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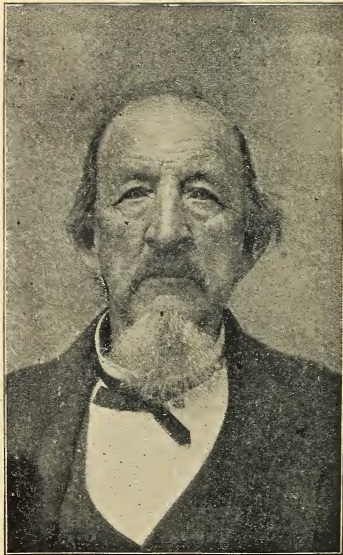
THE
CONSISTENCY AND HARMONY
OF
ELECTION, PREDESTINATION
AND THE
ACCOUNTABILITY OF MAN,
BY S. C. JOHNSON, Sr.

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UNITED STATES OF AMERICA.



S. C. JOHNSON, SR.

THE
CONSISTENCY AND HARMONY
OF
ELECTION, PREDESTINATION
AND THE
ACCOUNTABILITY OF MAN.

Elect Consists of 144,000—Elected for Three Purposes:

1. To Secure Positively a People to Christ and to Compliment Abraham.
 2. To Keep Christ Before the People.
 3. To be Co-Laborers with Christ in Saving the Non-Elect.
-

LABORS AND SUFFERINGS OF ELECT.

Sketch of the Twelve Apostles—All Martyred Save One—The Tree of Life—Christ
a Complete Savior—Death that Adam Died in the Garden—Court
in the Garden of Eden—Nigh Cut to Heaven.

God Loving Jacob and Hating Esau Clearly Explained—Salvation Hinges Upon Faith.
All Saved by Grace—Whole Plan of Salvation Illustrated and Clearly
Explained—Lovely Character of God.

BY S. C. JOHNSON, SR.,
BURKE, TEXAS.

1894.
TEXAS BAPTIST STANDARD PRINTING HOUSE.
WACO, TEXAS.



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NOTE.—By an oversight of the proof reader the heading, “Sufferings of the Elect” extends from page 32 to page 127. By following the table of contents carefully, however, the various sub-divisions of the book can be readily found.

ERRATA.

On page 112, line 17 from the bottom, the word “man” should be used instead of “God.”

On page 19, line 19, read “God” instead of “Gad.”

On page 4 in Preface, 7 lines from the bottom, “swayed” is used instead of “swagged.”

On page 61, 17 lines from top, “bring” is used for “buy.”

On page 65, 16 lines from the top, “loose” is used for “bowie.”

On page 82, 23 lines from top, “crushed” is used for “cursed.”

On page 108, 23 lines from bottom, “1894” is used for “1849.”

On page 126, 6 lines from the bottom, “one” is omitted between “know” and “else.”

PREFACE.

THE author of this book was born A. D., 1821, November 10, and professed Christ in his eighteenth year. This same year, 1839, there was a division among the Baptists; some were known as Missionary Baptists, and the others as Anti-Missionary Baptists. The latter preached a limited atonement; that no provisions were made for saving any but God's elect; that none would be saved except the few that God gave Christ in the covenant of redemption before the foundation of the world; that God raised up everyone to be just what he was; that He marked out everyone's course; that He marked out the tracks in which everyone should walk; that He put every word in everyone's heart and mouth that he or she should speak; and that God ordained in the beginning just what everyone should do and be; if he were cross-eyed, knock-kneed, bow-legged, hump-shouldered, or tongue-tied, that God foreordained that it should be so from before the foundation of the world, and that if any of God's precious elect were among the heathen nations, God would find and save them; that not one of them would be lost. Hence, for men to talk about sending the Gospel to the heathen was to take the children's bread and cast it to the dogs. That men were getting too smart in these latter days, getting up new-fangled notions, trying to save souls, attempting to take God's work out of His hands, and to rule God to *their* taste. That instead of waiting for God to save His people (who were already saved), by His own sovereign grace, in His own good time, they were substituting Sunday Schools, Temperance Societies, Tract Societies and Missionary Societies to help God save souls, as if God were fatigued with so much work and wanted to rest, and to take a little sleep to recuperate his strength, and was calling upon man to take hold and work awhile in saving souls with their Sunday Schools, Temperance Societies, Tract Societies and Missionary Societies, until He recovered His health and strength again. The dear old brethren felt in their hearts that these were worldly institutions and grand innovations upon the Church. Therefore, they declared non-fellowship for all Missionary Societies, Sunday Schools, Temperance Societies, Tract Societies, Bible Societies, Free Masons, Odd Fellows, and all other societies of men. God bless the old brethren! If I had believed like they did, I should have been with them. But the Missionaries preached a general atonement; that Salvation was offered without money and without price, to everyone that would accept it, through Christ, and render all the glory of their Salvation to the Redeemer. That the Gospel was the power of God unto Salvation to everyone that believed, and that it was God's plan to save men through the

Gospel, by the instrumentality of human agencies; and that God called upon everybody everywhere to come unto Him and be saved; and that every member of Adam's posterity had the privilege of coming to Him and being saved forever, or refusing and being lost eternally; and that God required His people to work for the Salvation of souls. I loved the Missionary preaching; I believed it was the truth, hence joined the Church of Christ, called the Missionary Baptist Church. And I had many hick-hack controversies with the Anti-Missionaries, and when they began to quote from Paul, whom he foreknew he predestinated to be conformed to the image of His Son, and whom He predestinated, He called, and whom He called, He justified, and whom He justified He glorified. "According as He hath chosen us in Him before the foundation of the world," etc., it puzzled me. I was satisfied that it was all right, but I could not understand it. I was not able to see the consistency and harmony of that doctrine and the Gospel plan of Salvation. I read, I studied, I compared Scripture with Scripture, prayed fervently to God to give me light on the subject. I saw that election, predestination and fore-ordination were plainly, and undeniably, taught in the Scriptures; and I saw the free moral agency of man and his accountability to God, equally as plainly taught.

The seeming contradictions of these doctrines so puzzled my uncultivated mind that I was almost persuaded that they clashed; but that was repulsive to my convictions, and contrary to my faith; for as far back as I can remember I loved the Bible and revered it as the Word of God, and believed it to be the truth. And I think so yet; but I think the translators (though they were fine scholars and honest men), made some slight mistakes in placing some words, and even verses some times, in their proper places. But I have never been so impious as to believe that God's Book contradicted itself. In those days I heard some smart men preach on the subject, and was invariably left without light; or, as Spurgeon better expresses it, they waded deeper and deeper until they reached mud, and stirred up the sediments from the bottom, and got themselves in a muddle, and never failed to leave their congregations in a muddle. The sainted brother, Jesse Hartwell, D. D., Professor of Theology in Howard College and Theological Seminary, in the years of 1844-'45 and '46, gave the best illustrations of the doctrines now under consideration, that I heard at all in those days. He said that it was like a chain stretched across a river. You could see both ends of the chain, but it had swayed and the connecting link was under the water and mortal eye could not behold it, but that we were perfectly satisfied that there was a link beneath the water that united the two ends together, and made one chain. We read one portion of God's Word and we find election, eternal, definite, unconditional election, predestination and foreordination clearly and undeniably taught; and we read another portion of God's

Book and we find a complete atonement made for every man, and that every rational descendant of Adam is a free moral agent, to think, to act, to choose and decide for himself. That Salvation is offered to everyone, and everyone can accept the free gift of God and be everlastingly happy, or reject the gracious offer and be tormented forever. These are Bible truths, but the connecting links have swagged beneath the water, and beyond the comprehension of finite minds. I liked this illustration of the dear old brother and father in the Gospel, better than any I had heard up to that time. I loved Brother Jesse Hartwell, for he was one of the purest men and most consecrated Christians I ever knew; but I was not entirely satisfied with the illustration. I went on reading, meditating and praying for light on the subject about thirty years more. Then I heard read the following words, from the New Testament: "Added to the Lord." I had read that Scripture often, but it made a different impression upon me then to what it had before; it seemed to have a meaning as never before. There seemed to be a halo of light thrown over it that came from the throne of the God of Light. My impressions were, thank God! He has at last heard my prayers, and now I see, I see it! God did elect, choose, predestinate and foreordain a certain people, for certain purposes, and gave them to Christ, and had their names registered in the Lamb's Book of Life; and that all who believed, in time were added. Glory to God and the Lamb forever! Yes, and their names added to the Lamb's Book of Life. I obtained this in 1870, and I have found nothing in the Bible conflicting with this theory, but much to sustain it; and, believing it to be the true theory, I have been presenting it to the public, from the pulpit, twenty-two years, and have not met with opposition to amount to much. Many good ministering brethren have said, after hearing me preach on the subject, that they always knew that it was somehow that way, but that they could never get it linked up like I had it. I have had brethren from different states solicit me to write a book on the subject, and at the Ministers' Institute, in Nacogdoches, in October, 1891, a number of good ministering brethren earnestly repeated this request, when I consented.

Before writing a word I bowed in secret before the God of all truth, and prayed to Him earnestly to enable me to write the truth, and nothing but the truth, irrespective of the creeds or dogmas of fallible men. I have not gone to the Pope of Rome, nor to any of his priests, nor to Martin Luther, nor John Calvin, nor to John Wesley, nor to Alexander Campbell, to get my views or to prove my positions, but I have gone to the inspired Word of God to establish my line of thought. I have pursued this course from my conviction that what man does is marked with fallibility, but what God does is marked with infallibility. Now, if I shall be able to give rest and satisfaction to the minds of the

thousands of brethren, who have been perplexed as I have over election and accountability of man, and also be able to defend the pure and lovely character of God against the foul assaults made against Him by the Nicolaitans, the author will be amply rewarded for his labor.

S. C. JOHNSON, SR.,
Burke, Texas.



INTRODUCTORY.

IN order to set forth the consistency and harmony of God's election, predestination and foreordination, and the accountability of man in a truthful and clear light, it is essential that we have in our hearts and minds the love and fear of the Great I Am; that I Am, the great first cause, the great invisible Jehovah, the Omnipotent, Omniscient, Omnipresent God of Love and Holiness; the great Creator and Organizer of the universe, and the Maker of our progenitors, in whose bodies the seeds were imbedded that have brought forth the teeming millions of people that now inhabit this globe. Also a knowledge of His character, attributes and works and dealings with men in all ages.

The first historical knowledge that we have of this Great Creator of all things is found in the Mosaic account of the creation, which account some infidel scientists have said was not true. But Dr. Morris, an expert in science and Scripture, has satisfactorily refuted their arguments. The infidel argues that Moses dates the creation of the Heaven and earth back only about six thousand years, and that they can prove conclusively from the different strata of rock, and the length of time required for each strata to form, etc., that the earth was many more thousands of years in its formation. Dr. Morris, in his "Work Days of God," quotes Genesis 1:1,2: "In the beginning God created the Heaven and the earth; and the earth was without form, and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters." This quotation is a complete and finished statement of the beginning. And as to when, or how, far back, the beginning was, we are not informed by profane nor sacred history. But it is evident, from the different strata of the earth, that it was long anterior to the commencement of the six days' work. It may have been thousands or millions, or even billions of years. It is taught by some scientists that in the beginning God poured forth, into the great open space, the vapory particles of which the Heaven and the earth were formed, in a greatly extended element of heated vapor; and it commenced revolving and continued to revolve until it formed a great, round ball. And that then it commenced cooling and collecting its particles, on the outside, until it had cooled to a sufficient depth for the earth to bring forth vegetation. And then, and not until then, God commenced his six days' work. And when Moses commenced giving an account of God's first day's work, which is in Genesis 3:1, he used a set phrase, which he used every morning in the commencement of his day's work, to-wit: "And God said let." This makes it clear that the ac-

count of God's six days' work commenced with Gen. 1:3. As we read and meditate upon this first chapter of Genesis, we are profoundly impressed with the wisdom and goodness of God. The first great essential to a world like this is light, and when the Alwise Creator commenced his first day's work He said, "Let there be light;" and then He divided the light from the darkness; then He made a firmament in the midst of the waters, and divided the waters and let the dry land appear; then he caused the earth to bring forth grass, the herbs yielding seed, and the fruit trees yielding fruit after his kind; then He prepared lights in the Heavens to divide the day from the night, and for seasons, and signs. Then, after He had provided sustenance for living fishes, fowls and animals, He created them, or caused the water and earth to bring them forth. When we read over, and meditate upon, these sublime and magnificent works of the Almighty, our hearts rebound and flutter, and we are constrained to exclaim: Great and marvelous are the works of the Allwise God, who made all these things! Up to this time, which was in the afternoon of the sixth day's work, we have no evidence that God called for any help from anyone in Heaven, on earth or under the earth; neither did He ask for wisdom, or power. He needed it not; for He only had to command, and the work was done. But the part already created was earthly, of the earth, the air and the water, and were adapted to the purposes of the earth, and will pass down with the earth. But now a grander, a nobler being is to be created. A compound creature. He is to have not only animal life, like the animals already made, but he is to have a soul that is to love God and live happy with Him forever, or to hate God, and be wretched forever. *And God said let us make man.* He now takes in a partner, to hold a council in reference to making this grandest of all the creations of God. Who was this partner then called upon? It was not an angel, for no angel is equal with God. I heard a venerable looking old gentleman say that he believed that that partner was the devil. That God and the devil made an agreement that they would make man, and a woman, and that they should multiply abundantly and people the whole earth; and they should both have access to all the people and all that God could prevail on to love and honor him he should have, and all the devil could influence to serve him he should have. And the devil being the most subtle of all the beasts on earth, got the advantage of God, and was getting the largest portion of the people. This theory of the dear old man seems rather plausible, to a superficial reader. But my motto is not to accept the opinions of any uninspired man in the production of this book, but to adhere rigidly to the inspired writers, therefore we will appeal to St. John. Hear him: "In the beginning, was the Word; and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made."

John 1:1-2-3. This quotation from John makes it clear that the Word was the partner that God called upon to take a part in making man; and that the Word was in the beginning with God, and that all things were made by Him. Yet, He was not alluded to in Genesis until everything else but man was made. The Heaven, the earth, the fishes, the fowls, the animals and the lights, were all made and arranged. There was no one found qualified to take charge of all that had been made. And God said to the Word, *Let us make man.* The question is, how can we make such a wonderful being? The answer is, In our image, and after our likeness. It has been taught that it was after the moral image, and after the moral likeness. But God never said it; neither do I. For if it had been in the moral image, and after the moral likeness of God, Eve would not have believed the devil instead of God; neither would Adam have stooped to the weakness of his wife and swerved from his integrity in partaking of the forbidden fruit; but, to the contrary, would have said, as did the Word: Get thee behind me, Satan, for we will worship the Lord our God, and Him only will we serve. Everything begets its likeness, and the Father begat the Son, who is declared to be the express image of His person. Then the Word was in the image of and after the likeness of the person of God. Some may contend that it was in the spiritual image and likeness of God that man was made; but I think differently, for after God and the Word had made man after their image and likeness, man then presented the appearance of a God, with a head, arms, hands, breast, back, hips, thighs, legs and feet. And after this appearance God breathed into his nostrils the breath of life, and he became a living soul. Then man was made corporeally in the image, and after the likeness, of God and the Word; and afterwards God breathed into his nostrils the breath of life and then, and not until then, he became a living soul.

God created all living creatures, save man, by the word of his power without calling for anything to make them out of. He only spoke the words and it was done! God endowed them with instinct sufficient for their purposes. But when they went to make man God caused it to rain and moisten the earth; and formed man of the dust of the ground. And inasmuch as he was to be the crowning stone, the topmost stone, of all that had been made, the great manager and governor of all things that God had created, he must be endowed with wisdom to enable him to control all the former creations of God. Then they endowed man with reason, memory, imagination, conscience, etc., and with the power of volition also. The most exalted and magnificent of all the creations of God is man. God made him just as near like himself as it was possible for him to do without making him a God. He was not only made upright in moral character, but was made to stand upright on his two feet, and to walk like God,

not like a hog, cow or horse that walks on four feet. Man was made with two feet upon which to stand erect like God, to walk and to run in a graceful manner like God. Man is endowed with a tongue like God's, with which to talk to God and men. Man can discourse for hours with God and men in an intelligent way, conveying the thoughts of his mind, and impressions of his heart to God and men, by the power of his voice, through the instrumentality of his tongue.

Man is endowed with musical power, so that he can by the powers of music, allay the rage of the most ferocious beast of earth, and soften the pains of suffering man, and encourage and stimulate the faithful Christian, as he is pressing forward to the mark of his high calling as it is in Christ Jesus Our Lord.

God has endowed man with wisdom and power to subdue this great earth, and to till it, and cause it to produce rich crops for the sustenance and comfort of man. To fell the trees of the forest and saw them into suitable timbers for building houses and making comfortable homes, to add to the pleasure's of man's sojourn here. Man has wisdom to construct the great ships, to navigate the great oceans, and carry on commerce with the different nations of earth; and power and wisdom to build engines, and to build roads of wood and iron and steel, and put engines and cars on them, and carry passengers and freight from one part of a country to another, with rapidity and ease.

Man has the power and wisdom to catch the forked lightning, and hold it fast, and make it subservient to the use of himself to light up cities, or to unclog the wheels of nature, or as a messenger to carry his thoughts from city to city, and from country to country almost without time.

And the Creator of man endowed him with wisdom and power to transfer his thoughts with pen and ink upon paper, and correspond with the world of mankind through newspapers, and write books upon important subjects, and have them handed down to the last generations. God and the Word never made this exalted creature, man, to be annihilated; but to live forever with Him in Heaven.



THE COVENANT.

THE covenant of redemption, between God the Father and God the Word, or the then prospective Son of God, the second person in the trinity of the God head, as entered into before the foundation of the world.

They agreed in that covenant to make a world, and it was done. And it was further agreed that the water should be filled with fishes, and the air with fowls, and the forest with animals, and it was all done. And it was furthermore agreed that man should be made in the image and after the likeness of God and the Word, and it was done. And it was furthermore agreed that after they had made man in their image, and after their likeness, that they should breath into his nostrils the breath of life, and that he should then become a living soul; and it was all done just that way. And it was then furthermore agreed that they should cause a deep sleep to come upon Adam and that they should take a rib out of his side, and heal up the flesh instead thereof, and make a woman out of the rib, and give her to Adam for a helpmeet; and it was done (but they never breathed into her nostrils, for I suppose she inherited the breath of life and became a living soul from Adam.) And it was furthermore agreed that Adam should be called upon to give names to everything that was created, and Adam named everything, and when they brought him his helpmeet he said she should be called woman, because she was taken out of man, that she was flesh of his flesh, and bone of his bone. Therefore shall a man leave his father and mother and cleave unto his wife; and they shall be one flesh. And they furthermore agreed and covenanted together, that they would plant a garden, and cause the earth to bring forth fruit of every kind, that was good for food, and pleasant to the sight, and that the tree of life, and the tree of the knowledge of good and evil should be in the midst of the garden, and that they should water the garden with four rivers. And take the man and put him in the garden, to dress it, and to keep it. And say to the man of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.

And it is furthermore agreed that the devil shall be permitted to crawl into the garden and tempt them to partake of the forbidden fruit; and man must be left a free moral agent to exercise the judgment with which we have endowed him; he must choose for himself; if he partakes of the tree of the knowledge of good and evil he must die; and it was all done in accordance with the covenant. And Satan crawled in like a serpent,

and beguiled the woman, and she did eat, and she gave to the man, and he did eat. And the penalty was death. And it was executed the same day the crime was perpetrated. Death in the common acceptation of the term in our day and time, means extinction of life; but this could not have been the sense in which God used it in this case, because Adam lived on hundreds of years after he ate the forbidden fruit; but he did die the death that God meant, the same day that he ate the forbidden fruit. Then what kind of a death was it that Adam died in Eden? Well, as Christ is the nearest kinsman of God that we know of, we will call upon him to explain it for us.

Christ says: "Whosoever liveth and believeth in me shall never die. Believest thou this?" St. John 11:26. This quotation helps to explain it. Christ could not have meant that the spirit of him that believed in Christ should never step out of the animal body, and go to him, and leave the body to decay in the grave. No, but he meant that the essential, the immortal, part of that man that believed in him, should never die; that is, that it should never depart from peace and joy in the Holy Spirit. And that in due time the dust of that mortal body would be raised an immortal body, and reunited with the spirit, and then both body and spirit live on together with Christ forever. Neither did God mean that Adam should die the day that he ate the forbidden fruit, according to the meaning we usually attach to the word die; but he meant that he should depart from that rest of soul, of body, and mind that he had hitherto enjoyed, before he transgressed. Before he sinned, he was innocent and happy; he was well and healthy, and surrounded by plenty, placed in a delightful garden, furnished with everything beautiful upon which to feast his eyes; and everything delicious upon which to feast his appetite; no laborious work for his hands, no perplexing questions to mar the tranquility of his placid thoughts, not a wave of trouble to roll across his peaceful breast. But, alas! alas! alas! Adam *sinned!* Adam *died!* Died to the joys, comforts and pleasures of Eden. He died to that sweet union and communion he had with God in his primeval state. He no longer rejoices when he hears the footsteps of God coming into the garden, but he is ashamed, fears and trembles. He is dead in trespasses and sins. Oh! what a horrible, miserable, bitter death! *Dead* to the sweet intercourse he once held with God. He now sees that they are naked, and they go off among the trees of the garden, and try to hide themselves from the shining face of God. Their consciences condemn them, and they sewed fig leaves together to make aprons for themselves, feeling that they were without God, and without hope in the world. They knew that they had sinned, and they knew that God had just cause to be angry with them. They felt in their hearts that they were separated from God, and would be until reconciliation was made in some way.

COURT IN THE GARDEN.

It was furthermore agreed upon by the stipulations of the Covenant between God the Father and God the Word, before the foundation of the world, that when the Serpent should beguile the woman and the woman should beguile the man, that God the Father should then enter the garden and hold court with the transgressors, and pass sentence upon them.

And in compliance with the stipulations of the Covenant, God entered the Garden of Eden, and called court as follows: "Adam where art thou?" Adam answered. "I heard thy voice in the garden, and I was afraid, and hid myself for I was naked." God said, "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" And the man said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." And the Lord God said unto the woman, "What is this that thou hast done?" And the woman said, "The Serpent beguiled me, and I did eat." God did not interrogate the Serpent; for he knew the truth was not in him, but he proceeded at once to pass sentence upon him. "And the Lord God said unto the Serpent: Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Then he passed sentence upon the woman. God said unto the woman, "I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Then Adam's case was called, and God passed sentence thus: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles also shall it bring forth to thee, and thou shalt eat the herbs of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust *shalt thou return.*" Adam and Eve plead guilty. That made it go lighter with them.

MAN'S EXPULSION FROM EDEN.

In the Covenant, it was further agreed that man should be driven from the garden, and the way of the tree of life guarded, and man doomed to return to dust, to die a mortal death.

O! horrible death! Man died, not only that disgraceful death in the garden, which dismantled him of all that primeval glory, which he had with God in Eden, but he was also sentenced to a mortal death. The sentence was. "Thou shalt return unto

dust." Adam lived on in the flesh nine hundred and thirty years, and then died in accordance with the Covenantal agreement.

And we find that the sentence passed upon Adam, in regard to mortal death, extends to all of his posterity. Millions, multiplied by millions of Adam's posterity have already died that mortal death, and returned to dust. And we see or hear of their dying every day, and returning to dust.

Only two, so far as we know, are exceptions to the mortal death, to-wit: Enoch and Elijah.

And the Lord God said: "Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever, therefore the Lord sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man, and he placed at the east of the Garden of Eden, cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life." Gen. 3. Remember, now, that the tree of life was in the midst of that garden, and that it was in the power of man to partake of that tree of life and live forever.

Adam and Eve made a shocking and destructive mistake in partaking of the tree of the knowledge of good and evil, which was positively forbidden, instead of partaking of the tree of life, which was not forbidden, but was planted there in the midst of the garden for man to partake of and live forever. Partaking of the tree of knowledge brought an everlasting curse, while partaking of the tree of life would have brought life eternal. With the experience I have, and the knowledge that I have of that old lying Serpent I would not have made that mistake. But poor old Grandpapa Adam, and Grandmama Eve, had not learned to dread the frown of a sin avenging God, nor to appreciate the boon of eternal life. And after they had sinned the tree of life was still accessible, they could have reached forth their hands and have plucked the fruit from the tree of life, and have lived forever, if it had not been for their confusion, their shame, their fear, and sense of condemnation, that weighed so heavily upon their hearts; for their locomotive power was not impaired by the fall; because they went off among the trees and hid themselves, and sewed fig leaves together; neither were their intellects impaired, for they became wise like Gods, to know good from evil. But God was close after them, before they had time to collect their thoughts and recover from the shock of the death they had died, God was there, early in the morning, while it was still cool, and called them to account for what they had done, lest they should put forth their hands and pluck the fruit of life and live forever, he drove them out of the garden, and placed cherubim and a flaming sword to the east of the garden to guard the way of the tree of life.

Man is now powerless to save himself; to reach forth his hand and pluck the germ of eternal life. He cannot compete with the

cherubim and that flaming sword turning right and left to guard the tree of life. Man has missed his opportunity.

When was the Covenant made between God and the Word? Before the foundation of the world; before the dust of the highest hills were laid; in all probability millions of years before the commencement of the six days work. Why did God choose or elect the Word for a partner?

1. Because he was God's equal in wisdom, power and glory.
2. Because he was equally interested with God in the creation of man.
3. Because he had to take an active part in the salvation of man.

4. Because he was the only being in Heaven or in the universe that could be found, that could fill the place satisfactorily. He was the Lion of the tribe of Judah, that opened that book that John saw in his vision on the Isle of Patmos, and loosed the seals thereof. And well might he open the book, and unloose the seals thereof, for it was his book; it was the book of the Covenant, embracing the contents of the Covenant. The names of the elect were recorded in that "book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

It was arranged in the Covenant between God and the Word that if Adam failed to keep the law in the garden that he should have a chance to bring himself into favor with God. That he should have a second law, the substance of which was: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself." Now, if man by resisting the devil, and doing good works, shall bring himself back into favor with God, he shall be entitled to the honor of saving himself; but if he fails in one jot, or tittle, he shall be guilty of the whole. Then in the arrangements of the Covenant away back, God said to the Word: "If man fails to keep this second law, atonement shall have to be made. I propose to you that at a set time, that you go down among Adam's people and be born of the virgin Mary; be made flesh and blood, and keep the law for those sinful creatures; and all that will accept your righteousness *you shall have*, and all that will cleave to Satan we will have to let them follow him to his own place." St. John 3:14, 15, 16, 17. We believe that the Word objected, and gave as a reason that the devil had such a strong hold upon the people that the thoughts of their hearts were only evil, and that continually; and it might so happen that none of the people would accept me, and then my trip would be in vain, and the people on earth would laugh at my folly, for you know the children of darkness are said to be wiser in their generation than the children of light. And when I should come back to Heaven the angels would treat me with scorn, and you would drive me from the narrow gate, and declare me unworthy to be called thy son, or thy partner. God said: "Hold on, Word, you

have not looked ahead; let us call up the world, and the inhabitants as it will be two thousand years ahead; look down the long vista of the future, and look into the hearts and characters of the people that will populate the world at that time; look at Abraham, how hard he tries to keep the second law; he meditates upon my law day and night. I will put him to a test; I have promised him to bless his seed in Isaac, and now I will command him to take his son Isaac to a specified place and offer him to me as a burnt offering. Abraham does not stop to debate the merits of the command in his own mind, nor to inquire of God anything about why he requires it. See him (Gen. 22:1, 14,) he has no programme of his own fix-up to carry out; no self-will to control him; his purpose in life is to fear God, and keep his commandments. Were it not for this prospective view of Abraham we would at once abandon the idea of man, and make something better, but here he is, and here is my Covenant with him: "By myself have I sworn, said the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, that in multiplying I will multiply thy seed as the stars of Heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:16-18. Then here is the renewal of this Covenant with Isaac, Abraham's son:

"I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham, thy father; and I will make thy seed to multiply as the stars of Heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26: 3-5.

