon it. The unregenerate nations will not beat their swords into ploughshares, and their spears into pruning hooks. But those persons who heed the calls of grace, forsake their sinful life, receive the grace of our Lord Jesus, and forsake the world, will "beat their swords into ploughshares." etc.; that is, those talents or endowments of God which through sin had been instruments of violence and unrighteousness, are through grace made "instruments of righteousness unto God." These are figuratively "the *earth* that shall be full of the knowledge of the Lord, as the waters cover the sea;" that is, those earthly hearts will be thus changed. That the present state of popular Christianity does not reflect the true import of those prophecies that tell of the peaceable kingdom of Christ is no proof that they did not have their fulfillment at Pentecost; neither does it disprove the fact that they are continually being fulfilled in God's true and faithful worshipers wherever they are found.

As further evidence that those prophecies should not be explained literally and applied naturally, we quote the language of the apostle James, Acts 15:16, 17, as quoted from the prophet Amos: "After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins

thereof; and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who knoweth all these things." But the prophecy continues, foretelling the marvelous prosperity of the Jews in language like this: "The ploughman shall overtake the reaper; and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and the hills shall melt;" and then tells of their restoration to their land and their perpetual possession of it. After Paul and Barnabas had made known the glad tidings of the free acceptance of the gospel by large numbers of the Gentiles, and their hopeful conversion, James quoted the prophecy above given as *being then fulfilled*, not literally but spiritually, in the conversion of the multitudes of the Gentiles as well as Jews. But despite this fact it is generally held as unfulfilled in the main part, and used as a basis for the doctrine of the restoration of the Jews to their land.

The tabernacle was built magnificently according to the instructions given Moses, that it might in some measure be suitable to the dignity of the Great King for whose dwelling it was designed as Ruler of his people; and that it might fittingly typify those spiritual and eternal blessings which would be manifested in the fulness of time. Later it was superseded by the temple of Solomon, which was built after the pattern shown to his father David. But "the tabernacle of David," which the prophet Amos said that God was to raise, *is the Church of Christ*, which is heir of the promise

made to David. Through the death and resurrection of Christ, the seed of David, the whole temple service, which was but typical of the atonement, was abrogated, and soon the temple itself was utterly destroyed. This was by divine appointment, for Christ the great Anti-type had reared the true tabernacle of God in the hearts of the converted multitudes, both of Jews and Gentiles, who as living stones became the spiritual tabernacle to offer up spiritual sacrifices to God. Hence we insist that the prophecy of Amos is to be understood spiritually, and as having its fulfillment in the great work of the atonement, and in the promulgation and acceptance of the gospel.

Although Israel were God's chosen people among the nations, and enjoyed the especial blessings, yet the many and extensive prophecies concerning their restoration and the rebuilding of their great city and temple were evidently never designed to be understood literally; neither will God any longer recognize him as a true Israelite who is one only by birth. Paul says, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh." His kingdom being spiritual, the great promises in those prophecies have been spiritually fulfilled; and God has gathered into his tabernacle every Jew from every nation upon earth, who has become willing to accept Christ, and will continue so to gather until the end of time.

The prophet Ezekiel tells by what means this gathering and returning is to be effected: "I will give them one heart, and I will put a new spirit within you, and

I will take the stony heart out of their flesh." Again in the thirty-fifth chapter of Isaiah we have a beautiful representation of the means provided for the redeemed of the Lord,—“the way of holiness,”—a common way upon which all God’s chosen people from every tribe and every nation must return from the dominion of Satan to the kingdom of Christ.

The true Israel of God is known by no nationality, neither does God under the New Covenant extend more favor to the Jew than to the Gentile, for Peter said to Cornelius, “God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him.” And Paul says, “He is our peace, who hath made both [Jew and Gentile] one, and hath broken down the middle wall of partition between us, to make in himself one new man. [regenerated people] that he might reconcile both unto God, in one body by the cross, having slain the enmity thereby; for through him we both have access by one spirit unto the Father,” (Eph. 2:14-18.)