And here, also is a renewal of this covenant with Jacob, Abraham's grandson: "I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." Gen. 28: 13-15.

"And God said unto him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." 35: 11, 12. Therefore, Word, hav-

ing this view of faithful Abraham, and his descendants you see that *many* will come to you for salvation. Yea, behold the thousands of the Abrahamic family that will come to the light and acknowledge the truth to their salvation. And to satisfy you, and to honor my faithful servant, Abraham, I will secure to you of Abraham's seed one hundred and forty-four thousand. I know them, I vouch for them, I will call them, I will predestinate them, I will justify them; yea, I will glorify them. I will elect them unto eternal life, and they shall be my people, and I will be their God. I will give them unto you as a sure joy; such joy as Paul shall mention: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

God then tenders the Lamb's Book of Life to the Word, and tells him to register the name of the elect as he calls them out. God adds: "Now, Word, in order to keep the fear of destruction, and the hope of deliverance before the people of the earth it will be necessary for us to have holy men chosen, and qualified to prophesy to the people, that is to tell them of us, to lead them into the path of truth and holiness; and to make known to them that you are coming at a time appointed; and to tell them all about your purity of character, of your meekness, of your condescension, in coming to earth, of your sufferings, of your death, of your burial, of your resurrection, etc.

Then we will need various kinds of leaders. Look away over in that country we will call Egypt, see that people in bondage, who are the seed of my faithful Abraham. I will elect and ordain a man to lead them from under these ungodly Egyptians. I will put a mark upon him while he is in his mother's womb, so that his mother shall know that he is a chosen vessel unto honor, so that she shall hide him from old Pharaoh. His name shall be Moses. Write down his name in the Lamb's Book of Life. Then he will need help; I will elect Aaron and Eleazer, his son to succeed him, and assist Moses; and we will call them priests. Write down their names. I will also ordain other priests out of the tribe of Levi. Here are their names. These priests shall stand between the people and God, and shall offer sacrifices, lambs, heifers, and other clean animals, which shall be typical of the sacrifice you shall offer in the person of yourself; to keep in the minds of the people that you will come into the world, and be a great high priest, after the order of Melchisedec, and be offered up for the people. Put down the names of all these priests in your Book. Next put down the names of the prophets I mentioned just now. First, the four greater prophets, and then the twelve minor prophets. Now, in about four thousand years, when you shall go into the world to comply with our covenant and to fulfill the saying of the prophets, you will need co-laborers, witnesses, etc. I will elect twelve men to be with you on the earth, to help you in this great and laudable undertaking to save

the world. Write down their names as I call them. I have now given you a number of priests, sixteen prophets, and twelve apostles, promiscuously out of all the tribes of Israel; and it is my purpose to give you twelve thousand out of each of the twelve tribes of Israel, making in all one hundred and forth-four thousand. Understand? I will explain: If I have given you fifteen for priests out of Levi's tribe I will ordain and give you eleven thousand nine hundred and eighty-five more of that tribe; and if I have given you twelve apostles out of another tribe I will give you eleven thousand nine hundred and eighty-eight more out of that tribe; and if I have given you sixteen prophets out of another tribe I will give you eleven thousand nine hundred and eighty-four out of that tribe. I mean that I will give you in all, out of all the twelve tribes of Israel one hundred and forty-four thousand, twelve thousand from each of the twelve tribes. Write all their names in your Book; then shut it and seal it.

Lest some should say that the above is only the work of the imagination I will quote some scripture to show the foundation for this line of thought. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from Heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Jno. 6:37-39. "I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition that the Scriptures might be fulfilled." John 17:9-12. "And we know that all things work together for good to them that love God, to them who are the called, according to his purpose." Rom. 8:28. This Scripture shows clearly that God had a purpose in calling and electing a people that he fere-knew; knowing that they were suited for the work to which he called them; therefore he predestinated them to be his people, and gave them to his Son, for his efficient services in the salvation of man. "Therefore will I divide him a portion." Isa. 53:12.

EVIDENCE OF A COVENANT.

"For whom he did foreknow he did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called them he also justified;

and whom he justified, them he also glorified." Rom. 8:29, 30.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will" Eph. 1:4, 5.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the East, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea; nor the trees till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Asa were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasseh were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand." Rev. 7:1-8.

"And it was given unto him to make war with the saints, and to overcome them, and power was given him over all kindreds, tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." Rev. 13:7,8.

"And I heard a voice from heaven as the voice of many waters, and the voice of a great thunder, and I heard the voice of harpers harping with their harps. And sang as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God." Rev. 14:2-5.

AGREEMENT OF THE COVENANT AS AMENDED.

Now, to return again directly to the covenant. The Word says: "Your proposition is satisfactory, only I wish to offer a slight amendment: From what I can see of the Adamic family many are very corrupt, and as I am to be born of a woman I

should like to have a select set of representative men of whose lineage I shall be born. God then accepts the amendment, and says, Behold Abel, Seth, Noah, Shem, Abraham, Isaac, Jacob and Joseph and so on, such men as these shall be the representative men of your lineage. Then the covenant was signed, sealed and delivered to Christ for future reference.

From Scriptures quoted on the past several pages we can not but see that God loved Abraham and wonderfully rewarded him, and his seed for his faithfulness toward God.

God's intimacy with Abraham, and Abraham's obedience to God may raise the inquiry, was not Abraham saved by the law? If he kept the law he was saved by the law. Did he keep the law? God said to Isaac, "I will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed: Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." Well, that looks very much like Abraham might have been saved by the law. As if Abraham might have marched up to Heaven's gate, and demanded entrance on the ground of his perfection. When Peter (as it is said Christ gave him the key) might have turned the key and have invited father Abraham in, but then God would have said: "Hold on, Peter, you are too hasty; you seem to have that same hasty spirit that possessed you while on earth, as was manifested when you said to Christ, 'I will never forsake you.'" Peter: "I don't consider that I am hasty in this case, for I have left the earth, and have been wholly sanctified, and have left all my imperfections behind. I looked well into the case before I admitted Abraham. You gave him a law to keep, and you said yourself that he had obeyed your voice, kept your charge, your commandments, your statutes and your laws, and I can't see for the life of me how you can shut the door against old father Abraham." God: "You are not as sharp as you thought you were, Peter. When I said that he kept my laws I meant in the main, for you remember that Abraham dissembled a little once, when he told Sarai to say that she was his sister. It was the truth in part, as she was his half-sister, but this was deception, and instead of relying upon his own shrewdness to save his life he should have trusted me for deliverance." Peter: "Abraham was faithful toward you all his life, and did his best to keep the law to a jot and a tittle and you promised him so often that you would bless him and his seed, and all the nations of the earth in his seed. Can you not wink at that slight misgiving in the dear old father and admit him?" God: "Well, Peter, you contend earnestly for Abraham; but see here, if that mistake of Abraham's were looked over, and he saved by the law, but very few others would come so near keeping the law; hence nearly all the human family would be lost were it not for the atonement. You don't understand, Peter! Isaac was a type of Christ, Isaac, the only proper son of Abraham, and Christ, the only son of God. Christ was

the seed of God, the seed of Abraham, the seed of Isaac, the seed of Jacob, the seed of Joseph, and this was the seed in which all the nations of the earth were to be blessed. The same covenant that God made with Abraham on earth was a repetition of the covenant that was made with the Word in the beginning. Christ agreed to come into the world and keep the law that God had given to man; to become a substitute for man; to give eternal life to as many as would believe on his name. And God, in order to secure to his beloved Son a sure portion, as a reward for his sufferings, and to honor Abraham, his faithful servant, elected one hundred and forty-four thousand, choosing them out of the twelve tribes of Israel as has been stated. The twelve sons of Jacob, the twelve great grand sons of Abraham, were the twelve patriarchs of the twelve tribes of Israel. God elected twelve thousand out of each one of the twelve tribes of Israel in Christ, according to fore-knowledge, through sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Christ Jesus. 1 Pet. 1:2.

“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” 2 Thes. 2:13.

“For Jacob, my servant’s sake, and Israel, mine Elect, I have even called thee by thy name. I have surnamed thee, though thou hast not known me.” Isa. 45:4.

“Yet now hear, O, Jacob, my servant, and Israel, whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee. Fear not, O, Jacob, my servant, and thou Jeshuran, whom I have chosen.” Isa. 45:1, 2.

“And this is the Father’s will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.” Jno. 6:39.

“I pray for them; I pray not for the world, but for them which thou has given me; for they are thine, and all mine are thine and thine are mine; and I am glorified in them.” Jno. 17:9, 10.

For whom he did fore-know he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called; and whom he called them he also justified; and whom he justified them he also glorified.” Rom. 8:29, 30.

“I say then hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people, whom he fore-knew. Wot ye not what the Scripture saith of Elias? How he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars, and I am left alone and they seek my life. But what saith the answer

of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works; otherwise, grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but election hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day. And David saith, let their table be made a snare and a trap, and a stumbling block, and a recompense unto them. Let their eyes be darkened that they may not see, and bow down their back always. I say then, have they stumbled that they should fall? God forbid. But rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness? For I speak to you Gentiles, inasmuch as I am the apostle to the Gentiles, I magnify mine office, if by any means I may provoke to emulation them which are my flesh and might save some of them.

‘For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first fruit be holy, the trunk is also holy; and if the root be holy so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches; but if thou boast thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith; be not high-minded, but fear. For if God spared not the natural branches, take heed lest He also spare not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in His goodness; otherwise thou also shall be cut off. And they also, if they abide still not in unbelief, shall be grafted in; for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Israel, for this is my covenant unto them, when I shall take away their sins. As con-

cerning the Gospel, they are enemies for your sakes; but as touching election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance; for as ye in times past have not believed God, yet have now obtained mercy through their unbelief. Even so have these also now not believed that through your mercy they may also obtain mercy. For God hath concluded them all in unbelief, that He might have mercy upon all. O! the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out. For who hath known the mind of the Lord? Or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things, to whom be glory forever! Amen!" Rom. 2.

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in Heavenly places in Christ. According as He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love. Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Eph. 1:1-5.

From the Scriptures quoted it is shown beyond a reasonable doubt that God did, in the beginning, choose, prefer and elect a certain people, from the Adamic family, unto an inheritance of everlasting happiness. And it is equally as plain that He gave them to the Word, the second person in the Trinity. Christ said to His Father: "I have manifested Thy name unto the men which Thou gavest me out of the world; Thine they were, and Thou gavest them me; and they have kept Thy Word." Jno. 17:6. I once thought that Christ here alluded to all that the Father had given Him; that is, the one hundred and forty-four thousand (Rev. 7), but I am indebted to my friend and brother, E. Hearne, of Center, Texas, for a better solution of that text. Christ was speaking specially of the apostles, those that God had given Him out of the world. He had called them away from their fishing, and their tax gathering, etc., to follow Him and learn of Him; they were His disciples, following Him day and night, and learning words of wisdom from His holy mouth. They were constantly with Him, receiving instruction for about three years. And after He had educated them He commanded them to go into all the world and preach the Gospel to every creature; declaring that all who should believe and be baptized should be saved, and all that believed not should be damned. He prayed to His Father not to take them out of the world, but to keep them from the evil of the world, for he had a great work for them to do here on earth. They were His witnesses to bear

testimony for Him; as the Father had sent Him into the world to do a great work in the redemption of lost man, so He sent His apostles to carry on the great work of soul-saving, of which He had laid the sure foundation, He Himself being the chief corner stone. It was for these that He interceded with the Father when He was about to leave the earth. He says to the Father: "These are Thine, and *all* of Mine are Thine, and Thine are Mine." Jno. 17:10.

This makes it plain that God had given Him others besides the apostles; that the Father had elected others to eternal life. He came to His own and they received Him not, but the apostles received Him readily. Therefore, we see that the apostles were only a small part of the people that God had given to the Word in the beginning. These Scriptures quoted are sufficient to convince any unprejudiced man, who believes the Bible, that God did give the Word a definite number of people of the seed of Abraham, and that they are kept by the power of God unto everlasting life. I will quote once more from John, the Revelator, the man who was so devoted to the cause that he was banished to the lonely Isle of Patmos by the enemies of the Cross. While he was here in exile God was not unmindful of him, but visited him there and bestowed a special honor upon him; an honor such as was never bestowed upon any other man, as far as we know. He gave him a view of the great day of judgment, and the arrangements just preceding it.

JOHN'S VIEW WHILE ON PATMOS.

“AND after these things I saw four angels standing on the four corners of the earth holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor any tree, until we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, a hundred and forty and four thousand of all the tribes of the children of Israel.” Rev. 7. Twelve thousand out of each of the twelve tribes, as has already been quoted.

We have trailed these servants of God from the beginning, from before the foundation of the world, to the eve of the great judgment day; finding all along the trail unmistakable marks and signs of their identity. They were and are evidently God's chosen people, his elect, his redeemed people, his special flock, given to Christ in the covenant of redemption, entered into between God the Father, and God the Word in the beginning.

“And I looked, and lo, a Lamb stood on the Mount Zion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps; and they sang as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.” Rev. 14:1-5.

The above Scriptures are additional, conclusive proof that God did choose, elect, ordain and predestinate a certain people unto eternal life, before the foundation of the world. He called them, justified them, and glorified them.

It has been said that Christ was God's elected seed; that his elect was seed singular, not plural. Well, he that said it was half right and half wrong; right in that Christ was God's elect seed, the seed that was elected to grow the tree which should bear righteous fruit; the fruit whereof if any man partakes he shall never die. In that seed, Christ, God elected one hundred and forty-four thousand to eternal life to be His people, in proof of which I again refer you to the eleventh chapter of Romans, where Elias maketh intercessions to God against Israel, saying, Lord, they have killed Thy prophets, and digged down Thine altars; and I alone am left, and they seek my life; but what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time there is a remnant, according to the election of grace, and if by grace then is it no more of works, otherwise grace is no more grace. But if it be of works, then it is no more grace, otherwise, work is no more work. What then? “Israel hath not obtained that he seeketh for, but the election hath obtained it.” This Scripture is clear proof that God elected more than one. There were, at that time, upon the earth, seven thousand of the one hundred and forty-four thousand that were chosen. or elected out of the twelve tribes, of which the twelve grand patriarchs, the great grand sons of Abraham, were the representatives.

Israel sought to be saved by the law, but failed, but God had secured to himself a sure inheritance, by electing grace, as a portion for His Son, which He did give to His Son, that the Son might have joy in their salvation. Heb. 12:2. “Who for the joy that was set before him endured the cross, despised the

shame, and is set down at the right hand of the throne of God."

Abraham came very near obtaining everlasting life by keeping the law; but the dear old father wavered slightly, and God included all under sin, that it might be by grace that all were saved. "Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved." Acts 4:12.

RESPONSIBILITY OF MAN.

I WILL now consider the responsibility, or accountability of man. Will commence with Rev. 7:9, as a text. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and tongues, and people, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory and wisdom, and thanksgiving, and honour, and power, and right, be unto our God forever and ever, Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His Temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living waters; and God shall wipe away all tears from their eyes."

We learn from this text that a great multitude were saved besides those who were elected and predestinated unto eternal life before the foundation of the world. It is as clear to an unprejudiced and cultivated mind that the one hundred and forty-four thousand were God's elect as the noonday light of a cloudless day. Because they are of Abraham's seed, with whom God had so many talks, and made so many covenants, in which he promised to bless him and his seed; and all the nations of the earth in his seed besides the covenants he made with Isaac, Abraham's son, and Jacob, his grandson. Bear in mind that they were taken out of the twelve tribes of the twelve great grandsons of Abraham. This one hundred and forty-four thousand were to be the first fruits. Now add my quotation

from first part of fourteenth chapter of Revelations, where it declared that the one hundred and forty-four thousand followed the Lamb whithersoever he went, and sung a new song that no other people could learn; and that they were the first fruits unto God and the Lamb. This language implies second fruits, and this implication is fully met in this great multitude that no man could number. Christ was God's seed, elect, precious; and that one seed brought forth to him one hundred and forty-four thousand as a first people saved.

Jesus sent forth his twelve apostles to hunt up the elect, the lost sheep of the house of Israel. Sheep is a term or name by which God designates his people from others. Then some of his sheep were lost, that is they had strayed off from the flock, they were scattered in the towns and villages, and in the mountains and valleys. They were lost as a child is lost to his parents when it has wandered off from the parental roof into unknown paths, or into the dense forest, where the dark shades of night-fall have shrouded him in craze and bewilderment of mind. The parents miss him and start out with throbbing hearts to search for him. O, where is my child! my lost child! Will I ever see my darling again? What anxiety fills the beating heart of the parents. Some of Christ's sheep had wandered off from the fold, and he could not see them with his man eyes, nor know with his man knowledge where they were; hence as a good and loving Father he sends his twelve disciples to search for his lost sheep; they were his and he wanted them; he had purchased them with his own precious blood. He did not want them to take them out of the world; but he desired to keep them from the evil of the world. Jno. 17:15.

After he had looked after his own sheep, the one hundred and forty-four thousand the Father had given him in the beginning, which were as the first fruits of his redemption, he then began to look after the second and last crop of souls. Then said the Jews, among themselves, whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me and shall not find me, and where I am thither ye cannot come? In the last day, that great day of the feast, Jesus stood and cried, saying: "If any man thirst let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" Jno. 7:35-39.

The Jews had spoken derisively of Christ going to his Father, and this was his answer to these bigoted people: "If any man thirst let him come unto me and drink. He that believeth on me out of his belly shall flow rivers of living water," etc. This is a grand declaration of principles, indicating the power and

will of the great Savior of mankind. "If *any man* thirst." He does not say if any Jew, if any Greek, if any Barbarian, if any Scythian, if any wise man, if any foolish man but "If *any man*," etc.

Now, reader, the only question for you to decide is, whether you are a man, or belong to the man family. Do you belong to the family of Adam, and are you old enough to think, reason and decide for yourself? Do you hunger and thirst after righteousness? If so then you are included; you are invited to come to Jesus and drink. Then hear the glorious promise: "He that believeth on me out of his belly shall flow rivers of living water." He meant that He would put His Spirit in them, and that they should be governed by His Spirit; that they should have great peace, etc. "Then had thy peace been as a river." Isa. 48:18.

Then Paul and Barnabas waxed bold, and said, "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Acts 13:46, 47.

In connection with this I will again quote from Revelations fourteenth chapter. After John saw that one hundred and forty-four thousand and heard them sing that new song that none others could sing, and who were the first fruits unto God and the Lamb, he said, "I saw another angel fly in the midst of Heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation and kindred and tongue, and people saying with a loud voice: Fear God and give glory to him, for the hour of judgment is come, and worship him that made Heaven and earth and the sea, and the fountains of waters." Rev. 14:6, 7.

And after Christ had been crucified, buried, and had risen from the grave, He commanded His apostles to go into all the world and preach the Gospel to every creature, declaring he that believeth and is baptized shall be saved, and he that believeth not shall be damned. We will now come directly to the text again. Notice the language of the Revelator: "After this I beheld, and lo! a great multitude, which no man could number, of all nations, and kindreds, and tongues, and people stood before the throne, and before the Lamb, clothed with white robes and palms in their hands." What a multitude of saved people! No man could number them!

Ah! God promised Abraham to multiply his seed as the dust of the earth, and as the stars of Heaven. That one hundred and forty-four thousand elect were of Abraham's seed, but they constituted a very small per cent. of that seed that God so often promised to bless and to multiply. God made his covenant with Abraham in good faith when he promised to bless his seed and

to multiply it; He meant it in reality. He meant to encourage Abraham; to make him happy, to compliment him, to honor him. Suppose God had said to Abraham: "You are such a good man. You have obeyed my laws, my commandments, etc. I will save one hundred and forty-four thousand of your seed, and predestinate them to eternal life, and they shall be happy forever." Abraham would have replied: "But, Father, what is to become of the millions, billions and quadrillions of my seed besides the one hundred and forty-four thousand chosen ones?" Then suppose God had said: "I don't know them; they will be forever damned." Then Abraham would have replied, "O, God! Is that the blessing that you are to bestow upon my seed? To turn ninety-nine and seven-eighths per cent. of them over to the devil to drag them down to everlasting darkness, where they shall have no rest day nor night; where the smoke of the wicked ascends forever and ever. If that is what you mean by multiplying and blessing my seed, please stop it. I don't aspire to any such honors; it had been better never to have existed than to be mocked in such a way." Hold on, Father Abraham! God never said it, and God's Word contradicts it. God is just and true to all His words, and keeps all of His covenants. We will now hear what God says about saving people, and about giving them eternal life, and we think, Father Abraham, this will give you full satisfaction.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation that light is come into the world, and men loved darkness better than the light because their deeds were evil. For everyone that doeth evil hateth the light; neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." Jno. 3:14-21.

Does this satisfy thee, Father Abraham? Abraham: "O, that is better; that is more like my God. But see here, don't it appear as if God just aimed to select one hundred and forty-four thousand out of all the Jewish nation, and damn the balance? I can't stand that idea. I see that God has made provision for the salvation of all who would accept Christ. It seems that He is good to all except the residue of my people, which is by far the greater portion of them. It seems that He has selected a little handful of choice ones out of my people, and will make

them sons and daughters of God; give them mansions in glory, and make them happy forever. But to the large and numberless portion of my seed no salvation is offered. I view them now, intelligent men and women, in great numbers; following the lawful avocations of life, making good citizens. They are flesh of my flesh, bone of my bone. I love them dearly; I want them saved. God said Himself that He made them after His own image and likeness, and for His own glory, and oh! why not give them a chance? Why is there not some way for them to escape hell, and an opportunity given them to reach Heaven? But O, my poor children, bound by the decree of Almighty God to plow in the dark domains of an eternal hell! God's back turned upon them forever! Poor children are gone!" Father Abraham, stop! I say stop. You certainly must be in your dotage; you have been dreaming; you don't understand; you didn't pay close attention to the text, for if you had you would not have raised all this lamentation. Let us repeat the first part of the text: "After this (that is, after one hundred and forty-four thousand had been sealed), I beheld, and lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." Were the Jews a nation? Yes, a great nation! Then, don't you see that this multitude contains some from every nation? "Ah! Now I see! Now I understand it. God only elected one hundred and forty-four thousand out of the twelve tribes of the twelve patriarchs, who were my great grandsons, to honor me, as He has declared that He would honor them that honored Him." 1 Sam. 1:2-30. And also to secure a sure portion to His Son, in accordance with the thoughts of man. For the Scriptures clearly teach that God the Father did make a covenant with God the Son; and that God the Father did give God the Son a people to glorify Him. "All that the Father giveth to me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from Heaven not to do mine own will, but the will of Him that sent me. And it is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." Jno. 6:37-39. Again, in the seventeenth chapter of John, Christ says: "I pray for them; I pray not for the world, but for them which Thou hast given me; for they are Thine, and all Mine are Thine (meaning the twelve apostles specially *his*, and by '*all mine*' meaning the remaining portion, apostles included, of the one hundred and forty-four thousand which the Father had given Him), and Thine are Mine, and I am glorified in them."

God and the Word were together in the beginning, and were equally concerned in the formation, creation, and salvation of man. We have already given Scripture to prove this fact. They knew what man would do before they made him; they knew he would violate God's law in the garden of Eden; they knew he

would violate the moral law; and they knew that the Word, the junior partner, or the second person in the Trinity, would have to take man's place, and keep the moral law for man. They knew that he would have to come into the human world, and become a genuine man, made of a woman, of the seed of David; made under the law, to redeem them that were under the law, that we might receive the adoption of sons. "And because ye are sons God hath sent forth the spirit of His son into your hearts, crying, Abba, Father." Gal. 4:4-6. "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." Heb. 2:16-18. Now let us have Isaiah's account of his humiliation and sufferings: "Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with griefs; and we hid as it were our faces from Him; He was despised, and we esteemed him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment and who shall declare His generation? For He was cut off out of the land of the living; for the transgression of my people was He stricken, and He made His grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief; when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul and shall be satisfied; by His knowledge shall my righteous servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out his soul unto death; and He was numbered with the

transgressors, and he bore the sin of many, and he made intercession for the transgressors." Isa. 53.

Here we have a pen picture, given by the inspired prophet, of the fearful humiliation, of the wonderful condescension, of the cruel temptations, of the excruciating pains and sufferings of the Son of man, the Son of the eternal God, the Redeemer of poor, fallen, lost man. Jesus Christ had to suffer all of these things, without which not one of the lost family of Adam could be saved; but since he suffered these things; and opened this channel of salvation, it is the glorious privilege of all mankind to look to Christ and be saved. "Look unto me and be ye saved all the ends of the earth." Isa. 45:22.

SUFFERINGS OF THE ELECT,

IN WHICH WE CATCH A GLIMPSE OF THE PURPOSE OF ELECTION.

I WILL now present some of the trials of some of God's elect, in which we catch a glimpse of the purpose of election.

God's election is not so much in favor of the few chosen as in the interest of the teeming millions of lost souls. On the list of the elect we will first consider Moses. Did God elect him just to make him happy? Did God take him to his bosom, and say be happy Moses, and enjoy all the pleasures of the celestial paradise? Nay, verily, God saw the oppression of Abraham's posterity, and he ordained Moses to lead them out from under that galling yoke of Egyptian bondage, to be a co-laborer with God in the interest, in the delivery, in the happiness of six hundred thousand of the children of Israel.

Moses had a hard time in the wilderness, but he knew God, and he knew that God would reward him after awhile for all his trials and disappointments with the Israelites. He had led the Israelites out of Egypt to an encampment designated by the Lord, and they looked back toward Egypt, and saw Pharaoh, his chariots, his horsemen, and his captains, and they were afraid and murmured at Moses, and asked him if there were no graveyards in Egypt that he should take them into the wilderness to die? Moses told them to stand still, and see the salvation of the Lord, that they would never see that Egyptian army again. God moved a cloud over behind the Israelites to hide them from the Egyptians. And God told Moses to say to the children of Israel to go forward, and for him to lift up his staff and stretch his hand over the sea. The waters opened and the Israelites marched through on dry land, and Pharaoh's host attempted to follow them through the sea; but their chariot wheels

came off and their chariots drug heavy, and in this confusion God directed Moses to again stretch his hand over the sea, and when he did this the waters came together and drowned Pharaoh's host.

Moses led the Israelites three days in the wilderness, and they found no water till they came to Marah, and there the water was bitter and they could not drink it. Then they murmured against Moses again, saying, "What shall we drink?" And the Lord showed Moses a tree to put in the water to make it sweet. Then they drank it. And the Lord said unto Israel, "If thou wilt diligently hearken unto the voice of the Lord, thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all His statutes, I will put none of these diseases upon you which I have brought upon the Egyptians; for I am the Lord that healeth thee. And they came to Elim where there were twelve wells of water, and three score and ten palm trees, and they encamped there by the waters." Ex. 15:26, 27.

Moses then led them in the wilderness of sin, where they became hungry and murmured at Moses and Aaron, and said, "Would to God we had died at the hand of the Lord in the land of Egypt, when we sat by the flesh pots; and when we did eat bread to the full, for you have brought us forth into this wilderness to kill the whole assembly with hunger." Ex. 6:1-3.

Then God in his loving kindness sent manna for bread, and quails for meat to these hungry and murmuring Jews. And they journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way. And the people spoke against God, and against Moses: Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water, and our soul loatheth this light bread. And the Lord sent fiery serpents among the people and they bit the people; and much of the people of Israel died. Therefore the people came to Moses and said: We have sinned, for we have spoken against the Lord and against thee; pray unto the Lord to take away the serpents from us; and Moses prayed for the people. And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole, and it shall come to pass that every one that is bitten, when he shall look upon it shall live. Moses did as the Lord commanded, and the people were healed.

The Israelites provoked Moses and Aaron so much, and so often, that they rebelled against God; for which God would not permit them to enter the land He had promised Abraham, and his posterity.

Aaron died, and Eleazer was appointed priest in his stead. God spoke kindly to Moses, and told him that he should never enter the promised land, but should be gathered to his people.

And the Lord said to Moses take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock, before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock, so thou shalt give the congregation and their beasts drink. But Moses and Aaron, instead of speaking to the rock, as God had commanded them, they rebelled against God, and took the honor to themselves by striking the rock, and addressing the Israelites as rebels, and saying, come now, and see if *we* will not give you water, arrogating to themselves honor that belonged to God. This may seem at first view a very slight offense; but God was leading the Israelites and was entitled to the honor, while Moses and Aaron were simply the instruments that God had chosen to accomplish the deliverance of the Israelites. Man is not entitled to honor for what God does through him as an instrument; and God is a jealous God and allows no fallen man to share his honors. Although Moses and Aaron were God's chosen men, and ordained of him to do the work they did, they were entitled to no honor, for it was God working in and through them to accomplish that which He intended. He punished them severely because they attempted to divide the honor with him. God suffers his elect to do wrong, but never fails to punish them for it.

The Levites were a chosen nation of priests to serve in the temple of the living God, to stand between the people and God and to offer sacrifices unto God for the sins of the people, which offerings were typical of Christ, the great sacrifice that was to be made for the sins of the Adamic family. These priests were the servants of God and servants of the people also. Co-laborers with God in preparing the minds of the people, and opening up the way for the final salvation of mankind.

The prophets were elected and appointed prophets in the beginning; for God said to Jeremiah: "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God! behold, I cannot speak, for I am a child. But the Lord said unto me, say not I am a child; for thou shalt go to all that I shall send thee, and whatsoever I shall command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1:5-10.

Thus we see that God appointed the prophets for a great purpose, and qualified them for the same. They were co-laborers with God working for the salvation of men, for the everlasting salvation of a lost world of Adamic posterity. They preached the words that God put in their mouths; they kept before the

minds of the people the coming of Christ, who was to save His people. They told of His power, of His humiliation, and of His sufferings. God, our loving, Heavenly Father, never called the prophets just to give them comfort, pleasure, and ease in this world; but he ordained them to labor and toil; they were to keep God and His great power, and his loving kindness before the people, serving as teachers to bring them to Christ. They had their troubles and trials in the world as well as Moses and Aaron. And *they* were not always willing to do what God wanted them to do. See Jonah, for instance, when God told him to go to the great city of Nineveh, and cry, yet forty days and Nineveh shall be overthrown. Instead of obeying he thought of trying to hide from God. He boarded a vessel going to Tarshish; and there came a storm and Jonah was thrown overboard; and God had provided a great fish to swallow him, and he was three days and three night in the fish's belly. He then cried earnestly to God, and the fish carried him to the shore and vomited him out upon the coast. Then he went to Nineveh, like a subdued servant, or child, and delivered the message that God had put in his mouth. Jonah had a hard time in the world, even though he was one of God's elect.

Old Father Elijah must have been down pretty low in spirit when he made intercession to God, and said: "They have killed all thy prophets, and dug down thine altars, and I alone am left, and they seek my life." He must have suffered in mind, for he did not know what day that he, too, would be slain by the wicked Jews, as the other prophets had been. But God informed him that He had at that time seven thousand who had not bowed the knee to the image of Baal. They were his by election. Seven thousand of that one hundred and forty-four thousand. They may have been only lay members to aid in the development of Christ's kingdom. All we are sure about them is that they constituted a part of the one hundred and forty-four thousand elect.

Next we come to the twelve apostles, who like Moses, Aaron, Eleazer, and the rest of the priests and prophets, were of God foreknown, called, predestinated, justified, and glorified from before the foundation or the world. They were given of God to the Word to accompany Him on the earth, while He was taking man's place, becoming a substitute for sinful men; fulfilling the moral law for the wicked, fallen men and women, and receiving our stripes, our wounds and our bruises, and our condemnation. These apostles were given him to be with him as witnesses, to be taught of him his doctrines, and his spirit, to be his co-laborers in the salvation of fallen men and women. They were to preach His gospel. He commanded them, saying: "Go ye into all the world and preach the Gospel to every creature; and he that believeth and is saved, shall be baptized." I am aware that the words are arranged a little different in the above quo-

tation to what they are in the common translation; but the Bible is a very large book, and written by various inspired writers, in the Hebrew, Greek and other languages; and this writing running through a period of hundreds of years; and left in different hands in various countries, and was without chapters, paragraphs, verses and punctuation marks; hence we see what a great undertaking to gather together all these manuscripts, and translate them into English as we find our present Bible. A great deal depended upon the education, and judgment of the translators, who were uninspired men, and it is a well known fact they made many mistakes in translating. For example, take the twenty-fourth chapter of Matthew, in which we find a deplorable blunder. In the second verse Christ said to his disciples, "There shall not be left here one stone upon another that shall not be thrown down."

Referring to the destruction of Jerusalem: Then in the third verse His disciples asked Him when these things should be, and also what should be the sign of His coming, and of the end of the world. Here the translators mix up the answers to the two direct questions in such a way as to make Christ's answer a falsehood, but we know that Jesus never told anything but the truth; therefore, we know that the translators never placed these verses as Christ intended they should be placed. As the translators have mixed up Christ's answers they make Him say that many shall come, and claim to be Christ, and deceive many; and that they should hear of wars, and rumors of wars, and that nation should rise up against nation, and kingdom against kingdom; and that there should be famines, pestilence, and earthquakes in divers places; and then, in the thirty-fourth verse, He says: "Verily, I say unto you this generation shall not pass till all these things be fulfilled." That generation passed away about eighteen hundred years ago, and the end has not come yet; neither did that generation see the wonderful things that Christ said should come to pass. Yet, everything that Christ spoke was true. This chapter has bothered many minds; and, reader, if you have been among the number, this cloud may now disappear. Let us give the answers to the two questions separately, taking the last question first: "What shall be the sign of Thy coming and the end of the world?" We will commence the answer with the fourth verse, and number the verses as they occur in the Bible, and you will see that we get a clear and satisfactory answer, and you will also see that they were erroneously placed in the Bible. 4. "And Jesus answered and said unto them, Take heed that no man deceive you. 5. For many shall come in my name, saying, I am Christ, and shall deceive many. 6. And ye shall hear of wars, and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet. 7. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pesti-

lences, and earthquakes, in divers places. 8. All these are the beginning of sorrows. 9. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. 10. And then shall many be offended, and shall betray one another, and shall hate one another. 11. And many false prophets shall rise, and shall deceive many. 12. And because iniquity shall abound the love of many shall wax cold. 13. But he that shall endure unto the end, the same shall be saved. 14. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. [Notice the skip.] 23. Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. 24. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25. Behold! I have told you before. 26. Wherefore if they shall say unto you, Behold! He is in the desert, go not forth; behold, He is in the secret chambers; believe it not. 27. For as the lightning cometh out of the East, and shineth even to the West, so shall also the coming of the Son of man be. 28. For whersoever the carcass is, there will the eagles be gathered together. 29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken. 30. And then shall appear the sign of the Son of man in Heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of Heaven with power and great glory. 31. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other. 32. Now learn a parable of the fig tree, when his branch is yet tender and putteth forth leaves ye know that summer is nigh. 33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. [Notice skip.] 35. Heaven and earth shall pass away, but my words shall not pass away. 36. But of that day and hour knoweth no man; no, not the angels of Heaven, but my Father only. 37. But as the days of Noah were, so shall also the coming of the Son of Man be. 38. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark. 39. And knew not till the flood came, and took them away; so shall also the coming of the Son of Man be. [Skip.] 42. Watch, therefore, for ye know not what hour your Lord doth come. 43. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44. Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh. 45. Who then is a faithful, and a wise

servant, whom his Lord hath made ruler over his household, to give them meat in due season? 46. Blessed is that servant whom his Lord, when He cometh, shall find so doing. 47. Verily I say unto you, that He shall make him ruler over all his goods. 48. But, and if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; 50. The Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of. 51. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

We will now arrange the answer to the first question: "Tell us when shall these things be?" (meaning, when shall Jerusalem be destroyed?) 15. When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place; (whoso readeth, let him understand). 16. Then let them which be in Judea flee into the mountains. 17. Let him which is on the house top not come down to take anything out of his house. 18. Neither let him which is in the field return back to take his clothes. 19. And woe unto them that are with child, and unto them that give suck in those days! 20. But pray ye that your flight be not in the winter, neither on the Sabbath Day. 21. For then shall be great tribulation, such as was not from the beginning of the world to this time; no, nor ever shall be. 22. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. [Skip.] 40. Then shall two be in the field, the one shall be taken and the other left. 41. Two women shall be grinding at the mill; the one shall be taken and the other left. 34. Verily I say unto you, this generation shall not pass till all these things be fulfilled."

Now, reader, does this not satisfy you that these verses were incorrectly arranged in this chapter? Likewise were the words misplaced in Mark 16:16. It is more in harmony with the rest of Christ's teachings to say, he that beliveth and is saved shall be baptized, than to say he that believeth and is baptized shall be saved, from the fact that we are taught by a number of Scriptures that whosoever believeth shall be saved.

Christ commanded the apostles to go teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. They went at it. Paul was brought in in the place of Judas Iscariot, which was intended from the beginning; this is clear from His words, "According as He hath chosen us in Him before the foundation of the world." Eph. 1:4. They went out and preached the Gospel in the power and demonstration of the Spirit. But they met with fearful opposition.

Peter was a most faithful apostle, a splendid missionary. He preached the Gospel in various countries, to thousands of peo-

ple. He tried to get them to come to repentance, and to a knowledge of the Truth as it is in Jesus. He had faith in his Lord and Master. Once when he saw Christ walking on the water he asked if he might do so too; when our Saviour bade him do it he started, but saw the rolling billows and heard the howling wind, and perhaps thought of the depth of the sea, etc., then his faith wavered and he began to sink; but notwithstanding his wavering he still had faith in Christ, and said: "Lord save, or I perish!"

On one occasion in consequence of some of Christ's sayings, many of His professed followers turned away from Him. When He said to those still with Him, "Will ye also go away?" Peter answered: "To whom shall we go? Thou hast the words of eternal life." Again, when Jesus came into the courts of Cæsarea Phillippi he asked his disciples saying, Whom do men say that I the Son of Man am? And they said, Some say that Thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets. He saith unto them, Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Mat. 16:13-16. We see that he was a man of strong faith always abounding in the work of the Lord. When he was old he went to Rome. I suppose he wanted to see Paul, and, also, help in the work of God at that place. Nero, the emperor, ordered Peter and Paul arrested. Ambrose tells us that when the people perceived the danger to which Peter was now exposed, they prayed him to quit Rome, and repair for awhile to some safe retreat, that his life might be preserved for the benefit of the Church. He with great reluctance yielded to their entreaties and made his escape by night; and as he passed the gate he was met by a person in the form of his great and loved Master; and as Peter asked Him where He was going, said: "To Rome, to be crucified a second time," which Peter, taking for a reproof of his cowardice, returned again into the city, and was soon after apprehended and cast, together with St. Paul, into the Maratime prison. Here they were confined eight or nine months, but spent their time in the exercise of religion, especially preaching to the prisoners, and those who resorted to them. During this confinement it is generally supposed that Peter wrote his second epistle to the dispersed Jews in which he endeavored to comfort them in the belief and practice of Christianity; and to fortify them against those poisonous and pernicious principles and actions, which even then began to break in upon the churches.

Nero at last returning from Achai entered Rome in triumph; and soon after his arrival resolved that the apostles should fall victims, and sacrifices to his cruelties and revenge. Accordingly Peter and Paul were both condemned by this wicked emperor of Rome. Peter, having bid farewell to the brethren, and especially to Paul, was taken from the prison, and was led to the top

of the Vatican Mount, near the Tiber, where he was sentenced to surrender up his life on the cross. When he arrived at the place of execution he begged the officers to crucify him with his head down, affirming that he was unworthy to suffer in the same posture in which his Lord had died before him. This request was granted and thus the great apostle Peter gave up his soul into the hands of his blessed Lord, who came down from Heaven to ransom mankind from destruction, and open for them the gates of the heavenly Canaan. It is said that his body was taken down from the cross and embalmed by Cermellinus, after the manner of the Jews; and then buried in the Vatican near the Appian way, two miles from Rome.

Paul, that grand apostle of the Gentiles, who was chosen of God before the foundation of the world, who was predestinated unto the adoption of sonship, has manifested his character, and purpose of mind and heart in his second epistle and fourth chapter to the Corinthians. Hear him: "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God who commanded the light to shine out of darkness, hath shined in our hearts; to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake; that the life also of Jesus Christ might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We, having the same spirit of faith according as it is written, I believed and therefore have I spoken; we also believe and therefore speak, knowing that he which raised up the Lord Jesus shall also raise up us by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which

are seen, but at the things which are unseen; for the things which are seen are temporal; but the things which are not seen are eternal." In the first verse of the next chapter we have an expression of his wonderful faith. "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands eternal in the Heavens."

We will now take a view of the sufferings and trials of this chosen, called, foreordained, elected, justified and glorified apostle of the Lord Jesus Christ. We will give it to you from his own pen: "Are they ministers of Christ? (I speak as a fool) I am more, in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 11:23-28.

When he gained his liberty in Rome he wrote his epistle to the Hebrews; and having finished his work in Rome He took Timothy, and went into Spain and probably crossed the sea, and went into Britain, and preached the Gospel, and in eight or nine months came back to Rome and met Peter; and were both cast into prison, and after some months he was executed by the cruel Nero. Some writers say he was beheaded, while others say that he was crucified with his head downward, like Peter. At any rate he died a death shocking to mankind, but died in triumph, realizing that he had fought a good fight, that he had kept the faith, that he had finished his course, that henceforth there was a crown of righteousness laid up for him, which the Lord, the righteous judge would give him at that day. He bade farewell to the world, and yielded up his soul to his blessed Lord, whom he had so faithfully served, even unto death.

ANDREW.

Andrew, Simon Peter's brother, we are told by historians, was chosen to preach the Gospel in Scythia and neighboring countries. Accordingly he set out from Jerusalem, and traveled through Cappadocia, Gallatia, and Bithynia, instructing the inhabitants in the faith of Christ, continuing his journey along the Euxine Sea, into the deserts of Scythia. We are told that he made many converts at Amisus; and settled the times of their public meetings; and ordained them pastors. He went then to Trapezium, on the Euxine Sea, and after visiting many other

places he came to Nice, where he stayed two years, preaching and working miracles with great success. He then went to Nicomectia, and thence to Chalcedon, whence he sailed through the metropolis, and came by the Enxine Sea to Heraclea, thence to Amostries. In all these places he met with the greatest difficulties; but with his invincible patience, courage and faith, he overcame them. He next came to Sinope, where he met his brother Peter, and stayed with him a long time. The people of Sinope were mostly Jews, who partly from their zeal for their religion, and partly from their barbarous manners, were exasperated against Andrew, and entered into a conspiracy to burn the house in which he lodged, but being foiled in that they treated him with the most savage cruelty. They dashed him upon the ground and stamped him with their feet. They pulled and drug him from place to place, some beating him with clubs, and some pelting him with stones; and yet others to gratify their beastly revenge, bit off his flesh with their teeth, continuing this barbarous treatment till they supposed his life gone; they then cast him out into the fields. But he miraculously recovered and returned into the city publicly. By this and many other miracles, wrought by himself, many were convinced of the power of his God, and were converted, and became disciples of the blessed Jesus. Departing from Sinope he went to Jerusalem, stayed a short while, and returned to the country assigned him. He traveled over Trace, Macedonia, Thessalonica, and Epiras, preaching the Gospel, confirming the doctrines he taught with signs and miracles. At last he came to Petrea (a country of Achai) where he gave his last and greatest testimony to the Gospel of his divine Master, sealing it with his blood. Aegenas (proconsul of Achai) came at this time to Petrea, and observing that multitudes had abandoned the heathen religion, and had embraced the Gospel of Christ, he had recourse to every method both of favor and of cruelty to get the people back to their old idolatry. The apostles, whom no difficulties nor dangers could deter from performing the duties of his ministry, addressed himself to the proconsul, calmly putting him in mind that he (the proconsul) being only a judge of men, he ought never judge Him who was the supreme and impartial judge of all. Furthermore told him that if he would denounce his idolatry, and embrace the Lord Jesus that he would be made eternally happy, in the Messiah's kingdom. The proconsul answered that he should never embrace the religion of Christ: and that the only reason that he was so anxious for him (Andrew) to sacrifice to the heathen gods was that those whom Andrew had seduced might by his example be induced to come back to the ancient religion that they had forsaken. Andrew told him that he might act as he pleased regarding himself (Andrew), and that if he had any torment greater than another that he might heap that upon him, for the greater constancy he showed in his sufferings for

Christ the more acceptable he would be to his Lord and Master. Aegenas, after threatening him with very opprobrious language, passed sentence upon him that he should be put to death. He ordered that he should first be scourged, and seven lictors successively whipped his naked back; seeing his invincible patience and constancy he commanded that he should be crucified, but that he should be fastened to the cross with cords instead of nails, that his death might be more lingering, tedious and tormenting. When Andrew came to the cross he saluted it as follows: "I have long expected and desired this happy hour. The cross has been consecrated by the body of Christ hanging on it, and adorning it with His members as with so many inestimable jewels. I therefore come joyfully and triumphantly to it, that it may receive me as a follower of Him who once hung upon it; and be the means of carrying me safely to my Master, being the instrument on which he redeemed me." After offering up his prayer to God, and exhorting the people to constancy, and perseverance in the faith that he had delivered to them, he was fastened to the cross, on which he hung two whole days, teaching the people in the best manner his wretched condition would admit, being so weak sometimes that he could scarcely utter a word. In the meantime great interest was taken in him and the proconsul was petitioned to spare his life, but the apostle begged Almighty God that he might now depart, and seal the truth of his religion with his blood. His prayers were heard and answered. He expired on the last day of November, year uncertain. His body being taken down from the cross was decently and honorably interred by Maximilla, a lady of great quality and estate, and who Nicephomus tells us, was the wife of the proconsul. My heart says God bless that good woman, and all her sort, for such must be remembered in mercy.

JAMES, THE GREATER.

James, the greater, was a favorite apostle with Christ. He took him, Peter and John with him when he went to raise Jairus' daughter from the dead. He was admitted to Christ's glorious transfiguration on the mount, and when Christ was to undergo His bitter agonies in the garden, as preparatory suffering to His passion, he was one of the three present. Sphronias says that after the ascension of Christ this apostle preached to the dispersed Jews.

The Spanish writers tell us that after preaching the Gospel in several parts of Judea and Samaria, he visited Spain, where he planted Christianity, and then appointed some elect disciples to perfect the work that he had begun.

Herod Agrippa I, who was a bigot, as touching the Jewish religion, as well as being desirous of the favor of the Jews, began a violent persecution of the Christians A. D., 44; and his zeal animated him to pass sentence of death upon James. As

he was led to the place of execution it is said that the officer who guarded him to his accuser, having been converted by the remarkable courage and constancy of the apostle during his trial, repented of what he had done, and went and fell down at the apostle's feet and heartily begged pardon for what he had said against him.

This holy apostle, after recovering from the surprise, tenderly embraced him, and said, Peace my son, peace be unto thee, and pardon of thy faults. Upon which the officer publicly declared himself a Christian; and they were both beheaded at the same time. Thus fell the great apostle James, taking cheerfully that of which he had long since told his Lord he was ready to drink.

JOHN, THE EVANGELIST.

John, the Evangelist, like Peter and James, was selected by our Savior to be with Him in all the important events of His life, though shocked when the Master was apprehended, and fled for a little while, but soon returned, and followed Christ through all of his mock trial; and acknowledged him in the presence of the armed mob, and the Savior also acknowledged him, and placed Mary, his mother, in his care.

After the ascension of Christ James remained about fifteen years in Jerusalem, until Mary (the mother of Jesus) died. The apostles made a division of the province among themselves, and that of Proconsular Asia fell to the share of John, the revelator; and when he had filled the charge of his Master in taking care of Mary, the mother of Jesus, he then repaired to the field assigned him, and industriously applied himself to the propagation of Christianity; preaching where the Gospel has not been known, and confirming Christians where it had already been introduced. Many churches of eminence were of his founding, particularly those of Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, and others. His chief place of residence was at Ephesus, where Paul had many years before founded a church. After spending many years at Ephesus he was accused to Domitian as an eminent asserter of atheism and impiety and a public subverter of the religion of the empire. So that by his command the proconsul sent him bound to Rome, where he met with such treatment as might have been expected from so barbarous a prince. He was thrown, (according to Tertullian) into a caldron of boiling oil; but the Almighty restrained the heat, as He did in the furnace of old, and delivered him from this unseemingly unavoidable destruction. Yet the cruel emperor was not satisfied, so he ordered him transported to an almost desolate island in the Archipelago, called Patmos, where he continued several years, instructing the poor inhabitants in the knowledge of the Christian faith. Here he wrote his book of Revelation, exhibiting by visions and prophetic representations the

state and condition of Christianity in the future ages of the church. This was about the end of Domitian's reign, so upon his death, and the succession of Nero, A. D. 95, who repealed all the odious acts of his predecessors and by public edicts recalled those whom the fury of Domitian had banished. John returned to Asia, and fixed his seat again at Ephesus. There rather because the people of that city had lately martyred Timothy. Here in the best manner that the circumstances of those times would admit he spent his time in an indefatigable execution of his charge. Traveling from east to west, through Asia Minor, to instruct the people in the principles of his holy religion, which he was sent to propagate. In this manner John continued to labor in the vineyard of his Master, until death put an end to all his toils and sufferings. He died in the ninety-eighth year of his age; and he was (according to Eusebius) buried near Ephesus.

Phillip, the apostle, had assigned to him as his field of labor upper Asia, where he worked with indefatigable industry and diligence. By the constancy and power of his preaching, and the efficacy of his miracles, he gained numerous converts whom he baptized into the Christian faith, curing at once their bodies of distempers and infirmities, and their souls of errors and idolatry.

He continued with them a considerable time, in settling churches and appointing them guides and ministers of religion. After exercising his apostolical office several years in all those parts, he came at last to Heirapolis Phrygia, a city remarkably rich and populous, but overrun with the most unreasonable idolatry. Phillip grieved to see the people so wretchedly enslaved by error and superstition, continually offered his addresses to Heaven, till, by his prayers, calling on the name of Jesus, he procured the death, or, at least, the disappearing, of an enormous serpent, which these people worshipped. Having thus demolished their deity, he proceeded to show them how ridiculous and unjust it was for them to pay divine honors to such odious creatures; he showed them that God alone was to be worshipped as the great parent of all the world; who in the beginning made man after His own glorious image; and when fallen from that innocent and happy state sent His own Son into the world to redeem him; and that His Son, in order to perform this glorious work, died on the cross and rose from the dead, and at the end of the world would come again to raise all the sons of men from the chambers of dust, and sentence them to everlasting rewards or punishment. This aroused them from their lethargy, and many were ashamed of their idolatry, and great numbers embraced the doctrines of Christ. This provoked the enemy of mankind and he had recourse to his old methods, cruelty and persecution. The magistrates seized the apostle, and had him scourged and thrown into prison, and was after-

ward led to execution. His body was taken down by His fellow laborer, St. Bartholomew, and Marianne, St. Phillip's sister, and was decently buried.

Bartholomew, sometimes called Nathaniel, was a son of Ptolemy, a Gallilean. He preached in many places and penetrated as far as Hether, India, and after spending considerable time in India and the Eastern extremities of Asia, he returned to the Northern and Western parts of that country; and we find him at Heirapolis with Phillip, and it was designed that he should be martyred with him, and was fastened to a cross for that purpose, but it is said that their consciences pricked them, and they took him down and gave him his liberty. Whence he retired to Lyconia and Chrysostom. One of the ancient writers assures us that he instructed and trained up the inhabitants in the Christian religion. His last removal was to Albanople, in great Armenia, a place miserably overrun with idolatry. He labored earnestly to bring this people to a knowledge of Christ, and this provoked the magistrates, who prevailed upon the governor to put him to death. He cheerfully submitted, sealing the truth of the doctrine he had preached with his blood.

St. Matthew was sitting in his office when Jesus passed by, and called him to follow Him. He was rich, and had a money-making employment. He was a wise and prudent man, and doubtless understood that it would be his financial loss to comply with the call of Christ. He was not ignorant that he would have to exchange wealth for poverty, a custom house for a prison, and rich and exalted masters for a naked and despised Savior; but he overlooked all those considerations and left all his earthly interests and relations to become our Lord's disciple, and embrace a more spiritual way of life. After Matthew's election to the apostleship he continued with the rest till the ascension of his beloved Master. The next eight years after the ascension he preached the Gospel in different parts of Judea, and afterward left Palestine to preach to the Gentile world. Before he left he was entreated by the Jewish converts to write the history of the blessed Jesus, and leave it among them as a standing monument of what he had so often delivered to them in his sermons, which request was readily granted. After leaving Judea he traveled in several parts, especially in Ethiopia, and after laboring indefatigably in the Master's vineyard he suffered martyrdom in a city of Ethiopia, called Naddubar, but by what kind of death it is not absolutely known, though it is the general opinion that he was slain with a halberd.