If the Lord proved to Peter that he is no respecter of persons, how can we say that he is a respecter of nations? His ways are equal, for he is just, then how can he consistently show partiality for the Jews? Though it is true that in the great work of preparation, during the public ministry of Christ, he especially favored them, for he said to the Syrophenician woman, “I am not sent but unto the lost sheep of Israel;” and unto the twelve when he sent them, “Go not into the way of the Gentiles, and into any city of the Samari-

tans enter ye not; but go rather to the lost sheep of the house of Israel;" yet we find in the apostolic commission that he commands them, "Go ye therefore and teach *all nations*." Salvation was first offered to Israel, for to them were committed the oracles of God, and they were the only proper witnesses of the fulfillment of God's broken law; but after the great vicarious offering, the Pagan and the Jew stood upon a common plane in the work of salvation, and we assuredly believe that they will continue so to the end of time. Hence we cannot accept a literal application of those prophecies that assure the restoration of Israel, neither that the "tabernacle of David" is to be a material one, neither a natural land that the Jews are to inherit, but a spiritual inheritance for those who will return to Christ, a peace that is above all understanding, an incorruptible crown of glory that fadeth not away, the land of eternal rest.

We are fully persuaded that the personal reign of Christ upon earth is altogether improbable, and nowhere supported by the gospel. Christ told his disciples, "If I *go not hence* the comforter *will not come*; but if I depart, I will send him unto you." That Comforter, the Holy Spirit, was sent in great power on Pentecost; and he is still with the children of men, filling the place of the personal presence of Christ. This is by divine appointment, and the power and light of the Spirit have been sufficient to lead every sincere seeker to Christ, and keep him there, without the personal presence of Christ; and we find nothing in New Testament

teaching to show that he will not so continue until Christ comes to judgment. Peter speaking of the resurrection and ascension of Christ said, "Whom the heavens must receive until the time of the restitution of all things"—until the great work of redemption is fully completed. Paul says, "He sat down on the right hand of the Majesty on high," and "He ever liveth to make intercession for us." He is our Advocate with the Father, and all scripture testimony affirms that he will continue in that office until the time of his coming to judge the world, when there will be a full restitution of all things; for "Then cometh the end, when he shall have delivered up the kingdom to God."

As to a spiritual Millennial reign, distinct from the rest of the gospel era, we are not encouraged to accept in the sense it is popularly defined; but we maintain that Christ has so reigned by his Spirit in the hearts of his children since Pentecost, and will continue to do so until the great work of redemption shall be completed; and that as far as the Spirit of Christ extends, so far will the spirit of peace prevail; and whether it be an individual soul who has the "kingdom of Christ within him," thus making him the "temple of God," or whether it be a community of such souls, they constitute the peaceable reign or kingdom of Christ upon earth. To become a part of this kingdom, that he may "live and reign with Christ," is the striving of every awakened soul, and the ground of his hopes for a peaceful eternity.

We have before referred to those who maintain, and

with a great deal of assurance, that there will be at Christ's second advent a general resurrection of the dead, and another offer of free salvation to all who had died without a hope in Christ. They claim that those who accept Christ will be judged by being put on probation, in which if they prove faithful, they will be blessed, but if unfaithful, they will be destroyed. They maintain that a judgment implies a trial and a sentence. While it does imply these, it is not true that it implies a probation. Paul taught that "It is appointed unto men once to die, but after this the judgment;" but intimates nothing of a second probation. When Christ spake of his second coming he connected it with the judgment, as in Matt. 25:31-46. He tells of his coming in glory and sitting upon the throne of his glory, of his gathering all the nations before him and of his separating them, and then, after pronouncing his blessing upon those on his right hand, that he will say to those on his left, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This is judgment indeed and sentence pronounced, but no probation involved. Again when Christ spake of the resurrection, he also connected it with the judgment, but we fail to find in it any intimation of a period of probation. He said, "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." We will find too that this doctrine of a second

probation will not coincide with the design and plain import of the history or parable of the rich man and Lazarus, as given in the words of our Savior in Luke 16:19-31.