St. Thomas, as well as the rest, preached the Gospel in different parts of Judea, and after the dispersion of the Christian Church at Jerusalem repaired into Parthia, the province assigned him for his ministry, after which he preached to the Medes, Persians, Hyrcani, Bactartans and the neighboring nations. During his preaching in Persia it is said that he met

with and baptized the magi, or wise men, who had taken the long journey at the birth of Christ in order to worship Him. He also took them along with Him as His companions and associates in propagating the Gospel. Leaving Persia he traveled into Ethiopia preaching the glad tidings of the Gospel, healing their sick and working other miracles to prove that he had his commission from on high. After traveling through these countries He entered India. When the Portuguese first visited these countries, after their discovery of a passway by the Cape of Good Hope, they received the following particulars, partly from constant and uncontroverted traditions preserved by the Christians in those parts. That St. Thomas came first to Socotora, an island in the Arabian sea, and then to Crangaria, where, having converted many from the error of their way, he traveled farther East, and having successfully preached the Gospel, returned to the kingdom of Coromandel, where at Matapour, the metropolis of that kingdom, he began to erect a place for divine service, but was prevented by the idolatrous priests and Sagamo, prince of that country; but after performing several miracles the work was permitted to proceed, and Sagamo himself embraced the Christian religion, and his example was soon followed by numbers of his friends and subjects. This remarkable success alarmed the Brahmins, who plainly perceived that their religion would soon be extirpated unless some method could be found that would put a stop to the progress of Christianity. They, therefore, resolved to put the apostle to death. A short distance from the city was a tomb, whither Thomas often repaired for private devotion. Hither the Brahmins and their armed followers pursued him, and while he was praying shot him with a shower of darts, after which one of the priests ran a lance through his body. He was buried by his disciples in the Church he had lately erected.

Chrysostom says: "St. Thomas, who was at first the weakest and most incredulous of all the apostles, became by Christ's condescension to satisfy his scruples, and the power of divine grace, the most active and invincible of them all; traveling over most parts of the world, living without fear amongst barbarous nations, through the efficiency of that almighty power which can make the weakest vessel perform acts of the greatest difficulty and moment.

JAMES THE LESS.

St. James the less, bishop or pastor, at Jerusalem, performed every part of his duty with every possible care and industry, omitting no particular necessary to be observed by a faithful and diligent guide of souls; strengthening the weak, instructing the ignorant, reproofing the obstinate, and by the constancy of his sermons conquering the stubbornness of that perverse and refractory generation with which he had to deal. Many of the

nobler and better class were persuaded to embrace the Christian faith. But one so faithful and successful in his charge could not fail to excite the hate and malice of his enemies, who were a sort of men to whom the apostle has given a true character. They please not God, and are contrary to all men. They were vexed to see that Paul had escaped their hands by appealing to Cæsar and, therefore, turned their fury against James; but being unable to effect their design under the government of Festus they determined to attempt it under the procuratorship of Albinus, his successor. Ananias, the younger of the sect of the Saducees, was high priest. In order to carry out their plan a council was summoned, and the apostles and others were arraigned, and condemned as violators of the law, but that the act might appear more plausible and popular the scribes and Pharisees, who were masters in the art of dissimulation, endeavored to ensnare him. The apostle was advantageously placed on a pinnacle of the temple, and they addressed him as follows: "Tell us what is the instruction of the crucified Jesus?" To which the apostle answered with an audible voice: "Why do ye inquire of Jesus, the Son of man? He sits in Heaven at the right hand of the Majesty on high, and will come again in the clouds of Heaven." The people below hearing this, they glorified Jesus, and openly proclaimed hosannah to the Son of David. The Scribes and Pharisees now perceived that they had acted foolishly, so they then cried out saying that Jesus was an impostor, and threw the apostle from the pinnacle of the temple; but not being killed outright he recovered enough to get on his knees and pray fervently for his murderers, but malice is too diabolical to be pacified by kindness, or satisfied with cruelty; hence, being vexed that they had not finished their work, they poured a shower of stones upon him while he was imploring their forgiveness at the throne of grace; and yet, one not satisfied with this brutal treatment, seized a fuller's club and put an end to the misery of this servant of God. Thus did this great and good man finish his course in the ninety-second year of his age. This was about twenty-eight years after the Savior's ascension. His death was lamented by all good men, even by the sober and the just among the Jews. Josephus himself says that he was a man of exemplary piety and devotion. Educated under the strictest rules and instructions of religion. Prayer was his constant business and delight; he seems, as it were, to have lived upon it continually, and had his conversation in Heaven. So we see that he who has told us that "The prayer of a righteous man availeth much" proved it so in his own experience, Heaven lending a more immediate ear to his petitions, so that during a remarkable drought he prayed for rain, and the clouds melted into plentiful showers. Nor was his charity toward men less than his charity toward God; he did good to all, watched over

the souls of men, and studied to advance their eternal welfare; of this his epistle is a living monument.

St. Simon, the Zealot, is styled in the catalogue of the apostles Simon the Canaanite. Some writers say he went into Egypt, Cyrene and Africa preaching the Gospel in those remote and barren countries. Others add that after he passed through these countries he took ship, and went into the frozen regions of the North, preaching to the inhabitants of the Western parts, and even to Britain, where he converted great multitudes and sustained severe hardships and persecutions. He was at last crucified and buried in Great Britain.

JUDE.

St. Jude, the twelfth apostle of Jesus, started out to preaching the Gospel in Judea and Galilee, then through Samaria into Idumea, and to the cities of Arabia, and the neighboring countries; and afterward to Syria and Mesopotamia. Nicephorus says that he came at last to Odessa, where Abagarus governed, and Lhadeus, one of the seventy, had already sown the seeds of the Gospel. He then perfected what the others had begun, and by his sermons and miracles established the religion of Christ. He died in peace, says one man, while others say he was slain at Berytus, and was buried there. The writers of the Latin Church are unanimous in saying that he traveled into Persia, where, after great success in his apostolical ministry for many years, he was at last, for his freely and openly reprov- ing the superstitious rites and customs of the magi, cruelly put to death.

Now, dear brethren, understand our position: God had three purposes in election and predestination:

1. To give Christ as a sure portion one hundred and forty-four thousand souls.

2. To compliment faithful Abraham.

3. To make them co-laborers with God, in leading Israel, keeping Christ before the people, and in the general work of the salvation of a lost world of sinners.

Christ is God's elect to save sinners; He tasted death for every man, for one man as well as for another, for God is no respecter of persons. Christ is a complete savior; He suffered in the world as a man for man, and as co-laborers with Him we must suffer, too. Moses, Aaron, Eleazer and all the priests suffered, and all the prophets suffered, while laboring with and for God, and just read and consider the lives of the apostles, their labors, their travels among the heathen and barbarous nations of the earth. They went and preached in every part of the then known world. They divided the world into twelve parts, each taking his field, and laboring faithfully to convert the world to the faith of the Lord Jesus. Eleven out of the twelve suffered martyrdom, and the twelfth, which was

John, the Revelator, was cast into a caldron of boiling oil, and would have been cooked in a few minutes had it not been for the restraining power of God over the heat of the oil. When I consider the exposure of God's elected, chosen and predestinated people, their privation, labors, toils, disappointments, and hungering and thirsting; and weariness and nakedness; and persecution and martyrdom, my heart shrinks within me, and I can better express my feelings by a story of a wagoner. Some years ago Jim Wagstaff and others were hauling cotton from Shelby county to Shreveport, when the weather became unusually cold; it sleeted and snowed, perhaps damaged their victuals, and wet their blankets, etc. After camping for the night the preparation to start next morning was bitter. Wagstaff got some of the ice off of his pull chain, then picked it up; it was inclined to stick to his hands; he thrust it down, shrugged his shoulders and said, while shaking with cold: "Boys, if it were not for the honor of the thing, I would as soon be a common man as a wagoner this sort of weather." And I say if it were not for my love of souls, my desire for sinners to be saved, and for God's will to be done, I would as soon be a common sinner, saved by grace, as to be one of God's elect.

Now, to the text, ninth verse, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds, people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying: 'Salvation to our God, which sitteth upon the throne, and unto the Lamb.' The white robes were emblematic of purity, and the palms in their hands emblematic of victory." Here is proof that God is no respecter of persons.

Then Peter opened his mouth and said: "I perceive of a truth God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness is accepted with Him." Acts 10:34, 35.

And Paul says, "Glory, honor and peace to every one that worketh good, to the Jew first, and also to the Gentiles, for there is no respect of persons with God." Rom. 2:10, 11.

And again Paul says to the Ephesians, "And ye masters do the same things unto them, forbearing, threatening; knowing also that your master is in Heaven, neither is there respect of persons with him." Eph. 6:9.

And to the Colossians he said, "But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons." Col. 3:25.

And Peter said, "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." 1 Pet. 1:17.

No wonder that that multitude was so great that no man could number them when we consider the liberal terms of salva-

tion, and see that God has offered it free, without money, and without price, but not without effort on the part of man. God commands and man must make an honest effort to obey, like the man who had the withered hand while Christ was on the earth. Christ commanded him to stretch it forth and he did so, and it was made whole. Mat. 12:13. Now if that man had been like some of the sinners of the present day, who have been taught by the Nicolaitan teachers, he would have said, *I can't*, this hand is withered, and it is not subject to my will, hence his hand would not have been raised, and would not have been healed.

Again to the text, "And one of the elders answered, saying unto me, "What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest, and he said unto me: These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:13, 14.

We learn from this Scripture that sinners saved come through tribulations; that they have their trials, their crosses and their work to do. So then common sinners need not think that they can sail to heaven on flowery beds of ease, and feast their carnal appetites, all along the journey, upon the deceptive food that the devil places before them at every station, while this great multitude fought to win the prize, and sailed through bloody seas.

In order to redeem the world of mankind from under the condemnatory sentence of the righteous law of Almighty God, Christ, the beloved Son, left the high courts of Heaven, and came to this sin-cursed world, and took not upon himself the form of the pure and upright angels, but the form of man. Born of the virgin Mary, made under the law, to redeem them that are under the law. To this end He bore the contradiction of sinners; He bore the stripes that were laid on Him; He was wounded and bruised for sinful man. Cruel man took a crown of thorns, and put it upon His pure, innocent and tender head. In view of the sufferings of the cross the tender Lamb of God was tried in his humanity, and prayed to the Father, "If it be possible let this cup pass, nevertheless not my will, but Thine be done." All this was borne for sinful men and women. And God's chosen people, His elect, those that he chose to be co-laborers with Him and Christ, to be the first fruits of God and the Lamb; that one hundred and forty-four thousand, who sang the new song that no other people could learn, were children of sorrow, and acquainted with grief. Just review the sufferings of Moses, the priests, prophets and apostles, behold their blood and martyrdom! and then say if all the rest shall go free, never have a wave of trouble roll across their peaceful breast, and live in green fields of peace and joy, and bask under the smiles of a holy God, all of their stay upon earth. Nay, verily, for our text says that that great multitude which no man could number, of every

nation and tongue, with white robes on, and palms in their hands, came out of great tribulations. Many had sealed their faith with their blood. Yea, many of them suffered death; many suffered the most horrible death that could possibly be invented by devils in human shells. Hence we conclude that all who have been, or ever will be saved, from the time of the fall of man in Eden to the great day of judgment, will come out of great tribulation. Not that tribulation will expiate the least of our sins, for Christ has made a complete, and full atonement for the sins of the Adamic family. He tasted death for every man; He became the propitiation for the sins of the whole world; He kept the violated law; He magnified the law, and made it honorable; He suffered for our sins upon the cross; shed His own precious blood that we might be cleansed from sin.

We see from the text that that great multitude that John saw not only came out of great tribulation, but that they had washed their robes, and made them white in the blood of the Lamb. The Nicolaitans would have this part of the text rendered thus: "God washed their robes, and made them white in the blood of the Lamb." To show that God does all, and that man does nothing, only that which God had foreordained that he should do before the foundation of the world. But I prefer the rendering by the Holy Spirit, for He tells the truth every time. And God said that he hated the doctrines of the Nicolaitans; then if I should follow them, and teach as they do, I should teach that God hates. Then my earnest prayer is that I may be delivered from any sympathy with the doctrines of the Nicolaitans. My earnest desire is to be in full sympathy with the Holy Spirit, and he said, "*They* washed their robes," etc. It was not God that had done the washing, but *they*; that great multitude that no man could number, had washed their robes, and made them white in the blood of the Lamb. This is a metaphor designed by the Holy Spirit to portray to our minds the process required for our cleansing and purification, before we are fit subjects for the kingdom of God. The important matter for us is to understand this process of cleansing. To carry out the metaphor so that all may understand I will present some more of the Lord's language. He said to Nicodemus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." Jno. 3:14, 19.

"In whom we have redemption, the forgiveness of sins,

through His blood, according to the riches of His grace." Eph. 1:7. "Almost all things are by the law purged with blood, and without shedding of blood their is no remission." Heb. 9:22. "But one of the soldiers pierced his side with a spear, and forthwith came there out blood and water." Jno. 19:34. "Take heed therefore unto yourselves, and unto all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own precious blood." Acts 20:28. "Whom God hath set forth to be a propitiation through faith in His blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25. "Much more then, being now justified by His blood, we shall be saved from wrath through Him." Rom. 5:9. "And having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things on earth or things in Heaven." Col. 1:20. "In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the first born of every creature." Col. 1:14, 15. "Having, therefore, brethren, boldness to enter into the holiest, by the blood of Jesus: By a new and living way, which He hath consecrated for us, through the veil, that is to say through His flesh." Heb. 10:19, 20. "For as much as ye know that ye are not redeemed with corruptible things, as silver and gold from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Pet. 1:18, 19. "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." 1 Jno. 1:7. We learn from the Scriptures quoted that we have in the *blood* of the Lord Jesus Christ (1) redemption, (2) forgiveness of sins, (3) purging from sin, (4) remission of sins, (5) purchasing from sin, (6) propitiation, (7) justification, (8) peace, (9) power to enter into the holiest, (10) a cleansing from all sin. Next we will give Scripture to show the condition of man without the blood of Christ. "The Lord looked down from Heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy, there is none that doeth good, no not one." Psalms 14:2, 3. "As it is written, there is none righteous, no not one, there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongue they have used deceit; the poison of asps is under their lips." Rom. 3:10-13. "But we are all as an unclean thing, and all our righteousness as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away." Isa. 64:6. "The heart is deceitful above all things, and desper-

ately wicked, who can know it?" Jer. 17:9. "O, Jerusalem! wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" Jer. 4:14. "And we know that we are of God, and the whole world lieth in wickedness." Jno. 5:19. "Unto the pure all things are pure; but unto them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled. They profess that they know God, but in works they deny Him, being abominable and disobedient, and unto every good work reprobate." Tit. 1:15, 16. "The earth is therefore defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24:5. "And God saw that the wickedness of man was great in the earth and every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

We have now presented Scriptures showing what the natural man is in his degenerate state, to show the need of washing in Christ's blood, like that great multitude, who had on white robes, had done. And from these Scriptures we deduce the following: (1) That without the blood of Christ all are filthy; (2) that none do good, no not one; (3) that none are righteous, no not one; (4) there are none that understand or seek the Lord; (5) that all have become unprofitable; (6) that their throats have become as an open sepulchre; (7) that the poison of asps is under their lips; (8) that they are all as an unclean thing; (9) that all of their righteousness is all filthy rags; (10) all fade as a leaf; (11) that the heart is deceitful above all things, and desperately wicked; (12) that our hearts need to be washed from wickedness in order to be saved; (13) that the whole world lieth in wickedness; (14) that the mind and conscience is defiled; (15) that in works they deny God; (16) that they are abominable; (17) that they are disobedient; (18) that they are to every good work reprobate; (19) that the wickedness of men defiled the earth; (20) that man had transgressed the law of God; (21) that man has changed the ordinance of God; (22) that man has violated his everlasting covenant with God; (23) that every imagination of the thoughts of man's heart was only evil, and that continually.

O, is not man in a deplorable condition? Sank deep down in the quagmires of sin; dead in trespasses, and in sins; without God and without hope in the world; degenerated and gone far away from God. Condemned to die by the holy law of God. But just now, just at this stage of man's forlorn condition, Jesus Christ, the beloved and only begotten Son of God, left the rich, the grand, the happy, the holy, and the glorious home He had with His Father in Heaven, and came to this sin-cursed and wicked world, and threw himself between God, His Father, and vile, degenerated, corrupt and unbelieving man; and took the place of ruined, condemned people, and died on the Roman cross

to redeem those who had been sentenced to death by the law. He poured out his own innocent and precious blood that whosoever should believe on him should not perish, but have everlasting life. As we are dealing with a metaphor, in metaphorical language, Christ's efficacious blood was poured from His holy body into the holy lava of regeneration, and there preserved for the cleansing of all nations, kindreds and peoples of the earth. This lava or tub (metaphorically speaking) holds securely the blood of Christ, and has done so in all ages. Thousands and tens of thousands washed in this blood before it really existed. This looks impossible, and so it is to take it literally, but it is figurative, and is admissible. Abraham believed God, and it was imputed to him for righteousness.

God promised a deliverer; the holy prophets pointed to the Savior, the Redeemer. God spoke through Isaiah to the Hebrews, and commanded them to wash their hearts from wickedness that they might be saved. Some of them believed God, and understood what he meant; for the prophets were preaching and explaining to them as they were taught of God, and they obeyed God and washed their robes in the blood of Christ, who was yet to be born into the world. It was in this tub, or lava, that that great multitude that no man could number, with the white robes on, washed. Though millions upon millions have washed their filthy robes in that blood it is as pure to-day, and just as efficacious now, and will be as long as men and women live in this world, as it was at first. And that lava, or tub, that contains the blood of Christ is not covered with a steel lid, and sealed by Almighty power, and cherubim, and flaming sword stationed there to guard the precious blood, as in the case of the tree of life in the Garden of Eden. No, my friends, the cases are as different as night and day. In the Garden man had violated the law of God, and sentence of death was put upon him. He had forfeited all claims on the tree of life; therefore, cherubim, and a flaming sword was placed at the east end of the Garden to guard the way to the tree of life. And what God has done for man from that day to this has been of his own free will, and accord, and through his own mercy and unmerited grace, for he was under no obligation whatever to man. But at the appointed time Christ came into the world to seek and to save the lost. He came not to call the righteous, but sinners to repentance. And He came unto His own (those the Father had given him), and they received Him not, but as many as received Him gave Him power to become the sons of God; even to them that believe on His name: Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Jno. 1:11-13.

This last verse evidently refers to the new birth of which Jesus told Nicodemus. Jno. 3. "Except a man be born again he cannot see the kingdom of God." All men are born of the blood, and of the will of the flesh, and of the will of man, but all are

not born of God, not born again, not born of the Spirit. And in this natural state man is averse to God, and righteousness, and cannot please God. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8:7, 8.

This means that those who are in the flesh, and are governed by the will and inclinations of the flesh, cannot please God. But those who have been converted by the Spirit of God, and have the grace of God in their hearts, can please God; for they are enabled to bring the natural man under subjection to the spiritual man. "They that are after the flesh do mind the things of the flesh, but they that are after the Spirit mind the things of the Spirit."

When Jesus came into the world to take away the sin of the world, He did not remove the Heavenly guards and flaming sword from the East end of the garden, but they still hold their position and sacredly guard the tree of life, in obedience to the great God of Heaven. Had Jesus removed these Heaven-appointed guards and left the tree of life exposed, then haughty, self-willed man could step forward and by his own human power pluck the fruit from the tree of life and live on forever, exulting in his own vanity; saying, I have done it, I have saved my undying soul by my own work. Be not deceived. God is not mocked; the Bible teaches no such doctrine. The only hope for fallen man is in the blood of the Lord Jesus. Justice required that man should be beaten with stripes, but they were laid upon Jesus. Justice required that man should be wounded for his transgressions, but Christ received those wounds in His own body. Justice required that pure and innocent blood should be shed for the remission of sins, and as man had no such blood in his veins, and as no other creature in Heaven, nor upon the earth, nor under the earth, could be found with such blood, Jesus emptied His own pure, innocent, undefiled, efficacious blood into the lava or tub of salvation, or regeneration. And this lava has stood there in close contact with the tree of life for hundreds of years, for the cleansing of the nations of the earth; and all the vile sinners of the world are invited to come to that lava, and wash their robes and make them white in the blood of the Lamb. That lava or tub is placed on a direct line to the tree of life, and very near it, and there is no other way to the tree of life, except through that pool of holy blood. All of Adam's posterity fell with him from that state of moral rectitude and sweet union and communion they prospectively had with God before the fall, and can only get back in favor with God through the efficacious blood of Christ. Proud, self-willed, high-headed, depraved man is opposed to bathing in this pool of sacred blood. When he is convinced by the Word, and by the Holy Spirit, that he is a sinner and that he will be lost unless he

becomes reconciled to God and does better, he makes for the straight and narrow way; he starts by trying to lop off his evil practices, and begins to pray to God for mercy, and promises to do better, and be better; and sometimes is willing to pay tithes of all he possesses, and pray several times a day. He desires to compromise with God, that God may save him. He wants to be saved, and desires to save himself by his reformation; he wants to do something to bring God under obligation to him, that he may merit salvation. He goes on, step by step, till he gets near the tree of life; then he comes to the lava containing the all-cleansing blood of Christ; he stops, and says: "That tub is in the way. I want to get to the tree of life and save my soul, but I object to going through that lava of blood. Religion is a sensible thing and I don't see any sense in passing through that pool of blood. I am pulling straight forward to the tree of life; I have quit my evil practices; I am visiting the widows and orphans, and am helping to build churches, and to spread the Gospel, and am giving to every object of charity, and am doing good to all men, as far as the power lies in me, and am praying earnestly to God to help me get to the tree of life. I know that I am in the straight and narrow path that leads there. I see no other path that leads to it, and yet I see no way around this tub of blood. Ah! Wonderful discovery do I now make. It is a bright idea, as clear as the noon beams of the great king of day. Here it is in Christ's own words. Listen all men, everywhere; give ear to the new and grand discovery! You will find it in the great commission of our Lord. "He that believeth, and is baptized, shall be saved." I see it now! Wonder why I had not discovered this nigh cut to the tree of life before. Oh! Am I not so happy! It is so much nearer and so much easier, and so sensible that all people can see into it, and save themselves by their own upright walk and obedient living; only believe, repent and be baptized, and save themselves. Some commentators say that faith and repentance are gifts of God. Then, if we should accept that construction God carries us two-thirds of the way to the tree of life, and we carry ourselves the other third of the way. Then God is entitled to two-thirds of the honor of our salvation, and we are entitled to the other one-third; for everyone knows that baptism is the work of man. The natural breathing of our hearts, then would be, praise the Lord, for the precious gifts of faith and repentance, but I compliment my honorable self for one-third of my salvation. O! Lord God! I thank Thee for Thy gifts of faith and repentance, which carried me two-thirds of the way to the tree of life, but I thank myself for getting my consent to be baptized in water, and I also thank the good preacher for baptizing me, by which I received the remission of my sins and was led to the tree of life. Some others contend that it takes faith, repentance, confession and baptism to save a soul, or bring it to the tree of life, and

that all these are the works of man, and that they are commanded of God; and that if man will comply with these requirements that he will reach the tree of life, and live forever; that is, provided he does not sin any more. But if he sins again he will be lost, unless he is saved again; but just how he is saved a second, third, fourth or fifth time, I don't understand; but to make any reasonable show of consistency I suppose they have to believe, repent, confess and be baptized again. Under this system of salvation there are five essentials: (1) faith, (2) repentance, (3) confession, (4) baptism, (5) grip to hold it fast when once received. But the Scriptures teach us that we are saved by grace, and grace is the unmerited favor of God. It comes through faith; that is, faith is the medium through which salvation flows into our hearts, and it is not by any act of ours, but it is the gift of God; "not of works, lest any man should boast." Man is proud, and craves to boast, but boasting is excluded; man must be saved by the mercy of God. It is the goodness of God that leads man to repentance, and repentance to faith, and faith to humiliation before God, and humiliation to a state of mind and soul in which he views himself as a ruined, lost and condemned man, without any power, wisdom or means to save himself. He then realizes his condition just as it is. He views an angry God, who cannot look upon sin with the least degree of allowance; he also sees a God of love and mercy, a God who so loved the world that He gave His only begotten Son that whosoever believed on Him should not perish, but should have everlasting life. He also sees a Savior who came to seek and to save sinners. The convicted man says in his heart, That is the Savior I want; His blood cleanses from all sin; I am hunting Him; I am searching for Him, and He is seeking me; I am sinking in this quagmire of sin, without hope and without God in the world. Shall my poor soul be lost in hell forever, where hope nor mercy can never reach me? Oh! What shall I do? What can I do? I am resolved to cry with all my heart to Jesus of Nazareth to have mercy on me, and perhaps He will hear the cries of a poor, ruined sinner. God, be merciful to me, a sinner. O! Jesus of Nazareth, thou sinner's friend, have compassion on me! Jesus stands near by; He hears the cry, and extends a loving, a soul-satisfying invitation; as there are numbers of these invitations around him, some on the right, some on the left, some before and some behind him. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy, and my burden is light." Mat. 11:28-30. Then the sinner by faith lays hold upon Jesus, and Jesus lays hold upon the sinner, and lifts him out of the quagmire of sin and misery and places the saved sinner upon Himself, the sure foundation; and he is added to the number of the saved, his name is written in the

Lamb's Book of Life, and the poor sinner then sees as he has never seen before, and is happier than ever before. He realizes that Christ is his personal Savior, that he has washed in Christ's efficacious blood, that he has on the wedding garment; that his robe has been made pure, clean and white by the cleansing blood of the Lamb. He was blind, but now he sees; was lost, but now is found; was dead, but now is alive, having been quickened by the Spirit of God, and made alive. This is regeneration; this is the new birth of which Jesus tells Nicodemus in John 3. The fruit of this regeneration is peace, love, joy, etc. Before regeneration he was after the things of the flesh, and minded the things of the flesh; but now he is after the Spirit, and minds things of the Spirit. Before regeneration his delight was to serve the lusts of the flesh, which are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, reveling, and such like." Gal. 5:19-21. But after regeneration he is a new creature, and his delight is in the fruit of the Spirit, which "Is love, peace, joy, longsuffering, gentleness, goodness, faith, temperance, meekness," etc. Gal. 5:21-23.

Now we come to that important matter which staggers so many people, that washing in the blood of Jesus. That great multitude that no man could number; having white robes on, and palms in their hands, had washed their robes in Christ's blood, and had made them white. The question is in regard to the manner of washing, and how the blood of Christ has been preserved from the day of his crucifixion till now. His precious blood trickled down from His tender hands and feet, and loving side, when he was nailed to the Roman cross nearly nineteen hundred years ago, and stained that cross, while some poured upon the ground to be evaporated, and absorbed by the groaning earth, as it was shaken from center to circumference.

Now how did that great multitude, that no man could number, procure this blood of Christ in which to wash their robes? And how could the blood of one man be of sufficient quantity to wash so many millions of robes and make them all white? Now we must remember that the Holy Spirit in writing, through the instrumentality of man, uses figures, often presenting the truth in metaphorical language, and this is true in this case. While that precious and efficacious blood of the Lamb of God was literally wasted upon the cross, and no part of it could be collected; yet it was shed to save sinners, and without it no sinner could ever have been saved. "Without the shedding of blood there is no remission." Though that blood of Jesus is literally gone from the world, yet the scene at the crucifixion of the beloved Son of God is indelibly fixed in the mind and heart of God, and of Jesus, who was sacrificed. And when a sinner comes to Christ the scene of the cross is fresh in the mind and

heart of God, and His crucified Son; and the blood of Christ is most prominent of all, and the most impressive of all upon the mind and heart of God, and His Son Jesus; and the sinner is accepted through the blood of Jesus. In this precious blood we have atonement, redemption, justification, sanctification and glorification. Atonement, because the stripes, wounds, bruises and death that we deserved were all laid upon Him. He shed His blood to atone for our sins. We were condemned to die, and had no righteousness to justify us in the courts of Heaven; but Jesus so loved us that He gave His efficacious blood to cleanse us from all unrighteousness, having His righteousness imputed to us for our own. Then, by faith in Christ's blood we are justified and have peace with God. Rom. 5:1. "Much more then being now justified by His blood we shall be saved from wrath through Him." Rom. 5:9. Sanctification in the blood. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That, according as it is written, he that glorieth, let him glory in the Lord." 1 Cor. 1:30-31. "Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus Christ. Grace unto you and peace be multiplied. 1 Pet. 1:2. We learn from this last quotation that it is the work of the Holy Spirit to sanctify, and to incline the hearts of the people to come to Jesus, and acknowledge Him as their Savior, their righteousness, their sanctification, their redemption, and their glorification. But all this work of the Spirit would be solemn mockery without the blood of Christ; such mockery as God has never displayed. The Holy Spirit convicts, or convinces the world of sin, of righteousness, and of judgment. He points us to the Lamb of God that takes away the sin of the world. "The Spirit says come." Our glorification in the blood: "And the glory which Thou gavest me I have given them, that they may be one, even as we are one." Jno. 17:22.

God has left it with man to appropriate this blood, or reject it. Fallen, corrupt man has no love for God, or holiness in his heart. Though in the fall his reason was not dethroned. Had man's reason been dethroned, he would not have been accountable, but as it is God holds him responsible for his deeds, which fact we will prove by the Scriptures. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." Isa. 1:18-20. "Then Jonah prayed to the Lord, his God, out of the fish's belly, and said: I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and Thou heardst my voice. For Thou

hadst cast me into the deep, in the midst of the seas, and the floods compassed me about; all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight, yet I will look again toward Thy holy temple. The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever, yet hast Thou brought up my life from corruption. O! Lord, my God! When my soul fainted within me I remembered the Lord, and my prayer came in unto Thee, into Thine holy temple. They that observe lying vanities forsake their own mercy, but I sacrifice unto Thee with the voice of thanksgiving. I will pay that that I have vowed. Salvation is of the Lord. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land." Jonah 2. "Ho! everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come; bring wine and milk, without money and without price. Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David. Behold! I have given him for a witness to the people; a leader and commander to the people. Behold! Thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for ye hath glorified thee. Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:1-9. And the Spirit of God came upon Azariah, the son of Oded; and he went out to meet Asa, and said unto him: Hear ye me, Asa, and all Judah and Benjamin. The Lord is with you, while ye be with Him, and if ye seek Him He will be found of you; but if you forsake Him He will forsake you." 2 Chron. 15:1,2. Wherefore the Lord God of Israel saith, "I said indeed that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30. These quotations from God's word plainly show that God holds man responsible for his behaviour. And that he can obey God or not, just as he chooses; that he can hear the voice of God and live, or

refuse to hear it and die. He can yield to the influence of the Holy Spirit of God and be made a disciple of the Lord Jesus Christ upon earth and heir of Heaven forever, the unmerited favor of God, or he can resist the Holy Spirit and make himself miserable upon the earth, and condemned forever in the regions of darkness and keen despair.

In order to further substantiate this doctrine, I will use a text that may be found in Rev. 3:20. But before presenting this text I will add another word regarding the washing of our robes. In order to wash our robes in Christ's blood, we must believe, first of all, that God is and that he is a rewarder of them that diligently seek Him. Heb. 11:6. Then faith is the carriage in which we are brought to God. "Draw nigh to God and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Resist the devil and he will flee from you." Jas. 4:7,8. Faith is the vehicle that brings us to Christ, or in my own language, Christ is the substance that brings faith to our minds, for "faith is the substance of things hoped for and the evidence of things not seen." And I believe it would throw light on the subject to say that Christ is the substance of things hoped for and the evidence of things not seen, for it is by the redemption of Christ that we are reconciled to God, and Christ formed in us the hope of glory is the evidence of things not seen.

Now to the text referred to above. "Behold! I stand at the door and knock: if *any* man hear my voice and open the door, I will come in unto him and sup with him and he with me. Rev. 3:20. Metaphorically speaking, man has a house and his house has a door and every man is the rightful governor of his own house, by the authority and power vested in him by his maker. The devil is like a roaring lion going to and fro on earth seeking whom he may devour, whose house he may spoil and whose soul he may destroy. Passing on his grand rounds he sees your house, calls and knocks at your door and with his mouth full of hypocrisy and lies, says, "friend, let me in, I am a particular friend of yours and if you will let me in, I will learn you how to be happy." Man being the proprietor, has the right to refuse him admittance and say, "begone! you are a fraud, you seek to deceive me as you did Eve!" "Resist the devil and he will flee from you." But if you are charmed by his deceptive voice and skillful knocking at your door, you have just the same power and authority to open the door and invite him in, that you have to drive him away, and if you open the door he will come in with a pleasant smile and court your confidence, and this being obtained, he then commences a tirade of abuse upon Christians and Christian living. And he says: "Look here! In order to illustrate to you the ways of pleasant living, I will set up a picture of a nice ball room in the northeast corner of your house. Look at it! Don't you see those beautiful young ladies conducted

there by those good looking young men? All countenances are bright and exhibit what pleasure they anticipate soon. The fiddler is conspicuous in the group, he commenced turning the screws in his fiddle and feeling of the strings, which made a little noise which was indicative of what was coming next. All eyes were turned to him sparkling with delight, and when he drew his bow over the stringed instrument, the prompter arose and gave the command, and then the graceful movements of the lovely party was exhibited; the choosing of partners, joining hands, swinging corners, and prancing, and capering, and such clattering of feet on the floor. The lovers of dancing never saw anything so fascinating anywhere else. Then the devil says to the man, 'look now in the northwest corner of your house, at that elegant picture; that is a nice saloon, where sensible people gather for social enjoyment. See how happy they are; telling entertaining stories, and innocent jokes. See how they shake with laughter. Don't you know that is the way to enjoy life? Their hilarity soon fags, and they become thirsty. Then John Smith, one of the party, says: "Gents, I am getting thirsty; suppose we have a drink?" Mr. Jim Jones says: "I second the motion, for I have been in that notion for some time. Now, the question arises, who shall pay for the drinks?" Tob Grinny—"Throw crack-a-loo." Dave Tholdey—"I second the motion." It's carried, the drinks are taken, and in a short time the drinks are taken again, and continue to be taken, until they all get very happy. Then the devil says to the man: "Look into the Southeast corner. See that new ten-pin alley, billiard table, cards, monte bank, and other preparations for the enjoyment of sensible men. Study upon these things until I come again. I think you will agree with me that I am right, and the best friend you have ever found. I will call again soon. You have been so very kind, and treated me with so much respect. I feel a deep interest in your welfare. Goodbye, my precious son; remember your dear friend." When the old serpent has crawled on his belly in search of some other man's house, Jesus comes to that man's house that the serpent has just left, and says: "Behold, I stand at the door and knock; if you will open the door, and let me in, I will sup with you and you with me." The man in his house says: "That is Jesus. What shall I do?" The serpent whispers from the back door: "Don't let Him in; tell Him to go on for the present—that you will call for Him at a more convenient season."

Man: "But this is an important matter, and requires prompt attention, and I think that I had better open the door and let Him in, and see what He has to say, and what He means by supping with me," etc.

Devil (from the back door, through the keyhole, in a diabolical, sneaking, and snake-like hissing, whispers): "Don't you let Him in; He is an enemy; He will ruin your manhood, de-

stroy your happiness and freedom, and change you from a high-toned gentleman to a long-faced, grunting Christian."

Man: "Begone, devil!" and he sneaks off.

Man then opens the door and the Savior enters in at this door, for He would not enter in any other way. He would not climb over the wall, nor creep in at a window. And as Christ enters the man's house it is filled with light, for Christ is the light of the world, and His life was the light of men. The Divine command is, "Awake, thou that sleepest, and rise from the dead, and Christ shall give thee light." The man awoke, arose, and opened the door, and Christ entered with the light. The grace of God following the first act of obedience of man. Then man viewed himself and surroundings by the light Christ had brought into his house, as he had never done before. Then Christ said to the man: "Why do you have those paintings in three corners of your house?"

Man: "A character who claimed to be a friend put them there."

Christ: "What did he put them there for?"

Man: "To show me how to live a happy life."

Christ: "Did he get a faithful promise from you that you would visit, and participate in the balls, saloons and gambling houses?"

Man: "No; I was not entirely convinced that he was altogether right in his representations."

Christ: "What were his representations?"

Man: "That they were places of manly enjoyment and lovely associations."

Christ: "That was the same old serpent that beguiled Eve in the Garden of Eden. He adheres tenaciously to his profession of beguiling and lying."

Man: "Is that the same old serpent that lied to Eve so in the garden?"

Christ: "The very identical creature."

Man: "I thought something was wrong with him, for when you knocked at the door and said that if I would open the door you would come in and sup with me, etc., he ran up behind the house and said, in a low voice: "Don't let Him in; He will ruin you." I knew then there was something hidden and crooked about his flowery talk."

Christ: "He is a snake-in-the-grass."

Man: "He is a fluent talker and has winning ways, and is well calculated to deceive the unsuspecting."

Christ: "I know him of old. He would deceive the very elect if it were possible, but it is not possible, for they follow me whithersoever I go, and where I am there are they also; and he knows not to come in my presence. He followed me around in the wilderness forty days and nights, while I was in the flesh, living a life of righteousness for all that would wear it,

and he used all of his subtlety and guile to tempt me; but I repulsed him every time, and he knows that I would do it again."

"That was the reason he sneaked around behind the house, and objected to your letting me in, cunning, wise and deceitful. I will now tell you about those pictures in the three corners of your house. They are well drawn, he is a skillful workman and a fine artist; but he only presented to you the bright side; he had too much sense to let you go behind the screen, and view the dark side of those pictures; but now I invite you to go with me behind the curtains, to examine the dark side. First in order is the ball room. What do you see?

Man: "I see men with bottles of whiskey in their pockets; drinking and drunkenness; jealousies arising in the hearts and countenances of men; anger, strife, malice, emulation, backbiting, quarreling, fighting, red eyes, bloody noses, cracked skulls, broken arms, dirks, pistols, and loose knives and ruined ladies; and also on a face I see the whipping post, penitentiary and gallows."

Christ: "Now look at the saloon and tell what you see."

Man: "I see haggard faces, woe begone countenances, and they spending their last dollar, and last nickel, for strong drink, when in some cases their poor wives and little children are at home starving, and destitute of comfortable raiment. Large, able-bodied men, begging a drink, begging a dime to buy a drink. Some pawning their hats from their heads, shoes from their feet and coats from their backs, for whiskey; men reeling to and fro, using all manner of obscene language; cursing, and swearing that they can whip a circular saw. A friend says: 'Bobbie, you are going too far; that saw would make two Bobbies of you in a second.'" Bob says to his good natured friend: 'You try me!' and at the same time strikes his friend on the nose, and the blood spouts; his friend snatches a decanter from the counter, and strikes him in the face, and cuts it badly; another chum rushes up and stabs in the heart of the man that threw the decanter; another good friend puts a ball through the brains of the man that used the dirk, and I see others coming into it with bowie knives, and all manner of weapons; I don't want to see anymore, I want to get away from there."

Christ: "Hold on! I want you to see it all."

Man: "I can't stand any more of it."

Christ: "I want you to stay and see the officers come and arrest the guilty parties, put handcuffs and chains on them, and march them off to jail and see them pushed into cages, and locked up like wild beasts, and see the coroner come with the doctor to do up the wounds of the living and strip the dead, and decide how they came by their death, and then follow them to the courthouse and hear the evidence against the guilty parties and hear the sentence of the judge."

Man: "Please stop these unpleasant scenes."

Christ: "Now we will look at the dark side of the gambling saloon."

Man: "O, me! I don't want to see it. I have enough of the dark side of the devil's fair-faced pictures; I know now that it is only another one of the devil's workshops; I want you to talk to me about something more pleasant; that supping with me, for instance."

Christ: "All right. When you yielded to my call, and opened your door and I entered in, how did you feel?"

Man: "I felt that I had a guest of whom I was not worthy."

Christ: "How did your good works, and homemade righteousness, appear to you?"

Man: "As worthless, unclean, and filthy."

Christ: "What do you suppose caused that difference?"

Man: "Your presence."

Christ: "You are right, for I am the true light that came down from the Father of lights, and where I am there is light from above. It was ordained by us in the beginning that man should be an intellectual being, next to us in the scale of beings, and that he should be a free moral agent, to choose and decide for himself, to choose his own company, and his own ways; and in order to let him know what was pleasing to us and what was not, and what would bring the grace of God to him, and what would bring the wrath of God upon him, we ordained that we would help man in every way we could without interfering with his free moral agency; and we furthermore decreed that whenever man made one step in turning to us we would give him our grace to help him (in proportion to the step), to get to a state of salvation. Be not deceived, and think that you can get into a state of salvation step by step of your own; this would be a woeful mistake, because you are saved alone by our grace. But you have to step, and keep stepping, until you get to the place where our grace, which saves the soul, is bestowed. I made the first step: I came and made a proposition to you that if you would hear my voice, and open the door, that I would come into you, and sup with you, and you with me; but you were dead in trespasses and sins. Not dead like a dead tree that has no communication with air, water, earth, or anything else. But you were estranged from God, and holiness, without God, and without hope in the world; but you heard my voice, and opened the door of your house, and I have come in to sup with you, and have you sup with me. The figurative knocking of my hand upon your figurative door, and the divine spirit of my voice, has awakened you, and you are now in a condition to exercise those noble powers of mind we bestowed upon you at first. You made a wise step when you ordered the devil off, and opened your door, for, in accordance with our decree, the grace of light blazed in your house as soon as I entered. Our grace follows

every step a man makes in the road that leads to Heaven. Give ear, O! man. I will explain: I mean by supping with you, swapping with you; that is, that I will take your place, if you will take mine. What do you say? Will you make the swap?"

Man: "I can't understand the proposition—how I can be you and you be me; neither do I understand why so exalted a being as you are, should propose to change places with such an unworthy man as I am."

Christ: "I will explain, for this is the question of questions, and must be understood, or man is lost forever. According to the stipulations of the covenant entered into between my Father and myself, away back before man was made, it was agreed that we should give man a law, and that law was not to partake of a certain tree; but the serpent influenced man to violate that law. It was further provided in that covenant that if man did violate that law that he should have another chance; that another law should be given him, the substance of which was, 'Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself.' Many good men of old strove hard to keep that law, but as a result of the bad seeds sown in the garden, man was too weak; his head was sick, his heart was faint; his whole body and mind were so poisoned with sin that he failed. And it was further agreed in the covenant that if man failed to keep the second law, the moral law, the law of works, that if he could not work his way to Heaven, that he should have a third law, a law of grace. That I, who was then the Word, should come into this world and be born of a woman, and live the life of a righteous man, to keep the law for man, in man's stead, and to bear vile persecution, contradiction of sinners, false accusations, be crucified, buried, and lie three days and nights in the bowels of the earth, and rise from the grave, and bring life and immortality to light, through the Gospel; all of which I have done; and the Father is well pleased with it all. God is reconciled to man through what I have done, but man is a free moral agent; (a free moral agent is one who is instructed how to do, and can do as he chooses; if he is governed by the instructions he is safe, but if he goes contrary to the instructions, a penalty is annexed); then you are a free moral agent, for God to bring your soul to Him, provided you go by His instructions, and then you will be saved; but if you go contrary, you will be lost. 'I am the door; by me if any man enter in, he shall be saved.' Will you swap me your vile character for mine? Say, will you accept what I have done for you, and receive my righteousness as your own, and give me all the glory of your salvation? This is your last chance. For without holiness it is impossible to please God, and you have none of your own. You must be saved by grace, or not at all. By the *grace* of God you stand; without *it*, you fall. You have

tested works, and find no relief. Will you now acknowledge that grace alone can save?"

Man: "From what you have said, it seems to me that there is something for man to do before he can be saved, and *yet* you require me to say that I can only be saved by grace, and, if I understand it, grace is the unmerited favor of God; and if that alone saves us, man has nothing to do with it. It is just with God whether he is saved or not."

Christ: "I tell you again, that I wrought a complete salvation for every man, and it is offered to everyone without pay. I will give you a simple illustration: I will suppose you to be a farmer, and that you have a fine garden, and fine cows that bring you plenty of milk and butter, and you have everything that is good to eat, and a fine dinner prepared, when a tramp comes along, and walks up to your door and says: 'Good man, I am hungry; could you give a poor, hungry man a little bite to eat?' and you tell him yes, dinner is about ready; hang your hat on the rack; and there is water, wash your face and hands and comb your head, and walk into dinner; but the tramp says, 'sir, I am willing to hang my hat on the rack and to wash my face, but I never comb my hair.' Then, you say, 'You can't eat at my table without combing your hair.' Tramp—'I am very hungry, but I had rather do something else; cut you some wood, or do some other kind of work to pay you for my dinner.' Landlord—'You can't pay me for your dinner, I don't want any of your work. My dinner is a free offering for everyone that will conform to the rules of my house.' Tramp—'I will pay you the money for dinner.' Landlord—'I don't want your money, nor your work; my feast is given in honor of my son, who was born on the twentieth of May, 1840, and died the twenty-fourth of December, 1886, in an attempt to defend a friendless tramp from the assaults of a drunken mob. He loved everybody, and on the twentieth of May, his birthday, we make a big feast in honor of our son, and everybody is invited, because he loved everybody; and his last words to me were, 'Father, feed the hungry, clothe the naked, and do everybody all the good you can.' And now at this feast our custom is that everyone who comes to the feast shall hang his hat on that hat rack, and bathe his face and hands in that bowl, and wipe on that towel, and comb with that comb, for when our son was living and came into his meals, he invariably hung his hat upon that hat rack, and bathed in that bowl, and dried with that towel, and combed with that comb, and then walked into the dining room and ate his meals. And if you enter that long dining room, and raise your head, you will see the portrait of our son, who died for you. Then you must bow to the image in token of your appreciation of the noble qualities of him who died for your sort. Tramp—'I will comb my head with that comb if it pulls my hair out by the roots, and takes part of my scalp with it. My

soul delights to honor the ashes of such a man.' He combed his head, and walked to the door, and made a low and reverential bow to the image, ate his dinner and was happy, and left, praising the good family.

Every man has some notions peculiar to himself. Most men would like to be saved, but would like to have their own way in the arrangement. The hungry and starving tramp insisted on having his own way, but the landlord informed him, plainly, that he could not partake of his feast, until he complied with the established rules of his house; but after the landlord explains the objects of his rules he sees the consistency of them, and is converted and rejoices in them, and would not have them changed a particle.

God has provided a rich and everlasting feast for every human being, and has invited everyone to come partake freely, without money and without price. But all have to submit to the rules of Heaven before they can participate in the feast. That feast was the preparation of the Godhead, away back, thousands of years before man was made, and I bought that feast from my Father in Heaven on a long credit, and gave him my note, payable in about four thousand years after the creation of man, and it fell due about one thousand eight hundred and sixty years ago, and I paid it at its maturity, upon the Roman cross with my own heart's precious blood. It is mine; I have paid for it, and I have a perfect right to invite whosoever I will to that heavenly feast, and I love everyone of Adam's fallen posterity, and did before we made them. Therefore I invite every one of them to the great feast, but the rules of our kingdom must be complied with."

Man: "What are the terms of your admission to that everlasting, heavenly feast?"

Christ: "My terms of admission to this Heavenly feast are that men shall wash their robes in my blood, and make them white."

Man: "By what process is this accomplished?"

Christ: "This has been explained to you, yet I'll tell you some other things in this direction. You must resist the devil, and draw nigh to God."

Man: "Can we resist the devil?"

Christ: "Yes, God commands you to do this, and whatever God commands you to do, He gives you power to do it."

Man: "Can we draw nigh to God?"

Christ: "Yes, the road is open; whenever my Father commands he opens the way for compliance. Only keep the devil out of the road; when he gets between you and my Father tell him to get behind you, and he is bound to obey you. Keep him so far behind you that you can't feel his influences, and then press on nearer and nearer to my Father, and the nearer you get

to my Father the greater will be the distance between you and the devil."

Man: "Well, who made the devil any how, and for what purpose?"

Christ: "We made him for the purpose of giving man an opportunity to display his power, and grandeur of character."

Man: "How is that? You made him to cause man to display his greatness, and yet he tempts man to do all manner of meanness, such as you will punish us for doing. This seems to be inconsistent; please explain."

Christ: "Man was made for the glory of God and my joy, and was destined to have a history in time and in eternity, such a history as would require thousands upon thousands of books to contain it. And without the devil less than one page of note paper would record the history of man in time and eternity. It would run about as follows: God made man and placed him in a beautiful garden, and surrounded him with everything that would make him happy, and told him to multiply and replenish the earth, and to govern everything that God had made upon the earth. The family of man obeyed, and when the earth passed away God took them to Heaven, and they have been following him around there ever since, with their mouths full of milk and honey, like so many kitty cats that know nothing but to be happy. But as it is, how far different to this is the history of man. Men have the opportunity of manifesting their wisdom, power and grandeur of character while battling against the devil, and the world which is poisoned with the influence of satan, and against the flesh, which is filled with meteors flying from the hot beds of his satanic majesty. And the greater the warfare, the greater will be the glory in winning the victory." (To illustrate this idea will relate an incident: In the year 1846 a brave young man, Winston Hunter, who was on the eve of entering the Mexican war, was discussing the difficulties and obstacles to overcome, when he declared that he wished they were greater and more numerous, for the glory would be measured by the opposition overcome, which was true, and illustrates the above. Mr. Hunter's motto was 'give me glory or give me death.' Now, if a man will brook all dangers and hardships for a mortal crown, how much more should he do and endure for a crown of eternal glory in Jesus, who died for him.)

Christ continues: "As before stated, we made man a free moral agent to choose for himself, and we also made the devil (I the Lord created good, and I the Lord created evil), and placed him behind man, in order that man should have opposition, and have opportunity to gain glory by overcoming the opposition. Many has power over the devil, because we gave man power over everything that we made upon the earth. Man had a fair chance in the garden, plenty to eat and to drink (pure healthful water), no hard work to do, only had to over-

come the old serpent, but he lacked a little experience in regard to the serpent's treachery, hence was overcome. But then we gave man the moral law which was to love God with all his powers, and his neighbor as himself. Then man's task was harder, the earth was cursed with thorns, thistles, etc. Since man's eyes were opened and he knew more he must have more to contend with, in order to win a harvest of glory. He had then to earn a living by the sweat of his face, to cultivate the earth, contend with the thorns, thistles, etc.; and raise cattle, sheep and other animals, and offer them as sacrifices to God, being typical of the great sacrifice that should be made by me, at the appointed time. He also had to pay tithes of all he possessed to keep up the synagogues, etc. Man was still himself with all his innate powers, as a free moral agent, but there was no chance for him to reach the tree of life, which was guarded by the Heavenly host, except by complying with the rules of our kingdom.

"When man failed according to the stipulations of the covenant made between the Father and me, I came to earth and took man's place, and kept the moral law for man, and poured out my blood upon the cross to wash man's sins away; and I became the end of the law for righteousness to every one that believed on me. And as my Father shed the blood of animals in Eden to get the skins to make a covering for Adam and Eve, and as Moses had animals slain in Egypt to get blood to sprinkle on the door posts and lintels to protect God's national people from the destroying angel which was to pass around and destroy the first born of every house where the blood was not found, so have I given up my blood as a covering for every man who will wash his robe in this blood.

"In order to procure this covering for man I was in a great strait, the agonies of a horrible death were viewed on one side, and on the other side was my love of the human family, and my desire to deliver them from the pit and enable them to share in the great feast that I was about to purchase for them, and also the joy that I should secure by saving so many from the curse of the law. O, the agony, the pains of my heart! Should I recoil at death's alarm, and back down from the covenant agreement, and returned to Heaven and tell my father that I had declined, that I could not bear the tortures of the cross, that I would have to surrender the enterprise, and that the family of man should have to be given over to satan; or should I endure the cross, and despise the shame, and then go home and sit down at the right hand of the throne of God, as mediator between man and my Father in Heaven.

"I sweated as it were great drops of blood, and prayed to my Father to spare those pains, to let them pass, if anything else could be done to save poor, fallen man; but I said to my Father, even in my agony, not my will, but thine be done, The strug-

gle was fierce and terrible, but soon over, and the victory was mine, and in that struggle I tasted death for every man, and all that I suffered and did was required to save good old Abraham; and it took all of my blood to make a covering for him; yet it was sufficient to make a covering for all of Adam's posterity. My blood cleanses from all sins. I became the propitiation for the sins, not only of Abraham, but also for Isaac and Jacob and all the rest of the Jews; and not for the Jews only, but also for every man."

Man: "Then everybody will be saved."

Christ: "No so, but every one that believeth on me shall have everlasting life, but he that believeth not shall never see life."

Man: "I believe on you; I believe you are truly the Son of God, and that your blood cleanses from all sins."

Christ: "That is a very good confession, but you read in the great book, 'For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' Rom x:10. Do you believe with your heart that I am the Son of God, and that I am able to save you from all of your sins, and that my blood cleanses from all sins?"

Man: "I believe that with my whole heart."

Christ: "Then you love me with your whole heart, and prefer my will to your own?"

Man: "I would like to have my own way about some little things, such as selecting the church that I shall join, or in fact I believe I had rather not join any church at all, and if I have to be baptized I rather select the mode myself, and I would like to visit respectable parties and dance parties and dance occasionally, and in passing respectable saloons I would like to go in and take a social drink with my friends."