The whole force and tenor of gospel teaching enforces the fact that it is the will of God that man shall in this life seek salvation. It is written, "Behold this is the accepted time, behold this is the day of salvation;" and we have the fullest assurance that probation will end with this present life. We are also taught that there is a full record of this life, and that the sentence will be fixed, or the blessing awarded, according to that record. John writes, "The dead were judged out of the things which were written in the books, according to their works. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:12-15). This we believe to be the plain import of the teaching of Christ and his apostles touching this life, the resurrection and the judgment, and that it was so interpreted by the faithful in every age, and assuredly by those who endured the "great trial of affliction." Those who teach otherwise assume a great responsibility, as it is a subject fraught with serious consequences. As things now are the cross of Christ and the self-denying principles of his gospel are quite enough neglected and despised, even by many who confess his name; but if men become persuaded in their minds that there will be another opportunity of securing salvation under more favorable conditions, they will become still more indifferent, and but few indeed will honor Christ in

this life, and none we fear who will be disposed to endure tribulation to win the martyr's crown.

Some at least of the advocates of the Millennium consent that the life that the redeemed of the Lord shall live during the Millennium will be the same that Christians have lived since Pentecost, and will continue to live until the end of time. This cannot be otherwise, as there is but one divine agency with the children of men, that of the Holy Spirit, and its influence must ever be the same in every age, and with every nation, and that throughout the entire gospel era. But furthermore we believe that the spiritual worshipers in all the worlds are under one economy, and that the life of the Christian while upon earth is the same in spirit as the life that the angels have in heaven. If that life does not now bring peace to the soul and peace *with all men*—does not bring a full fruition of gospel benefits to the regenerated—what encouragement have we from the word of God to believe that at any future time in the gospel era it shall do more? We can say with the fullest assurance that during the dark ages, and amidst the fiery trials of persecution, and the severest tests of faith and endurance, that the kingdom of Christ prevailed, and that it prevailed as a kingdom of peace in the peaceable and defenseless lives of his people, and why should it not now? These things being so, would it not be more commendable, and tend more to the advancement of gospel interests, and be more consistent, if instead of theorizing upon Millennial prospects, all Christendom would employ its energies in an endeavor to

establish that peaceable kingdom now among those who confess Christ, and not consent to the great delusion that such conditions are not applicable now, but will have their fulfillment in a Millennium, the success of which is to depend upon an absolute binding of Satan and the personal presence of Christ?

Have not our Millennial friends reason to fear that it may be with them as it has been with the Jews, who were anxiously looking and waiting for Christ's coming; and yet as a nation they rejected him because his kingdom did not suit them? They fell into the fatal error of interpreting the prophecies literally, and of expecting temporal advantages, and failed to discover the spiritual and eternal good offered them. They are still to this day waiting his coming to establish a kingdom in accord with their views, ignorant of the fact that his kingdom has been established and continues to exist in the hearts of all the redeemed of the Lord. Thus they failed of the promise, and utterly failed of realizing even the least of their many Messianic hopes of national exaltation, but instead utterly perished as a nation, lost their inheritance, and were scattered among their enemies.

We see the same delusion repeating itself today. Popular Christianity turns away from the cross-bearing, self-denying, defenseless and non-worldly doctrine of Christ, the same as did the Jews in the time of the Messiah. They interpret many of the prophecies literally, and make a natural application of them to establish their views concerning the restoration and conver-

sion of the Jews, the universal triumph of Christianity, and the establishment of universal peace. Seeking a kingdom that has honor in the world, and being strangers to the peace of the gospel of Christ, they fail to recognize the kingdom of heaven, and the fulfillment of the many prophecies relating to it. They look away from the spiritual reign of Christ in the hearts of his people, failing to see in it a fulfillment of what is looked for in the Millennial reign. Unwilling in themselves to yield to that potent influence by which it is wrought, they have reason to fear that they will fail, not only to witness a consummation of their Millennial prospects, but to realize an interest in the resurrection of the just.

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