Christ: "I perceive that you are far from God, that you are in the gall of bitterness, and the bonds of iniquity, that you are in darkness and will not come to the light, that you might see. We told you that when man failed to keep the second law, the moral law, which required man to love God with all his heart, with all his mine, soul and strength, and his neighbor as himself, that man's righteousness, man's good works to save himself was at an end. We gave you two chances to save yourselves by your upright living and good works, and you failed each time, and then I took your place and lived a life of righteousness for man, was wounded for his transgressions, my blood was spilt for him to wash in, and now man can be saved alone by my blood and righteousness. Under the reign of the moral law but little is said about prayer, for men were then trying to live by their own righteousness and good works, but now you are under the reign of grace, and should live near the mercy seat, where God answers prayer, should pray always, for you have become bankrupted and are dependent upon God for everything,

both temperal and spiritual. But you profess Godliness and deny the power thereof, and it is the power of Godliness that overcomes the world, it is the power of Godliness that makes you wise unto salvation, it is the power of Godliness that enables man to wash his robe in my blood, by the power of Godliness man is led to repentance, faith, regeneration, reconciliation with God. Yet you deny its power and seek to choose you own way, rather than submit to God's way. They that are after the flesh like you are, do mind the things of the flesh, and like you do seek the things that are palatable to the carnal man. But they that are after the Spirit do mind the things of the Spirit. Faith without works is dead. As profession without works corresponding is a false profession and bears no good fruit. A tree is known by the fruit it bears, and if a man says he trusts in me for life and salvation, but wants to live according to his own taste and judgment, at least in part, he deceives himself, and is not saved, for a man cannot serve God and mammon, a man cannot partly save himself, and God do the balance of the saving. There is no mixture of works in the salvation of man, for it is by grace that man is saved, through faith and that not of himself, it is the gift of God, not of works, lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. Eph. 2:8-10. So you must see that the battle is not to the strong, nor the race to the swift, but to God who giveth you the victory through me. For there is no other name given under Heaven, or among men, whereby men can be saved. Therefore to be saved you must submit your case, the saving of your soul wholly to me, for my power is complete. My Father, in Heaven, has given to me all power in Heaven and upon the earth, and exalted me to the glorious position of Soul Saving. By my obedience to the law, and the shedding of my blood, you are reconciled to God, if you accept what I have done. But out of me God is a consuming fire, that is if you are brought by the Gospel and influence of the Holy Spirit to feel that you are a sinner, poor and needy, that your righteousness, or anything that you have control of, that you would present to God for righteousness, is insignificant, impure and altogether filthy, that you are a ruined wretch, not worthy even to turn your eyes toward God. Then you are ready to exclaim: 'I am lost, ten thousand talents in debt and not one farthing to pay the debt! Oh, lost man that I am!' This is humbling yourself under the mighty hand of God; this is yielding to the teachings of the Gospel, which is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile. Again the apostle says, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' The natural man, that is the man that is born of the will of the corrupt man (just as you were born), is dead in trespasses and sins, that is dead to any hungering or

thirsting after righteousness, holiness and God, And sleep is a state of unconsciousness, in which the mind is not controlled by reason and judgment, but turned loose to wander; to wander as it may, like a ship at sea without a rudder. In one hour the sleeping man's mind will sail all around the earth, and view all the splendid valleys and mountains, and grand cities of earth, and in another hour soar aloft into the ethereal regions, and view all the planets of the celestial world, and in another hour shoulder his gun and fight through the entire four years of the late war in the United States, and in another half hour buy a lottery ticket, draw \$100,000, and start to the bank to deposit his money, which he has drawn, in \$20 gold pieces, and as he passes along an alley is held up by robbers, and his money all taken from him, and he ordered to turn his back for the robbers to discharge their pistols in his body, and while he is holding his breath listening for the report of the guns that were to land him in the Spirit world, his wife says: 'John, get up, its day.' Consciousness returns, and he is glad that the latter part is a delusion, but sorry the first part was not true. Again in five minutes he will receive a letter informing him that a relative in a distant state has bequeathed to him a large fortune in gold and silver. He starts and walks three hundred miles, takes some of his silver and buys a fine span of mules and hack, loads on his silver and gold and gets on home with it, gets out of his hack and commences carrying his glittering wealth into his humble cottage, with a peck bucket. It being pretty heavy, being filled with gold, he stumps his toe and falls, scattering his precious metal all over the yard. The fall awakes him; consciousness returns, he opens his eyes and finds the fall was from the bed, and that there was not a dollar there. Awful disappointment.

"Those who are dead in trespasses and sins are like unto dreamers, not conscious of their true situation. One thinks in a kind of a dreamy way that there is no other world but this, and that it is a mere gambling shop, and the man that fails to get his share is a drone, etc. Another is inclined to think that if he is honest and upright in his dealings that he will be all right. Another is persuaded that if he does as well morally as some of the church members he is safe. Another is impressed that God is so good that he will not damn any one in hell forever. Another is inclined to think that if he will confess with his mouth that he is sorry, and have a sort of faith in me, that he will be accepted. But when these men are quickened and brought to consciousness, they will be like the man that stumped his toe, fell and spilled his gold, and awoke to see only that he had fallen from his bed, and not a dollar there, but was miserably disappointed. Those who are asleep and dead in trespasses and sins, are powerless to wake themselves; nothing but the power of God can wake them. The Gospel is the power of God unto salvation to every one that believes."

Man: "Then why is every one not saved that is in a Gospel land?"

Christ: "Because every one does not believe."

Man: "Can all believe?"

Christ: "All that hear the Gospel can believe."

Man: "Don't all hear the Gospel that go to church and hear the preachers?"

Christ: "No, for some preachers don't preach the Gospel, and some men won't hear the Gospel when it is preached to them."

Man: "How is that?"

Christ: "Some boys are not inclined to rise early cold mornings, and when papa or mama calls them to get up and start a fire, they hear the sound, but by the force of their own wills sleep on, without understanding or caring what papa or mama says. Others who have made up their minds to be good boys and obey their parents, have invited their parents at bed time to call them early in the morning, and although they may be sound asleep when called, they hear, understand and arise and start a fire. So it is by men's hearing the Gospel. Some men go to the house of God, and the minister preaches the Gospel; they hear the sound, but don't understand; they don't wish to understand, they want a little more sleep and slumber, and folding their arms together for sleep, and they leave the house in a worse state than before, for the devil's grip has become stronger. Others go and they hear the Gospel, understand, believe and are saved; they invited God to call them by the Gospel, and in answer to prayer God called and saved them. Under the reign of grace all men ought to pray everywhere, for all men, holding up holy hands, without wrath and doubting; for men are extremely poor, but God is rich in mercy, and I have a rich and everlasting feast above, for all that will humble themselves and comply with the rules of our kingdom. Now, I have given you line upon line and precept upon precept, and illustration after illustration, and now I shall leave you to exercise your free moral agency; you may resist the devil and cleave to me, and Heaven will be your eternal home, or you may believe the devil, as Eve did, and be lost forever. Good-bye: Think and choose for yourself."

Soon after Christ left the man's house the devil made his appearance, rapped at the door and said: "Let me in."

Man: "I don't want you in here, go on."

Devil: "Just let me in a little while, this one time; I neglected to show you one picture in the southwest corner of your house, when on my first visit; please let me in and show you just that one picture and I will leave."

Man thinks it will do no harm to let him in this one time and see the picture, so he opens the door, and the devil enters in."

Devil: "Look now in the southwest corner of the house, don't you see that pulpit?"

Man: "Yes."

Devil: "Do you see that tall man sitting to the left of the stand?"

Man: "Yes."

Devil: "That is a Nicolitain preacher. Don't you see those two men to the left?"

Man: "Yes."

Devil: "They are deacons and those setting in front of the stand are members of the church. After sitting there a considerable time, Bro. Smith, one of the deacons, addressed Bro. Jones, the preacher, thus: 'Bro. Jones I think we have all the congregation that it was ordained we should have to-day, and if the Lord has given you a message for us it is time you were giving it to us; it is now dinner time.' Bro. Jones attempts to rise, but falls back; he tries again with the same falling back; then Bro. Snider and another deacon step forward and assist him into the stand; he grabs the stand to keep from falling, steadies himself and says: 'Brethren, I am not drunk, but I must acknowledge I have taken a little too much of the good creter this morning; but, my dear brethren, we all known, that is all of God's elect know, that whatsoever is was ordained of God to be so from before the foundation of the world. Therefore, God fore-ordained that I should be nearly drunk in this house of God this morning, in this holy stand, reeling and staggering, and holding on to this Holy Bible board to keep from falling. God is looking down with complacency this very morning, for he knows that he fore-ordained me to do and act just as I am doing and acting. Let us pray: 'O, Lord, we thank thee most holy Father, that in thy wisdom thou didst before the foundation pillows of the earth were planted, look with thy long seeing future eye, and choose, elected and predestinate us to be conformed to the image of thy Son. O, Holy Father, thy Son never got drunk, but we do, we love whiskey; that don't seem much like we are conformed to his image, but that is a trouble of your own; you may explain it yourself, we can't, but we know that thou didst choose the weak things of this world to confound the mighty. We thank thee, Holy Father, that we have no book learning, that we are weak and ignorant to confound the wisdom of this world, that we can't speak a word only as thou givest it to us at the time. O, Lord, bless us with plenty of good warm clothes, and plenty to eat and plenty of whiskey and tobacco, and in the world to come a seat at thy right hand with the rest of thy chosen few, as thou didst fore-ordain it before the foundation of the world, before thou didst make us, and be pleased to damn everybody else in hell as thou didst ordain that it should be before the foundation of the world. These favors we ask in the name of Him that so loved the world that he came

into this world to seek and to save those who are lost. Amen.”

“Dear brethren elect, according to the foreknowledge of God O, how I love you my dear brethren! You who were chosen to eternal life before old Adam was made, or even the stuff of which he was made from. The missionaries may cut up and abuse our good old safe doctrine and our whiskey that God has made for our health and comfort. It is one of God’s creatures and God made it for the use of man; yes, and women too, for my wife loves it about as well as I do, and my younger daughter, Pol, likes it pretty well too, and I don’t care who knows it. If any of the boys don’t like her because she loves her toddy, they can just exactly let her alone, for I would rather she would marry some of the select ones any how. Yes, the missionaries may cut up and wear store clothes and hold up their heads and look knowing, select their smartest young men, and send them to their colleges, and give them lots of human larnin’ and send them to China, South America, Cuba, India and to Mexico to preach to the heathen; but there is one thing certain, they will never change God’s purposes, they will never be instrumental in saving one soul who was not elected and predestinated to eternal life before the foundation of the world. Everyone who was chosen of God to be saved, will be saved and no more. Ah! I have been waiting for God to give me a text. He has given me one and written it upon my heart, and from my feelings I believe he is going to give me a sermon. You know I only speak what God gives me right at the time. I think now that God is going to give me a good mess for you poor, hungry children of my father, who he has elected to heirship before the foundation of the world. You will find our text in Paul’s letter to the Eph. 1:4. You know that the Ephesians, brother, were ordained to eternal life long before the mudsills of this old earth were laid; therefore the text reads thus: ‘According as he has chosen in him before the foundation of the world, that we should be holy and without blame before him in love.’

“Brethren, I am not much on systematic preaching, dividing and subdividing subjects. This subject, however, the grandest subject in the Bible, is naturally divided into four grand divisions. 1. God did make a choice. 2. The way he made the choice. 3. When he made the choice. 4. The effect the call had upon the chosen. Now to the first division, ‘According as he has chosen us in himself.’ It is as clear as a sunbeam that God did make a choice, the Bible makes it plain, and I shall not stop here to argue with those who are so ignorant and blind as to deny the plain teaching of the God’s Word.

Division. 2. The way he made the choice. This a great mystery to the most of people; but I will give you the best light I have on the subject. Now you see God made man for His own glory, so He declares Himself, but after the fall man became so depraved that God was not contained, even in the imagination

of their thoughts and God seeing that man was so depraved that he would not come to Him and having a few vacant rooms in Heaven, He determined not to be disappointed; but He is no respecter of persons. This He declares Himself, as He only wants a few of Adam's seed to fill the vacancies in Heaven, but He must not show partiality. He must make a show to the people that He wants them all saved and invites them all to come to Him and be saved, but all must be rejected but just enough to fill the vacant seats in Heaven. Now at this stage of the game man's wisdom would say, God was getting into a tight place; but not so. God is an all-wise, all loving and almighty God, and He will work Himself out of all such tight places as that. God says to His Son, 'We have just twelve vacant rooms and the twelve vacant rooms will accommodate twelve thousand each making one hundred and forty-four thousand. So you see we want to save just that many and no more of the human family, and in order not to show partiality, not to be a respecter of persons, we will call twelve angels who know nothing about what we are up to, and place one of the twelve angels in each of the twelve rooms and give to each angel a book containing the names of all the people that are to live on the earth, with instructions for each angel to select twelve thousand names out of all the names and place them in separate books and bring them to us and I will give them to you. Register their names in your book, I will save them. They shall be a willing people in the day of my power. They shall be my people and I shall be their God. Now brethren, we feel that we have cleared up and fairly illustrated this second grand division of this very important subject and we now come to the third grand division, which refers to time. When did God choose His people? Before the foundation of the world. In the beginning God created the Heavens and the earth, therefore God chose His people in Christ before the beginning and that is as far back as our finite minds can reach. And now we take up the fourth grand division of the subject. The effect the call had upon the chosen. The text tells us that it made them holy and without blame before God in love. Then this is the effect God's calling has upon His elect; it makes them without blame before God and God cannot look upon sin with the least degree of allowance, therefore God's choosing or electing His people frees them from the shackles of sin, or they could not be blameless before God in love. God's elect are jewels; they live holy lives in this world. Here deacon Snider arises to His feet and points his index finger at the preacher and says: "Look out there, Bro. Jones! you are trampling upon my toes, for I am one of God's chosen ones and I have the evidence in my breast that I am one of God's elect, and I know that I am a sinner, I do wrong every day that I live, but I repent every time that I think, say or do anything wrong and pray to God to forgive me; I feel in my soul that He does

forgive me, feel that He reclaims me, loves me feely for the sake of Jesus who died for me and I am sure that I am one of God's elect, chosen in Christ before the world was; because I love the brethren, and rather go to the house of mourning than the house of mirth, therefore, my dear brother, I am bound to think that you are wrong, that your head is wool-gathering, that your head is turned. I am afraid that you stopped too long at your son's saloon this morning and drank a little too much of that stuff you call 'good cretur,' and you don't understand what you are talking about and I feel as if it was sacrilegious to allow a man to go into that holy stand to talk for God and expound His holy word to His elect children, while he is under the influence of that hot beverage of the old serpent."

Bro. Jones—"Bro. Snider, you have grossly insulted me in two cases. First, in speaking contemptibly of that delightful and exhilarating toddy of which we are all so fond, and secondly for insinuating that I was drunk. I shall hold you responsible in conference for your uncharitable and unchristian behaviour toward me, while in the holy stand breaking the bread of life to God's holy elect. But I must hold my temper, this is no place for unholy wrangling. We must come to the law and testimony. In the first place, God declares emphatically in the text under consideration that he had chosen those Ephesians in him before the foundation of the world that they might be holy before Him in love, without blame. This don't smack like that wrong thinking, speaking and doing of Bro. Snider's, and for confirmation of this, I'll quote from Rev. 14: 'And I looked and lo, a lamb stood on the Mount Zion, with a hundred and forty-four thousand, having His Father's name written on their foreheads and I heard a voice from Heaven as the voice of many waters and as a voice of great thunder and I heard the voice of harpers harping with their harps, and they sung a new song as it were, before the throne, and before the four beasts and the elders and no man could learn that song but the one hundred and forty-four thousand which were redeemed from the earth. These were they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and unto the Lamb. And in their mouth was found no guile, for they were without fault before the throne of God.'"

Brethren, my light is leaving me; I brought up these Scriptures to convict Bro. Snider, but it confuses me, for I find by the same Scriptures that we are all condemned, not one of us bears the marks of the elect. I am in a tight, without holiness it is impossible to please God, and the image of the beast had power to compel everyone to worship him or to receive his mark in their hand, or the murder of the beast, except the one hundred and forty-four thousand. And all that had the mark or number of the beast, was turned into the lake that burns

with fire and brimstone. None of us belong to that one hundred and forty-four thousand, for, in the first place, none of us have the characteristics, and secondly they were all Jews taken from the twelve tribes of Israel. We are gone world without end. Brethren, what is the matter? I can't see one inch from my nose. The elect are clearly the one hundred and forty-four thousand, and they are of the Jews; nobody had any chance at Heaven but a little handful of old Jews. O, what kind of a God have I been loving and trying to adore for twenty years! I used to enjoy it when I thought God loved me so well that He had elected me and a few others like unto me, to be saved in Heaven and be at rest forever, while there were millions upon millions of people, as good by nature as I was, left out in the wilderness of sin, without hope, and without God in the world; no salvation offered them upon any terms whatever. I felt that I was honored, that I was a jewel in God's crown; I enjoyed it; I thought God was just, and holy and altogether lovey; but since the tables are turned and there is nobody to be saved but a little handful of old Jews, and I am left without a chance to be saved, I don't feel good, it don't look right and it can't be just. Critic interrupts: 'Bro. Jones, come down out of that pulpit; you have got everything in a tangled up mess; if you keep on you will make every one of us infidels.' Jones: 'Allright; eat, drink and be merry, for to-morrow you die.' The curtain fell.

The devil then said to the man: "I saw that you were somewhat inclined to join some church, and I have presented this church meeting to test your taste for, and faith in church arrangements. What did you think of the picture?"

Man: "I think it one of the most ridiculous pictures I ever looked at. It certainly was one of the most disgusting and repulsive pictures I ever beheld."

That preacher told his brethren that he never preached any thing, but what God gave him right at the time; and if he told the truth I have no inclination to serve his God. I never could get my consent to worship a hypocritical God. The preacher was like the politician's snake, he wiggled in, and he wiggled out, and he wiggled all about, but no man could follow his trail. The last remark he made was, "Eat, drink and be merry to-day, for to-morrow you die;" and he borrowed that from old Solomon; the wisest man that has ever lived, and the grandest rascal that ever lived, for after he had enjoyed all wisdom, and luxury, and enjoyment with his 300 wives, and 700 concubines, for fear that some other wise young man might aspire to climb to the same exalted state of bliss and happiness, he had attained (when he was old and broken down) drew himself up in his shell like an old sea turtle, and exclaimed in most doleful notes, 'Vanity of vanities, all is vanity, and vexation of spirit.'" Now, the king of darkness is so elated with his success, he rises and gathers

the man with his arms and draws him to his bosom, and exclaims, "My son, my own son, you have advanced rapidly, you have graduated already, and will give you a diploma with first honors. Yes, I can trust you now in any part of my dominion. Remember, now my son, that this church which I have exhibited to you is a fair specimen of all the churches. The primitive or hard shell Baptist you will generally find them abusing other churches, and denouncing them as human societies. The missionary Baptist you will find wanting money to pay their pastor, their missionary, etc., to build church houses and to send preachers to preach to the heathen, and to feed their widows and orphans, and to educate their young preachers. The Methodist you will find wanting money, money, money to support their superannuated preachers, to pay the circuit riders, to help the widows and orphans, and to build church houses, etc. The Presbyterians love the towns and fine houses and people that have plenty of money, and are great sticklers for an educated ministry and wont have any other, and they preach that some old Nicolaitairs doctrine you have heard this morning, only they have learned preachers, and they whitewash it a little and sugar-coat it to make it a little more plausible. The Episcopalians are a good deal like the Presbyterians, only they hold up their heads and push the big figure and look wise, and are rather on the aristocratic order, and stick to the large cities and want big salaries for their preachers. The Congregationalists are similar to the Episcopalians, only they are more on the democratic order. The Roman Catholics are heavy; they work in the dark, and by-the-by, they don't do me much harm.

"These churches and all the rest of them are detrimental to true manhood and intellectuality. Watch them with a vigilant eye and be not so far deceived by any of them as to give up your freedom. Do all you can for your dear, old father. Good-by, by darling son; good-by my precious intellectual co-laborer in the interest of hell. I know that by the help of such a stalwart, intellectual, giant man, as you are, we can move up things in this section; watch the preachers as they sing and whine around trying to burst up the fundamental pillars of hell itself. Say but little, but watch. They will some times get up what they call a revival, and many people join their so-called churches. Watch close and at the right time; when you have the right crowd around you casually remark, 'Those joining the church are shallow, weak, superstitious, while the intellectual look on with scorn.' That will work. Watch on an occasionally remark to the right crowd, in the right place 'its money they want,' that will put a flea in in the ear; and then toward the close of the meeting they will come right out and ask for money, and then look around at the right crowd and wink, and give a knowing nod, and say, 'I told you so.' You need not say any more. That will work. Yes

they will build up, but we will tear down. Good-by, my noble agent, and may the richest blessing of hell rest upon you. I don't mean that fictitious myth that religious fanatics describe as a place of misery and wretchedness; but I mean that place of, or kingdom of, intellectuality, in which man reigns supremely, and gratifies every wish of the flesh and every desire of the mind; and free loveism reigns triumphantly. That is the kind of a hell I love and recommend to all my intellectual fellowmen. Good-by, good-by. Be faithful to your great leader."

Now, beloved reader, if you are inclined to like the doctrine of intellectuality just set forth, remember that it is the doctrine of the devil, that he was trying to subtlety and hypocrisy, to deceive and corrupt that poor man; not only to capture him and drag him down in chains into eternal night, but also to make him a fit tool to influence others to embrace his doctrines, or that he might have the pleasure of opening his wide gate, which stands at the lower end of the broad road that leads to wretchedness and see them tumble in and commence their everlasting employment of weeping and gnashing of teeth. O! what an awful thing it is to be led captive by the devil at his will! What a chain of misery follows the yielding of our first parents in the garden. What fearful consequences; the earth was crushed, misery and pain, shame and disgrace was brought the woman; hard labor, shame and consciousness of unworthiness upon the man. Cain slew his brother, being led by the devil. Hear him, "My punishment is greater than I can bear." The Antidiluvians were led off by the devil and were destroyed by a flood. Lot was led down into Sodom by the devil where he lost his children and his property, and fled to the mountains to save his own life. Dearly beloved friends be not deceived by the devil; he is a liar and the father of lies.

Then why men of intellect, men who have pride in their wisdom, stood to be deceived by a professional liar, a noted hypocrite, is hard for me to understand. Man, your happiness and your misery are both in your own hands; you can be led by the devil and be miserable, or you can resist the devil and draw near to God and be happy as a child of God forever. O, make the wise choice, and come out on the Lord's side. Josh. 24:15.

In order to give a still plainer illustration of the power, condition and accountability of man we will present an allegory or parable, as follows:

One hundred and fifty years ago, a good and enterprising man and his wife lived in the colony of Georgia, on a cozy farm, with a beautiful river running through it, abounding with fish of every desirable variety, the soil was very productive, the seasons were regular and they were sure to have a rich harvest in the fall. The forest abounded in wild fowls and animals of every variety calculated to give pleasure, sport and profit to the hunter. The range was very fine. Horses, cows, sheep, goats.

and hogs all kept fat and nice winter, spring, summer and autumn. Bees also did well—they had honey in abundance all the year around; and milk and butter in the same way. There was no scarcity of any thing that would make them comfortable. They had thirteen sons: Solomon, John, James, William, Thomas, Samuel, Joseph, Moses, Aaron, David, Jonathan, Joshua and Caleb. And when they were grown and educated, a tramp came to their father's house from South America, and related that he had walked all the way from where he was raised and gave a glowing description of all the country he had passed through, and especially of a paradise he had found in Central America, where, he said, corn, wheat, oats, rye, barley, peas, potatoes, cabbage, collards, lettuce, onions, garlic, leeks, peaches, plums, quinces, pears, prunes and apples, all grow spontaneously every month in the year, and that in abundance. He described the place as being an island, twenty-five miles long and five miles wide, surrounded by a large, deep river, with high perpendicular banks, so that no animal could get in or out, and they could take what horses and milch cows and hogs they would need by putting them in a boat and letting it down the bank of the river on this side with a rope and windless, carry it across and then windless boat, stock and all up the farther bank into the island. And that they could have as much of everything as they wanted and no more and that on the island were twelve highly polished stone mansions, grandly furnished with everything for the convenience of man, and a beautiful spring of pure free stone water gushing fourth from the ground near each mansion, and many more fanciful things painted he to them, until he got them thoroughly infatuated with his ideal dream; and then the young men began to say one after another, 'I want to go with you to that paradise.' Then the tramp remarked: "Gentlemen, I must be honest with you, and not deceive you in anything; there is some danger to encounter between here and there. Numerous tribes of savage people infest the country between here and the desirable paradise mentioned, and also many ferocious wild beasts to encounter; but I made it through alone, armed simply with this musket, bayonet and sword; and if I made it through by myself o. k., there cannot possibly be any doubt about my going back the same route that I came, accompanied by a dozen or so of such hardy, brave men as you are; it will only be a fine frolic." All the young men consented to go with him except Solomon, who was less credulous than his brothers; he refused to go, and remonstrated with his brethren, as did the father and the mother plead, as only a mother can; but go they would. The father said, 'boys you are all of age, you can act for yourselves. I would not attempt by coercion to prevent your going. So if you will not hear us you will have to go, and you alone will be to blame for all the sufferings your decision will bring upon you.' He then

called each one these young men who had been beguiled by this subtle tramp, and gave each his portion in gold and silver, and then he and Solomon bade them farewell. The mother, after bathing their necks with tears, gave them a long farewell. Then the twelve ungrateful sons turned their backs upon their once lovely home, their noble brother, loving father and precious mother. Why did they do such a rash thing? Because they were beguiled by this lying tramp, who had been convicted of treason in his own country, and banished to Central America to roam with wild tribes of Indians, and was surrounded by ferocious beasts and poisonous serpents and stinging insects. He became so thoroughly disgusted with his surroundings that he made his way out of that wild region into the Georgia colony.

This tramp and the boys are now going westward, fighting Indians, encountering wild beasts and serpents as they go; and often entering marshes, great swamps, and coming to lakes, rivers etc.; and sometimes getting into thickets almost impenetrable, and sometimes would come to prickly pear orchards that would be so thick that they would have to cut trails through with their swords. After a hard year's travel they reached Central America, all worn out, wounded and bruised, and in bad shape generally.

They camped several months, hunted, fished, and bathed, until they recuperated. Then they started out again to find that fancied paradise. They marched west, south, east, north, and to every point of the compass, year after year, all the time contending with savages, wild beasts, lakes, rivers, swamps, etc. When they left home they had their horses laden with meal, salt, etc., but soon this gave out, and then they had to eat their game like the wild tribes. Sometimes when the boys would be wounded and sick, they would want something to eat, but nothing they had suited them; then they would think of that devoted mother, how tenderly she would ask what they would like to have to eat; and how that their father would have the very best doctor to dress their wounds and prescribe for them; and would sometimes exclaim, 'O, if I only had a bowl of soup like that that my dear mother use to fix for me, it would cure me sound and well! God bless my dear loving mother! If I should ever get back to my father's glorious home I will stay there till I die. If father will only give me a servant's place for I am no longer worthy to be called his son.' When some of the others would reprehend him for being silly, and would ask if he wanted to be like a pet cat or poodle dog, to lie around in the house to mew and purr and bark and whine and lick the hand that fed and petted, etc., etc. Come out of that my boy and be a man. You know what our father said to us when we left home; that we were of age to think, speak and act for ourselves, and that is what I am going to do. You will soon get well and then we will start out again. I yet believe we will find that paradise, and that it will

be as represented by our leader. Then we will test the water and the climate, and if all is satisfactory we will make a treaty with some of these Indians, and take them with us to help fight our way back to Georgia. Then we will get the old man to sell his farm and we will buy wagons and teams, and after getting many good families to come with us, we will start out with Solomon, father and mother for this paradise, and will bring with us all needed tools, etc. Then we will settle up this paradise and the surrounding, beautiful country, and drive the Indians back, and have a delightful country settled by the best people of Georgia. Then our names will go down in the annals of history with laurels of glory and honor. We will be called brave, energetic, honorable and the discoverers of this glorious country. Yes, we will even be known as the heroes of this world. Thus the boys went on month after month, until they were thoroughly convinced that no such place existed. They cow-hided their captain, and then went back to a semi-civilized tribe of Indians, with whom they had become acquainted. The chief of this tribe and several others could speak English. They became attached to this tribe, and the attachment was mutual. The chief assured them that there was no such place as the paradise, they were hunting as he had been on every foot of the ground in Central America; and cordially invited them to live with him; which they consented to do. On the day that these boys left home, the father, mother and Solomon watched them as far as they could see them, and then went into the house and prayed God to bless these dear, wandering boys. Then wiped away their tears and went about their work.

Soon after this a great drouth came and the river that ran through their farm nearly dried up; and one day when the old man and Solomon were wading it, they found pearls and diamonds in the bottom of the river. They picked up a few and carried them to the house and showed them to the old lady; they each picked up a bucket, and they were about to strike a trot, when they thought that this was a gift from God, hence they knelt down, and thanked God for His goodness and loving kindness toward them; and prayed that this great blessing might result in the return of their dear boys. Then after consecrating themselves and all that they had to God, they arose and ran to the river, and filled their buckets with diamonds, and returned home thanking and praising God. This was continued till the bed of diamonds was exhausted; and a rain came and overflowed the river. However, ere this took place they had filled a room full of diamonds. And a wealthy English company hearing of the matter, came over and gave him two billions of dollars for the diamonds. He then bought a lot of fine lands and built some mills and factories, and built him a mansion, having every thing to suit his or rather their taste, (the old lady and Solomon included). They had every luxury that their hearts could

wish. All his business prospered. He was extremely wealthy; yet their happiness was incomplete. One day the old man said to his wife, in a sorrowful tone: "We had thirteen sons, but alas! where are they now? Solomon, a good, dutiful son, who has never left us, is entitled to all we have at our death; but we have even more than enough for thirteen men. But, O where are our other twelve boys!" The mother responds "My God! is there no way to get them back home? Can't we hire men to go and hunt them up, for we have plenty of money and to spare." The father says, "We can make a bargain with some brave men to go and tell them of our riches and of our willingness to forgive them, and even make them equal heirs with Solomon, provided, they will return and confess their wrong, and acknowledge that our way of living is better than their way, etc. But we must not have them brought back by coercion; that would be interfering with their personal liberty, and infringing upon their free moral agency. They are of age, and must be left free to exercise their own judgment, and to act accordingly. The mother sanctioned what the old man said, and the young men of the country were called in. Soon a dozen were found who were willing to try to gain a part of the old man's great fortune, hence, a bargain was closed and they started, but alas! they were never heard of again. About two years later a brave adventurer came, and said that if the old man would give him \$100,000 that he would bring the boys home. The bargain was sealed. This adventurer engaged fifty men, and they were gone two years before they were heard from, when one of the number returned, and told of their trials, and death of all the rest, and said he had wished many times that he had died with the rest, for he had suffered death a hundred times. Then the Throddle family almost despaired of ever seeing their boys again; but just at this time a man came to the mansion, and upon hearing the name Throddle, says: "What! is that your name? How do you spell it?" He then took a note out of his pocket book and continued, "Have you any sons in Central America?" Throddle: "I had twelve sons who started there several years ago, but I've never heard a word from them since they left." Traveler: "Well, now you shall hear from them. All twelve of them (here giving their names,) are living near the western boundary of Central America with a noble tribe of semi-barbarian Indians; and were all well when I left there about ten months ago; and here is a note I received from Moses, one of the boys, before I left that country, asking me to do him a little favor." The family gazed eagerly upon the note and decided that it was the hand writing of Moses. They shed tears of gladness, for they had straight news from the lost boys. Then a faint hope arises in their hearts that they might yet see these loved ones. Throddle: "Would there be any chance to get a letter to these, my sons?" Traveler: "A very slim chance; ninety-nine against

one. I left there with fifty as brave men as ever shouldered a musket; and as well armed and mounted as it was possible for them to be. Then I am as familiar with military tactics as any man living. From the fact that I had a natural taste and talent for such things; and then I graduated in one of the best military schools in the world. Besides, I have filled every office from the lowest up to the commander-in-chief. And I have fought through hundreds of closely contested battles, and always came out victorious. But when we struck the savages, and would kill a thousand, there would be ten times that number to take their places. I lost every man that I had with me, and had it not been for my great power of endurance, good wind, and suple legs, they would have killed me, too." Throddle (in a subdued tone): "No amount of money would induce you to try and get my sons here?" Traveler: "Money alone would not tempt me to undertake such a thing, but I am a sympathetic man; and the tears of this family move my heart; and I know that if any man in the world can bring these boys I can, and if my proposition suits you, I shall at once proceed." Throddle: "What is your proposition?"

Traveler: "You to furnish me with two hundred men, two hundred fine chargers, one hundred strong pack horses, men all to be armed with good rifles, pistols, swords and all the necessaries we can carry on the pack horses. You pay the expense of the expedition every way, and if I make a success of it—bring all of your boys home that will consent to come—you then adopt me into your family and make me equal with your own sons." Bro. T.: "It's a trade." In a few days the party was armed and equipped according to the order of the general, and the little army moved off in good military style towards C. A. In about two years one of the party returned and reported all the rest dead. The undertaking was then given up for some months. But one night after family prayer was over Bro. T. said: "Solomon, my son, is it not possible that we can conceive some plan by which we can communicate to my sons and your brothers our feelings towards them, to induce them to come home?" Sister Throddle: "Say yes, Solomon, and let us have a scheme on foot right away, for it does seem to me that I shall die if I don't hear from my sons." Solomon: "Dear father and mother, I have studied the project over and over, and prayed fervently to our Dear Heavenly Father for light on the subject, and I believe God has regarded my prayers. It is an awful undertaking, but without the boys our home wears a veil of mourning, with them the veil of contentment. We all love the boys so much that we can't, yea, it is impossible for us to be happy without extending a hearty invitation to the boys to come home and share with us the luxuries and pleasures of our magnificent home. And I have resolved, at all hazards, in the fear and love of God, to make the venture. I will make myself an

offering for the erring boys. I will sacrifice my life to give my brothers a chance to enjoy peace and happiness. God willing, to-morrow morning I will start out to seek and to save my brothers; and I trust by the kind mercies of God and the special care that he exercizes over those who trust in him to be able to succeed. I shall use constantly the judgement and sagacity God has given me and my educated horse, that will stop, hold up his head high when he smells Indians, and my trained dog that will go several hundred yards ahead, and when he sees or smells danger will runback and give me warning; and my rifle is one of the very best, and my horseman's pistols are as good as fired, and my long steel sword is one of the best; and the man don't live that can beat me shooting or cutting. I submit to God's will. Understand me, father and mother, I don't intend to lay undue stress upon these things, such as horse, dog, rifle, pistols, sword, judgment and sagacity. These things are the gifts of God; these are the ten talents committed to my care, and God will hold me responsible for the use I make of them. If I should start off in the wilderness without my weapons and means of defense and the savages capture me and be in the act of slaying me, and if I were to pray to God to deliver me, He would ask, 'Where are those talents that I intrusted to you?' Then should I say, 'Lord I thought I would trust you altogether to deliver me from the darts of the enemy; I left my weapons, dog, etc., at home.' God would say, 'Thou slothful servant, expect me to do it all, and you float along on the breeze of my power. You are a Nicolaitane, charge me with your sins and your failures. Woe unto you Nicolaitanes! Brazen serpents, look me square in the face and say, 'You are my maker, and make me do all that I do.' Ye blasphemers, you commit sins and drunkenness, adultery, fornication, lying, murder, idolatry, and all wickedness that can be thought of, and then say that I did it; ye miserable hypocrites!' But on the other hand, if I act like a wise steward and use the means, the talents that He has intrusted to me, take my educated dog that God has given more brains than he has to ordinary dogs, and my trained horse that God has helped me train that he might take me through this fearful undertaking, and my gun, pistols and sword, and then do all that I can and trust God with my whole heart, I shall come out all right. I may be even killed in the conflict, but God is able to bring me back to life again. And I shall bring my brothers home. I have faith to believe that if I am overpowered by savages and they have the destroying axe raised over me, that I may then call upon God and he will save me. God would say, 'Well done, thou faithful servant, thou hast done all that thou couldst, and I will do the balance.' The adage of the great heathen philosopher is "The Gods help those who help themselves," but the true and living God helps those who trust Him, and do the very best they can with the

talents that he has given them, whether they have one, two or five. He requires of us not according to what we have not, but according to what we have. We are to work as if we had it all to do, and yet remember that we are all of God. "Paul may plant and Appollos may water, but it is God that giveth the increase." Old Bro. T. with tears streaming down his cheeks, raised his hands and exclaimed: "You are right, my son, my only son. Seeing you have a clear understanding of God and His dealings with men, and the use of means and talents intrusted to us, I am not afraid to trust you anywhere." Sister T. (in tears): "Thank the Lord! My son Solomon will bring back my lost boys."

Next morning Solomon bade farewell to his dear father and mother and started with his trained horse, faithful dogs and everything that could add to the success of the trip. And as he rode off he said: "Farewell, dear father and mother; and if I never meet you in this earthly mansion again, by the help of God, I'll meet you in mansions of glory, where saints and angels dwell, and where families are never broken up. God be with you! Pray for me." Brother and Sister Throddle stood and gazed at their noble consecrated son as far as they could see him. Then they dropped upon their knees and engaged in fervent prayer to God, to be with their son Solomon, to guide, direct, support and protect him; and to grant him success in his wonderful undertaking. And after remaining there a long time in earnest prayer, they arose, went into the mansion and spent the day in reading the Bible, fasting and praying. Solomon went on and on, and after a long, tiresome journey through the wilderness, found his brothers and gave them a full detail of their success at home, described their wealth minutely and all the pleasures and enjoyments of home. A few of his brothers readily consented to go, but the greater part laughed at him and said, "You can't hoodwink us with that fine veil you have attempted to throw over our eyes; we want you to understand that we are men of knowledge and experience, we have long since cut our eye teeth; we know sugar from salt; we have not been roving these many years in the wilderness and learned nothing; we can tell sweet from bitter, and truth from falsehood. You have told your butter and honey story to deceive us, to get us to go home with you, but the naked truth is this, were we silly enough to believe your deceptive yarns and go home, father and mother would, of course, be glad to see us, but father would say, 'Boys, you have found us in a miserable fix. We have but little to eat. Last winter the river overflowed and drowned nearly all of our stock, washed down nearly all the fencing around the farm and washed several large gulleys in the fields, but we are all here now and we can go to work, split rails and fence the farm, and circular ditch the whole farm, and then we can plant a big crop, and when the

merchants see that we are going to do something they will advance us money to buy a few mules and sell us some groceries and forage on a credit to enable us to make a crop, and by living very hard and being very economical, in about three years we will come out of debt, and I will then pay your wages. I will give you your board, washing and mending and \$125 a year; and at the close of the three years, when I pay you your wages, I will sell each forty acres for \$200; then you will have about \$100 to buy you a horse, farming implements, forage, clothes, etc. You will then have to live hard for three years, then you can begin to live.' Now, Solmon, honor bright, look straight in my eyes. Haven't I told the unadulterated truth?" S.: "Not a word of truth in all you have said; you were beguiled and led off from your happy home by that miserable, lying tramp, and under his leadership you have become so corrupted that you can't see the truth. Did you ever know me to tell a lie?" Bros.: "No." S.: "Did you ever hear any one say they doubted a statement that I made?" Bros.: "No." S.: "Did you ever hear any of my trying to deceive any one, under any circumstances, at any time?" Bros.: "No." S.: "Were you ever impaired in body, mind, morals or purse by following my advice?" Bros.: "No." S.: "Did I ever offer advice which you thought at the time would be ruinous, but afterwards you would find that it was for the best?" Bros.: "Yes; many times." "Have you not been saved from infamy and disgrace by accepting my advice?" Bros.: "Yes, indeed." S.: "Would you not have been much happier and far better off every way if you had listened to me and your dear old father and mother, and not have followed that lying old tramp into this waste howling wilderness?" Bros.: "Yes." S.: "Did your father and mother ever mistreat you in any way?" Bros.: "No." S.: "Did you ever ask of them a reasonable favor that they did not grant?" Bros.: "No." S., "Did they not at all times divide liberally everything they had with you?" Bros.: "Yes." S.: "Did they ever butcher a pig, mutton or beef without sending a liberal portion to your bachelors' hall?" Bros.: "No." S.: "Did they ever know you to be without meal, flour, rice coffee, or potatoes and not supply your wants?" Bros.: "Never, no never." S.: "Did you ever know father to act little and selfish with anybody?" Bro.: "No; his praise was in everybody's mouth. And all the poor class of women said they did not see how they could live if it were not for poor old mother. She was so very kind to them. She would do anything for them that lay in her power." S.: "My dear brothers, you have made an honest confession, such as is accepted by me and would be acceptable to your parents and to your Heavenly Father, as far as it goes. But, alas! What fallen men! What vile hypocrites! How depraved you are! How far estranged from the paths of the Throd-

dle family! You have been ruined by the fall; by the contaminating influence of that miserable old tramp, assisted by his father, the devil. Now, I will try you by your own mouths. Your own words shall witness against you. You impeached me with lying and hypocrisy. Let us test this; we will call up the witnesses, 'Take the stand, boys. Judge, swear these men.' (Being sworn.) "Tell the court how long you have known this S. Throddle." Bros.: "Ever since we have known anybody. We nursed at the same breast and were reared in the same family." S.: "Then will you tell the court the same that you told me a few minutes ago regarding my veracity?" Bros.: "We never knew Solomon to tell a lie, but on the contrary, he was always correct in his statements and perfectly honest in all his dealings." S.: "State to the court what you said about my lying and trying to deceive you to get you back home." Bros.: "We did not mean that; we will take it all back." S.: "You then plead guilty to this charge?"

S.: "Will you state to the court what you know about the character of old man Throddle, our father?" Bro.: "Yes, sir, he was one of the purest men that ever lived or died; he was good and kind to every one; generous in all of his dealings with everybody—did everybody all the good he could." S.: "Will you state to the court the opinions you expressed an hour ago concerning the stinginess and meanness of our father?" Bros.: "We will not do it, for we did not mean it. It was not the truth; we only said those hateful things about our dear old father to stand you off." S.: "Then you take it all back and plead guilty?" Bros.: "Certainly; and we are heartily ashamed of our wickedness in slurring our dear father in any such style, for we know that he is one of the best men on earth." S.: "Then as you plead guilty and are ashamed of your wickedness, I will ask the court to pardon you and I will pay the cost of suit. My dear brothers, I am rejoiced to see the scales falling from your eyes, and light beaming in upon your benighted minds, so that you are beginning to see the truth and turn your eyes in the right direction. I hope your minds are better prepared to receive the truth than before court. I wish now to reassure you, my dear brothers, that I love you dearly—also that our precious father and mother are deeply concerned about you. We spent tens of thousands of dollars in an effort to have you invited back home. We cared not for the money, for we have plenty (at least two billions dollars), but it grieves us to think of the lives of the hundreds of noble men that were sacrificed in an effort to get you home again; many of them, your personal friends, said they loved you all, and that they would go into the wilderness and hunt for you at the risk of their lives; for they were satisfied you would come home with them if they found you. These dear friends all died for you in

the wilderness save one or two. I loved you all *so much* I decided that we must have a hearing from you. You occupied my thoughts by day and dreams by night. Father inquired of me if there was no plan that we could devise to correspond with the boys. I replied: 'I have a plan. We find that our money and friends are failures. Greater sacrifice must be made. I have planned to offer myself as a sacrifice for my brothers. The plan is to go alone and search for them.' F.: 'My son, my only son, give you up, too! But oh, my heart aches, my head throbs, my nerves shake and my blood almost stops circulating when I ride over our many large plantations, and the thousands of negro servants we have making so many thousands of bushels of wheat, oats, rye, barley corn and thousands of bales of cotton, and then as I ride over the hundred thousand acres of rich farming lands, in the woods, extra of our farms, and then pass over into the range, look at my 50,000 head of cattle, our 10,000 head of sheep and 5000 head of goats, and 3000 head of hogs, and 2000 horses and mules I think and I think, and continue thinking; property enough to make 100 families independent; it's all mine, and only one child to inherit it all. Solomon, I love you ardently and can't get my consent to say go. The fate of the parties that we have sent on that errand proves it to be fearfully hazardous; but I love the other boys so much, and I am so extremely anxious that they should come home and enjoy with us our immense riches that I can't say not go. I leave the matter with you and our God.' Mother was sitting there sobbing, the warm tears flowing from her loving heart. She raised her head, wiped away her tears and said, 'Go, Solomon; go, my dear son; go, and the God of all grace go with you, and you will lead back my lost sons; for I never have known you to undertake anything but what you made a success of it. And when you get back with my darling boys, we will not stop with killing the fatted calf; but we will kill ten, and ten beeves, ten hogs, ten muttons, ten kids, 100 turkeys and 1000 chickens, and invite everybody. Whosoever will, let him come and partake of the rich feast; only they must all comply with the rules of our house or they shall not taste of our grand feast. It shall be *our* feast and *free* to all that will come; we will not ask for, nor accept any help from any one; that would be disgraceful, for we have the power and the wisdom and ample means of our own to make the great feast ourselves, and it is disgraceful to ask others help us to do that which we have the power, wisdom and ample means of doing ourselves. The rules of our mansion shall be that everyone shall greet my prodigal sons with a hearty welcome to citizenship—and they shall bow with due deference to Solomon and ascribe all the glory and honor of the restitution of my prodigal sons. And everybody shall be cordially invited, without respect of person, all welcome, without money and without price; but all must comply with the rules of

the house.' Dear, precious brothers, I come through great tribulations to find you, dear boys; nothing but love for you, and parental affection, and the grace of God, could have brought me to you. I have been stung by many poisonous insects, bitten by poisonous serpents, assailed by ferocious monsters of the forest, swam many lakes, rivers and overflowed creeks, and worst of all was the trouble with the wild Indians. I evaded them as much as I could. I would go around them when practicable, but when they would surround me I would use my rifle at 'long taw' with great effect. Every time I pulled the trigger one would bite the dust. When I would get in twenty-five or thirty yards I would use my pistols, and every time one of them fired an Indian fell, and when they got in reach of my long sword their brains flew, and I soon had an open lane to pass through; then I left as fast as I could; for I did dislike to kill the poor, silly creatures, and never did only purely in self-defence. Their weapons were stones, stone pointed arrows, and spears with stone points, bows and arrows and wooden clubs. I have been wounded and bruised so that there was not a sound place on me as long as your hand. I have had to hunt some secret spot and lie there three and sometimes four or five days before I could travel; and while in these secluded places, racked with pain and scorched with fever, how I would wish that my dear brothers would walk up to me and doctor me, until I could get able to travel, and then all of us go home together; but my work was not done; a still greater sacrifice was before me. About three weeks ago, about two hundred miles from here, several hundred Indians surrounded me (I think that I killed more than one hundred). They were so numerous that when I would kill one there would be three live ones ready to take the place of the dead one. They closed on me, and after I killed about twenty more, with this steel blade, they beat me down from my horse with clubs and rocks, and continued this as I went to the ground a lifeless corpse; but this red girl that stands by my side covered my lifeless body with hers, and she being a daughter of a popular chief, the Indians desisted and listened to her angelic words, as she declared I was a messenger sent by the great Spirit for the good of the red people. Her noble father came and drove the Indians away, Early in the morning of the third day, before it was good light, consciousness returned. I began to breathe, opened my eyes, and my head was lying on this angel's lap, and she was bathing my head and face with some ointment the medicine man had prepared, mixed with her sweet tears. I inquired of her how long she had been with me. She replied: "Three days and nights I have watched over your lifeless body and have done all that I could to bring your spirit back into your body again; and my father, the good chief, sent the great medicine man to help me doctor you. I have prayed all the while, to the God you serve, to send your spirit back in

you, and he heard and answered my prayers. Blessed be his holy name." Then the great medicine man came and gave me some medicine and nourishment. Then being strengthened, I arose, picked up my saddle-pockets, took out a beautiful new purse that my mother gave me, and which was ornamented with costly jewels, and I filled it with gold coin and precious jewels and presented it to her and prayed for God's richest blessings ever to be her fortune. Then after embracing her in my arms and pressing her to my bosom, and pressing a holy kiss upon her sweet lips, bid her go to her people. But she replied: 'Your people shall be my people, and where you go, I will go, and where you stay I will stay, and your God shall be my God, and where you die I will die, and where your spirit goes mine shall go, so that we two shall never be separated, but dwell together forever; and when you suffer, I will suffer, and when you rejoice, I will rejoice, and vice versa, if you feel as I do upon the subject.' I replied: 'Dearest child, my head and heart are just as full of gratitude to you as it is possible for them to be. I love you with my whole heart, but my darling, it is impossible for you to go with me now.' She responded: 'Why my dearest, please explain; I think that we can make the arrangement without much trouble. I am hard to turn back when I set my head to do anything. I am a graduate in destroying difficulties. I hurl them out of my path and pass on as if there was nothing in the way. Point out your mountain of difficulty and I will tear it down to a mole hill in two minutes and a half by your fine gold watch.' S.: 'My dear girl, I will not hold you in suspense any longer. Many years ago an educated, shrewd, hypocritical tramp came into Georgia, where I lived with my parents and twelve brothers, and by his sweet, deceitful voice he beguiled my twelve brothers and brought them off somewhere in this country, and my mission is to find them and endeavor to induce them to go back home. I am traveling all the time, running, dodging and hiding from the red men, when it is practicable, but when they surround me I am compelled to fight them. I dislike very much to kill anybody; would not for millions of dollars, only in self-defence, and I mean by self-defence, when there is no possible way to avoid it and save myself. And sometimes, when the red men crowd me, I plunge horse and all over bluffs fifteen or twenty feet down to the bottom of the river, swim down the river two or three miles before finding a place to climb out, and at night build a fire, drive the snakes from the circle that I claimed for my own use, and dry my clothes, gun, pistols, sword, saddle and blankets—lie down, go to sleep, awake, find a large rattle snake lying on one side of me, another on the other side and one at my feet, and another at my head—see the situation, draw up my legs about two feet, rise erect and spring about ten feet; come down upon a large one, which fastens his fangs in my flesh. Then I have to doctor the

balance of the night—then set out to search for my brothers and to meet other dangers and hair-breadth escapes. You see now, dear Panthera, that it is out of the question for you to accompany me, at present, but when I find my brothers I will come by after you, and you shall go with us home, and when we get to our father's mansion in Georgia we will have one of the biggest weddings and biggest feasts ever known on this continent. Go, dear child, and remain with your father until I come. Pray for me every day, and look for me every week.

Panthera: "Dear Solomon, I see the groundwork of your objections to my going with you; you prize me so highly, and look upon me as a sweet, tender girl, that can't stand hardships and exposure. Dear Solomon, allow me to correct your vague thoughts upon this subject. I can ride a horse as fast, and as far, and stop, or turn him as quick, and plunge him over bluffs twenty feet above the water, go to the bottom of the river, come up, and swim him until I find a place for him to climb out; and I can whip out the snakes, lie down with my wet dress on, and it will be dry the next morning, and I will be bright as polished silver; and I can shoot a gun, or pistol, or use a sword as well as any one, except you. My will-power never fails to carry me through with anything I undertake. I told you I would take your huge mountain down to the size of a molehill. Don't you think the mountain has turned to a molehill?" S.: "Yes, ma'am." P.: "I will now tear down that mole hill, and bury it in this broad prairie. I have seen your brothers several times." S.: "Where?" P.: "About two hundred miles Northwest of here." S.: "What were they doing?" P.: "Fishing, hunting, fighting and frolicing." S.: "Were they stationed, or roving about?" P.: "Stationed with a noble tribe of red people, they have entered into a league to live and die with that tribe." S.: "Can you tell me the most practicable route to get to my brothers?" P.: "Yes, sir; but before we proceed any farther I crave to lay a proposition before you, and, as I feel that your interest is my interest, and your happiness is my happiness, I will preface the proposition with a few plain statements. I am favorably known by all the red faces in this wilderness. I have traveled all over it. I know every creek, river, lake and swamp in it and all the crossing places in it. I have been in every hamlet and town in it, hence you see that I am well calculated to direct you, and aid you in the wilderness; and the proposition is, that you allow me to lead, and give direction to the expedition until we get out of the wilderness, and then you may wear the breeches as long as they last." S.: "Dear Panthera, from my love and devotion to you and yours to me, and my confidence in your judgement, I will accept the proposition, with the understanding that if we differ seriously in regard to the management of the expedition, that I must have my way." P.: "I accept your right to reserve, for I know that you are a

man of sense, and that you will not object seriously to my plans. My plan is for us now to go on down to father's wigwam and tarry four or five days, until you recover and regain your strength; then we will borrow papa's flag, which will be recognized as the emblem of peace by all the tribes to South America, and this same flag of peace will carry us two hundred miles in safety towards Georgia, where I have a great uncle, who is a grand old chief, and stands in with all the tribes from his place to Georgia; and when we get there we will get his flag, which will carry us the remainder of the way in complete safety." S.: "Panthera, your words revive me. I do know that you are one of the noblest of God's creation. I am perfectly charmed, I shall love you as long as my soul and body hang together. It inspires me with new hopes, and gives fresh courage to push forward; it has inspired me with stronger faith in God's directing hand, though it leads through the instrumentality of a 16-year-old Indian girl. It is sweeter than the honey and the honeycomb. I have fought a great battle, and gained the victory; though I was killed, I am now alive. Though I *was* dead, I live again, with brighter prospects than before. O, it is good, it is glorious! It is like the precious ointment upon the head, that ran down upon the beard, even Aaran's, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descends upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore."

Now, my dear brothers, I have endeavored to portray to your minds and hearts the interest felt for you by your loving parents. They have made every effort in their power, and, finding that money and friends would not get you back, they, as the last resort, resolved to make the greatest sacrifice in their power to get you back. They gave up their only son (at home), to come into this wilderness, to suffer, bleed and die to restore you. And I suffered and died to get my brothers back home. I lay lifeless three days and nights, and this sweet, angelic red girl, bore my bruised and mangled head and face on her lap, and did all she could to restore me to life, and then brought me here to my dear brothers; and she is familiar with all this country, and all the crossings on the water courses, and friendly with all the tribes. So by the assistance of her father's and uncle's flag she will pilot us home in perfect safety. Hence you see we have an open door, a bright morning star to lead us back to our dear old father and mother, and our lovely home, where we will find everything that heart can call for, nothing in the way to mar our peace or happiness. Now, my dear brothers, I want you to understand me and our Father. Our loving Father never sent me in this wilderness to hunt you up to surround you, and drive you home and pen you, and fleece you, and turn you out to rove until we get ready to shear you again. Neither had I any such purpose

in my heart, for my Father and I are one. We see, think, act, and decide upon all subjects alike. Had it been our purpose to force you here, I should have come with an army of soldiers, and wagons, and handcuffs, and chains, and should have arrested and chained you down in the wagons and hauled you back as I would so many outlaws, and then chained you to stakes until we could have a penitentiary built to hold you there. This compulsory treatment would make you miserable, and us more wretched than it would to know that you were running at large as you pleased among the natives of the forest. Nay, my dear brothers, far be it from us to be guilty of such ignorance, folly and barbarism. You remember the noble sentiments of our dear Father, expressed to you the morning you left home. He was opposed to your leaving him, but said you were of age, and that it would be wrong to force you to stay—that you must be free moral agents, to choose and act for yourselves, and now we want you to go back home in the same way, i. e., by your own will and judgement. Then you will be happy, and your placid countenances will make us happy, and, all being happy together, will make home a lovely place, and the united breathings of our hearts will be home, sweet home; there is no place like home! And I have come to urge you to go home with me, by the love of your weeping father and mother, and by the great sacrifice I have made for you, and your own happiness. Come out of this wilderness, and go home. For why will you starve and die in a foreign land, while your father has plenty and to spare? Will you go, my precious brothers, and show your appreciation of the sacrifice I have made? Go for the love of your parents? Brothers, hear me this one time: If I go home without you, and report that I found you after wandering through seas of tribulation, but could not prevail on you to come, your conduct will wring their hearts and bring their gray hairs down to their graves in sorrow. Now, brothers, all that will go with me give me your hands." Then Thomas, Samuel, Joseph, Moses, Aaron, David and Jonathan gave him their hands, but Joshua, Caleb, John, James and William stood aloof. S.: "Thank God, seven of my dear brothers have made up their minds to return home, but here are five more of my dear brothers refusing to go. Please explain what are your objections? Joshua, Caleb and John: "Brother Solomon, we will tell you the truth. We love you, and appreciate all that you have done and suffered for us, and we have the greatest love and reverence for our dear old parents, and we would love to see that dear old home and enjoy its grand pleasures, and live a civilized life, but alas! The opportunity has passed. We have married Indian girls, and we love our wives and children, and could not entertain the thought for one minute, of leaving our wives and children in this wilderness and going home." S.: "Take your wives and children with you; they will be welcome." Joshua, Caleb and

John: "We know father and mother well enough to know that if we went marching up home with our red wives and babes that they would meet us at the great gate, and order us back to the wilderness and declare that we had thrown ourselves away, and that we had brought a reproach upon the Thuddle family that never could be rubbed out." S.: "Stop, my dear brothers! Stop! Don't be casting unfounded reflections upon our parents in the presence of these strangers. You don't know our parents like I do. While you have been sowing your wild oats in the wilderness, I was at home communing with them. I know the very secret emotions of their hearts; and I do know that they are not of that proud, haughty, scornful and aristocratic turn of mind you would ascribe to them. They have sound minds and pure hearts, and they respect people according to the purity of their hearts and sincerity of their motives, and the corroborating fruits of their lives; not according to their nationality or the positions they occupy in human society. They love everybody; and I know they will love those who love their sons. Look there, brothers; do you see Panthera, this 16-year-old girl that stands by my side? She is to be my wife; and as sure as I go home, she will be there by my side. Bro. John Smith, our dear pastor, will marry us and pronounce us husband and wife. Then father and mother will go wild with congratulations. My dear brothers, I know what I am talking about. Go with me. I guarantee a hearty welcome to every one that goes with me. I view now, by an eye of confirmed faith, the warm reception with which we will all be met at our dear home. When we get within a few hundred yards of home—about opposite the old wolf pit—I will fire off my rifle, by which our parents will know that I am coming. Then in a few minutes I will see mamma coming at the top of her speed with bonnet in hand, and papa about fifteen steps behind her; he is doing his best, but he can't keep up. The report of my rifle has revived her drowning hopes and given elasticity to her aged limbs.

We all dismount. Then mother, that dear, loving mother, will throw her affectionate arms around me, her face bedewed with sweet tears of joy, and exclaim, 'Solomon, oh, Solomon, my son! my own precious son! was lost, but now you are found; was dead, but now you are alive; and bless God, you are at home again!' She looks around, and I say, 'Mamma, that is Panthera, my intended wife?' She may look somewhat dazed, but will extend her hand and say, 'How do you do, Panthera?' I'll continue, 'Mamma, that precious angel girl saved, no, brought me to life after I had been dead three whole days and nights. She saw a great army of Indians surround me; although I had killed more than one hundred of them, they overpowered me and beat me down from my horse with clubs and rocks, and as I fell to the ground bleeding, mangled, a breathless corpse, she covered

my body with her's. Then her father, who was a noble chief, seeing the concern of his favorite daughter for me, ordered the Indians away and sent the great medicine man to help dress my wounds, and the remedies used were all mixed with her sweet tears, and while her lovely fingers were closing the deep, ugly gashes in my flesh her earnest prayers were ascending to the God I serve to bring me to life again; and when God returned my spirit through the instrumentality of that precious red angel of compassion and love, I went to my saddle pocket and took out that large new purse you made for me, filled it with 20-dollar gold pieces and some diamonds; then I also took that little red cedar box that father took so much pains in making and decorating with diamonds and presented to me as a keepsake, and I filled it with diamond rings, ear bobs, breast pins, and a fine gold diamond watch and chain, and then presented the purse and box to her as a token of my kind regard for her, and bid her go to her people. She then looked me square in the face and pointed at my eye and exclaimed, with emphasis, 'Your people shall be my people, your country shall be my country, and your God shall be my God, where you live I will live, and where you die I will die, where you are buried I will be buried, and where your spirit goes mine shall go; so we two shall never be separated.' Mamma, with great big tears of delight flowing from her tender heart and eyes, will shout, 'Enough, enough! Glory to God!' and make for Panthera. I will say, 'Hold on, mamma, I haven't told you all. I want to tell you how easily and quickly and safely she led me to my brothers and then led us home so lovingly.' Mamma: 'Yes, yes; dear Solomon, but enough for the present; it will take you a year to tell it all; I must welcome this fair angel girl.' She gathers Panthera in her arms and draws her to her breast, and brings their throbbing hearts in contact, so that the fluttering of each heart should be felt by the other, and exclaims, 'Panthera, thou art to be the wife of my first born; you are welcome to be my daughter.' Joshua interrupts, 'My mamma.' The old lady gathers him and exclaims: 'Joshua! It is my long lost Joshua! Glory, glory! Bless the Lord! He has restored to us our children.' Brother Throddle says, 'Yes, my dear wife, I told you the Lord would hear our prayers.' Sister T.: 'Why, old man, have you waked up?' Bro. T.: 'Yes, my precious wife; in Heaven upon earth I am as happy as you are, but don't talk as much.' Joshua: 'Papa and mamma, this is my wife, Zelphena, and our two sons, John and Joseph.' Sister Throddle extends her hand rather pleasantly with a 'how do you do?' and turns to J. and inquires if that is another red angel from the wilderness. J.: 'Her friendship to me before marriage was like Jonathan's to David, and since marriage a devoted true wife, she has done everything in her power to make me happy.'

Sister T.: 'Enough for this time;' gathers Zelphena, embraces and kisses her and the little boys, and makes them welcome to all the honors and emoluments of the Throddle family. Bro. T.: 'Amen!' Caleb: 'Dear old mamma!' Sister T.: 'Caleb! Caleb! Bless God! Oh, my soul! Here is Caleb, my dear son!' She embraces and kisses and moistens his neck with her tears of joy. Caleb: 'Mamma, this is my wife, Urena, and our two girls, Julia and Lucretia.' The old lady.: 'Caleb is she a good, virtuous woman?' C.: 'She is one of the purest women I ever knew; she loves all good people, and all good people love her; and she is a devoted wife; she has never done anything to offend me, but everything in her power to make me comfortable and happy.' The old lady embraces them in her arms, kisses them and makes them welcome. John: 'Mamma!' She gathers him, hugs and kisses him and praises the Lord for His goodness. John: 'Mamma, there is my wife, Pandona, and our little boy, Phillip.' She proclaims them welcome. And such will be the procedure all the way through. I guarantee that it will all turn out just as I say. How many more of my dear brethren will go with us to be at the great reunion at home, that grand old home? Seven have said they would go; how many more?" Joshua, Caleb and John gave their hands. "Bless the Lord! O, my soul! Now, ten of my precious brothers have agreed to go with me and enjoy the grand reunion at home. All but—oh, how I hate that *but*! Can I, can I say it? Can I say to our parents, 'I have brought all the boys home *but*—?' For our dear old weeping and praying parents' sake let us change it, leave out the *but*, and have me say to the dear old folks who love us so much that I have brought all the boys to enjoy the grand reunion and great feast. Brother James and Brother William will you not go with us?" Bros.: "No, not now; we have some arrangements on foot for sport and profit in this wilderness, we must carry out. We will call for you when we have a convenient season." S.: "My beloved brothers, our father has done everything that he could to restore you to heirship and happiness according to his notions of right and wrong, and your free moral agency, and I have done all I can without trespassing upon your freedom. I have left my father's home of peace and plenty, filled with all the luxuries of life, and surrounded by all the beauties my eyes could behold, and have come on this long and wearisome trip to seek and to save my brothers, which were lost, and I have suffered with hunger, thirst, wet and dry, sickness, pain and death. And now I stand before you with the offer of free pardon and restoration to home, sweet home, happy home, if you will have faith in me. I can do no more." James could hold out no longer. He broke down and cried out in tears, "I believe all that thou hast said, and I will trust to you to reconcile me and my family to our father and mother. We will go with you.

Glory to God! I am so happy! I can now feel the arms of my loving father and mother embracing me and my dear wife, and see them taking our Indian babes upon their knees and calling for the mercies of God to rest upon their dear grandchildren." Solomon: "Glory! I am so happy! All of my dear brothers are saved! ex—O, my God! How can I? Brother William, please do not let us be compelled to use that objectionable word, except! We do not want any exceptions among our brethren; I came as much after one as another; I love you all alike; our parents love us all alike; the invitation of our father was to one and all alike; you are just as much invited as any of the rest. If you will come and go with us we will be a complete, happy family. Will you not repent, believe and go with us, like James?" William: "No; I am not weak minded and credulous like James and some more of you. I am a man of sense and firmness. Go on back home and go to work in the corn and cotton fields with the Negroes, and take your wives in the fields to help you make corn and cotton, and mamma will arrange for your meals in the kitchen on the same table with the Negroes, where you and your red wives can enjoy your rich meals of corn bread and fat hog meat and collards, and she will feed your red cubs in a trough in the back yard with the pigs and pups." S.: "My poor brother, you are gone, given over to the delusion of a savage life. Farewell! farewell! My lost and ruined brother!" Then the party went on rejoicing over the bright prospects ahead of them, and in a few months, without any serious mishaps, the whole party arrived in perfect safety at home and met with the greetings and reception as before described by Solomon. The party then entered the elegant mansion, and all bowed to return thanks to the invisible precious God for His guidance and preservation, and to ask Him to continue His kind guardianship over them, after which all the families were escorted to their respective apartments in that elegant mansion.

Then the next morning (I need not add that they slept but little that night) after pouring out their hearts to God in earnest prayer and thanksgiving, the old lady said: "We are now ready for that great feast, which was described as Solomon started in search of the boys. This feast shall be to honor Solomon, and to celebrate his marriage and to show our joy over the return of our lost boys. It shall continue a whole month." The old man said, "Amen." Then he arose and called for special servants, and sent them out to invite everybody to this feast—the rich and the poor, all alike—for it was free to all, "Without money and without price," only all must comply with the rules of the mansion. He then started other servants to preparing the fatted calves, pigs, turkeys, etc., in accordance with what the old lady had said it should be. The rules of the house:

(1) Every man and woman of sense must kneel before the inner gate, facing Solomon and his intended wife, and exclaim: "All honor to Solomon, who suffered and died that his brothers might live."

(2) Then the conductor shall introduce him or her to all of the Throddle family. Then the candidate for admission must compliment the old gentleman and lady for their successful reunion of their family, and then greet the returned boys with a hearty welcome to all the rites and privileges of citizenship (including their wives and Indian children) in the colony of Georgia.

(3) The conductor shall lead the candidate to the dressing store, and he shall lay off his or her clothing and take such a garment as shall be presented; then he shall be conducted to the great parlor, where conductors shall be standing about the door to introduce such as are not acquainted. These rules are like the laws of the Medes and Persians—unalterable. Any one refusing to comply with any of these rules shall be ejected without farther ceremony. The guests are then invited to the dressing store to get the wedding dress; then on their return Brother Smith, the dear old pastor, rises (Solomon and Panthera standing in front of him) and proclaims the marriage ceremony. Solomon gathers Panthera and draws her to his manly bosom and exclaims before that immense assembly, "My bride, my pride, the glory of my life; my own dear wife, to love as Jesus loves His bride, the church!" Panthera: "My dear husband; we are no longer twain, but one flesh; your wants shall be mine, your trials mine, your joys mine." She then hands Solomon a pair of splendid substantial pantaloons, and says, "Here, my true love, take and wear these breeches [Laughter] until they wear out, and then I will get for you another pair, because I want your spirit to lead and rule mine as long as we live, for I do believe that you have the spirit of our blessed Lord and Saviour, Jesus Christ." Bro. Throddle and Sister Throddle made their way to them, threw a right and left hand together, and threw their other two together on the other side of their son and daughter, and gave them a sound hugging and kissing and prayed to God if it were possible and in accordance with His holy will, never to let another wave of trouble cross their peaceful breasts. Then, as the hundreds of guests were pushing forward to congratulate the couple, the superintendent came in and saw a man not having on the wedding garment, and he said to him, "Friend, how camest thou in hither, not having on the wedding garment?" The man was speechless. The lord of the great feast says: "Friend, have you no defense to offer by way of explanation?" He was dumb. The lord of the feast says: "Friend, I am sorry for you. Can't you say something to palliate, in some degree, your rebellion?" He was dumb. Then the lord of the feast said:

“Take him and bind him hand and foot and cast him into outer darkness.” After he was ejected the congratulations went on in a rapid and pleasant manner until dinner was announced. Then they postponed felicitating until after they had partaken of the finest dinner ever set before people on earth, both in quality and quantity. Then the congratulatory exercises went on until time to retire for rest and sleep. The next morning a man approached the inner gate and asked for admittance. The gate minder asked if he understood the rules of the house and feast, when he answered, “No; what about the rules? I am a gentleman of good character and have a good education and understand the etiquette of the day. Have you anything tighter than that?” Answer: “Rules have been made by the manhead of this mansion (Throddle and wife and Solomon combined) to suit the occasion.” Man: “Let us hear the rules.” Ans.: “That you kneel to Solomon and his Indian wife and render to them honor and glory; and that you make the other boys welcome to citizenship; then lay off your clothes and accept a suit they will tender you.” Man: “Think the rules good enough, all but the last one. My clothes are mine; I worked and made the money that bought them, and I will not wear another’s clothes.” Answer: “That excludes you; the rules of this mansion are unalterable; you must comply with the rules of the mansion, or you can’t enter. It is a great feast, a free gift offered to every one without money and without price, and you must *positively* comply with the rules or be left out.” He was not admitted, and went away indignant because he was not allowed to wear his own fine clothes which he had bought for this special occasion, after having heard of the feast. He bought these clothes without inquiring carefully and learning the rules of the mansion.

We now leave the reader to imagine the continued happiness of this noble family. We leave the allegory and come to the application. Throddle had his family in a home surrounded by everything necessary to make them happy. God created our first parents and placed them in a garden surrounded by everything calculated to make them happy.

The old tramp who was exiled from South America for rebelling against his government, went to Throddle’s sons and lied to them and led them off into the wilderness of Central America.

The old serpent that was banished from Heaven because he rebelled against the government of Heaven, went into Eden and lied to Eve and led off our first parents into the wilderness of sin.

Throddle sent various parties to search for, and lead back home, his wandering family, most of these messengers being slain, and finally sent his only dear son (only one at home)

to search for, and suffer death in reaching the boys to lead them home.

God sent angels to communicate with his wandering children, and prophets, priests and preachers (many of whom were slain) to show them the way back to God, and also sent his only begotten Son, into this world of sin to suffer and die for man that man might be induced to turn back to God.

Riches. Throddle had great wealth, more than enough for all his family.

God not only has great wealth, but possesses all things in Heaven and on earth.

Lost. Throddle's sons, by listening to the tramp, were estranged to that quiet, happy home life; hence missed all the real happiness that is afforded by a Godly home, which is surrounded by all that is calculated to make one happy, and the one that persisted in his savage state entirely missed all the great wealth and extreme happiness of the mansion, and remained to go to destruction among the savages.

By listening to the serpent, God's family were estranged to God and lost their purity, rest, peace and happiness that they had with God, and all the riches of grace that none understand except the real children of God; and all who persist in this wandering state of sin to the end will reap eternal woe.

Throddle did not compel his family to remain at home, but left them to act for themselves, as they were of age.

God left his family to act upon their own responsibility; he did not force them to resist the temptations of the devil.

Throddle was not under any obligation to his boys after they left him, but his love, or rather the love of the trinity. Throddle and wife and Solomon caused the fearful sacrifice in order to reach these wandering boys. God was under no obligation to man after his wilful departure from God, but the love of the trinity, God, Christ and the Holy Spirit, led to the great sacrifice that was made for sinners.

Throddle did everything in his power, according to his notions of right and wrong, to prevent his sons from leaving home, and also exerted this power to its fullest extent in the effort to get them back home. Likewise did our loving Heavenly Father.

Throddle's invitations were offered to all alike. Solomon plead as sincerely with the one that was lost as he did with the rest. And Throddle would have been just as proud to have seen him as he was to see the others. This is true of God, "Whosoever will, let him take of the water of life freely." God wills not the death of any, but would that all would come to repentance and live. Throddle and wife and Solomon, who constitute the man-head on earth, did not enter into any conclave to make a hypocritical show to their lost children, that they earnestly craved for all of them to return home, and enjoy their great riches,

while, at the same time, they had arranged so that William should not return, because they entertained some secret objections to him. Nay, verily, for they had plenty for all, and loved them all alike, for they were good people, and would not have entertained such an idea for a moment. God, Christ, and the Holy Spirit, who constitute the God-head in Heaven, never entered any conclave to make a hypocritical show that they earnestly craved all their lost sons and daughters to return home to enjoy the riches of Heaven, while the real truth in the matter was that they had arranged so that a part should not return, because they entertained some secret objections to them. No, indeed! For they have an abundance for all who are invited, and they loved them all alike; ALL are *invited*. Our great and pure God means just what he says, and would not entertain hypocrisy for a single moment.

Honor and glory. The boys who returned home were not entitled to the honor and glory of their salvation. They knew nothing about, nor had anything to do with the plan of their salvation. Neither had they any right to any of the wealth of the mansion. It was the love of the father, the mother and the brother that extended salvation to them. And the plan was executed by the loving brother, who was aided by Almighty God. Solomon brought to them the knowledge of the riches of the mansion, and the love of the trinity, and of the sacrifice made, and of the willingness of the trinity to forgive and receive them back home, etc. This knowledge gave them faith; then, you see, they were saved by grace, through faith, and that not of themselves, for Solomon was the author and finisher of their faith. Who, then, was entitled to the honor and glory of their salvation? Solomon! None of these boys had anything to glory in, except what the father, mother and son had done for them. The trinity needed nothing the boys had. They asked for nothing but the boys themselves. The invitation was, come just as you are. You can never provide becoming raiment, in that wilderness, for your association with us here. Come home, where we have royal robes provided for everyone that will come, and where we have everything else that will tend to make you happy. One great trouble with these erring boys, notwithstanding the hearty invitation and the glittering prospects, should they return, was they had to subdue their pride; they would have to humble themselves and acknowledge their wrong, and incur the sneers of their companions, who remained behind. What is said of the honor and glory of the salvation of these boys, is true of sinners. The plan of salvation was conceived and matured in Heaven by the God-head, without man's knowledge, consent or approbation. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

The above is so plain I will leave the reader to run out the

balance of the analogy for himself. Throddle gave a great feast on the return of his wandering family, and at the marriage of his well beloved son, to manifest his joy over the reclamation of his family, and over the marriage of this dear son. He made these reclaimed boys equal with Solomon. In like manner, God will give a glorious feast in Heaven. All people are invited to this grand feast. He says: "Look unto me and be ye saved, all the ends of the earth. And the Spirit and the bride say, come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." The offers are without money and without price, only all must comply with the rules of the Kingdom, which rules are: (1) Humiliation and repentance toward God; (2) that you draw near to God and resist the devil; (3) that you believe on Jesus, and render to Him all the honor and glory of your salvation; (4) That you confess Christ before men. These rules are all covered in the one act of washing your robes in Christ's blood. Christ's blood makes the robe white, which is an emblem of purity, and, having on this robe, you will be entitled to enter this everlasting Heavenly feast. This feast will not last simply for a month, given in commemoration of God's joy over the return of His lost family, and over the marriage of his well beloved son. The church is Christ's bride, and whenever one complies with the rules of His kingdom, he or she is married to Christ, and they become one; and if Christ ever asked for a divorce from any member of his bride, or if any member of his bride ever asked for a divorce from Christ it has never been recorded.

Reading this extended allegory, an inquiring mind would naturally ask: "Mr. Throddle, can you be reconciled or happy while William remains in the wilderness?" T.: "I am, for I have done all in my power that could be done to get him back, on sensible terms, and he is a sensible man, and should have come with the others. It was not by any law, will or wish of mine that caused him to stray; if it were, I would go down to my grave in sorrow repenting in sackcloth and ashes. He preferring that course of conduct which leads to his own destruction is alone responsible for it, and shall have to endure the fearful consequences of his unbelief and hardness of heart. If they had been idiots or children, I should have sent an army and wagons to have secured them, and have hauled them home, where I could take care of them, but as it is I shall turn my back upon William and give him up forever, and turn all my paternal love to these my sons, and their wives, who have come." Make the application, reader, for yourself.

Another inquirer: "Bro. Throddle, didn't I hear you tell Solomon that you knew that Thomas, Samuel, Jacob and Caleb would come when they were invited, that you knew them and that they should be willing in the day of your power?" "Yes,

I said this, and I meant it, just as God did when He said, 'My people shall be a willing people in the day of My power.' Now, do you think that God meant here that He had a particular day set apart to exhibit His power, and that on that day He would send a company of sprightly young angels, with savage temperaments, to His people to slap them over against the stones, and kick them into the ditches, and gouge sand into their eyes, or strip them and bind them to trees and across logs and raw hide them until they became willing? Or will He send a cruel spirit down upon His people, and press and force them, like packing a bale of cotton, until they actually squall out for mercy, and promise to believe if he will only turn up the cruel screw that is pressing the ponderous block down upon them, and crushing their very lives out? If you do, I do not believe any such nonsense. God evidently meant by that expression, his people should be a willing people, etc., that he knew His people, that he had looked over the millions of the human family, prospectively, before they were created, and had looked closely after the general make-up of Abraham and his stock, and especially the one hundred and forty-four thousand belonging to the twelve tribes of Israel. He knew them, He knew they would honor Him, He knew they would believe on His Son, therefore He predestinated them to be conformed to the image of His Son, and whom He predestinated He called, and whom He called He justified, and whom He justified He glorified. It was not God's predestinating them that made them a willing people, but God's knowing them caused Him to predestinate them to be conformed to the image of His Son. This explains what I meant when I said Thomas, Samuel, Jacob and Caleb should be willing to come. I knew them, I knew their temperaments; I knew their attachment for home, their love for father and mother, I knew their general make-up; hence I said I knew they would be willing to come in the day of my power, and the day of my power was the day when Solomon reached, and invited them.

Another inquirer: "Bro. Throddle, how do you account for the great difference in your boys? Are all of them your sons?" T.: "They are." L.: "Well, are all of them Sister Throddle's sons?" T.: "They are." L.: "Then why the difference?" T.: "I can, I think, explain this to a sensible man. It is a well understood fact that the conduct, the exercise of the mind, the desires of the heart and the exercises of the temperament of parents during the conception and generating of their progeny has a great deal to do with the moulding of their minds and temperaments. This being true, I'll give you a little of our history, which will help to explain this matter. We were married in the colony of Pennsylvania, and settled under the shadow of the wings of that great man of peace, William Penn, where we lived quietly, lovingly and happily upon our little farm, for about eighteen months. And up to this time no craze for gain,

or adventure had disturbed our quietude, but at this time, which was after the birth of Solomon, we moved to this, then wilderness country. Solomon has been very kind, affectionate and obedient all his life. The next sixteen years we lived rough, adventurous lives, hunting and fighting the wild beasts of this wild and almost uninhabited country, during which time we had eight sons born unto us, and these eight boys had seed sown in their heads and hearts that made them rovers, adventurers, hunters and sportsmen. Then about the close of these sixteen years a great change took place; the Gospel was preached, sinners converted, and churches were organized. Old sportsmen became Bible readers. Society was improved, and the minds of the people were directed to better things in every direction. And under the influence of this kind of society, my four sons, Thomas, Samuel, Jacob and Caleb, were generated and born into the world. These are the four that I said would come when they were invited.

What is said under the foregoing head, "Why the great difference in the boys," helps to contradict the Nicolaitan idea of charging God with all the corruption of man. When men lie, steal, rob, drink whisky, get drunk and beat their innocent wives and helpless children, and drive them out to freeze to death in the cold, and do all sorts of wickedness, which is so abominable in the sight of God, the Nicolaitans say that God ordained that they should do just what they do; that God raised them up to do these corrupt things. I saw an old white headed Nicolaitan hung in Macon, Ga., in 1894, for killing a respectable young widow, because she refused to marry him. He acknowledged the murder, and stated that he was ready to meet God, that he had done just what God raised him up to do. When his neck was broken I thought that was right, and that the world would be blessed by getting rid of all such. Ye Nicolaitans, tell me not that God ordained that these men should yield to these diabolical influences; that the kind husband and loving father should be ordained of God to drink whisky, and transform himself into a real devil, in the form of a human, etc., etc. Such an ordination would be impure; God is pure and cannot do an impure thing; therefore, God never made such an ordination. Such an ordination would be unjust. God is just, and cannot do an unjust thing; therefore, God never made such an ordination. Such an ordination would show that God predetermined the present and everlasting destruction of such wicked men, when He declares that He wills not the death of any, but that all should come to him and live; therefore he made no such an ordination. Such an ordination is contrary to the principles of universal love—God is love. He 'so loved the world,' etc., and he never does anything to thwart his own purposes; therefore, he never made such an ordination. Such an ordination would be without mercy; God is full of mercy, hence

cannot make an ordination without an eye to mercy; therefore, He never made such an ordination. Such an ordination would be unholy; God is holy and cannot make an unholy ordination, therefore, He never made such an ordination. Such an ordination would destroy the accountability of man, and God holds all the rational sons and daughters of the Adamic family accountable for everything that they do, say or think; therefore, I affirm positively, without fear of successful contradiction, that God never made any such ordination, nor anything akin to it.

As there has been so much jargon about God loving Jacob and hating Esau, I'll try to explain it for the satisfaction of earnest inquirers.

As I have said, God is an allwise being, and never did anything without an intention, without a purpose, nor without a plan—hence before He sent His Son into the world He looked prospectively over the people of the world, and seeing in every nation bad and worse, and in all families bad and worse, He resolved to elect men, who should be representative men, through whose lineage His Son should be born. About the head of this lineage list we find Seth, then follows Enos, Cainan, Mahalaleel, Jared, Enoch, who never died, and Methusalah, who lived longer than any one else, Lamech, father of Noah, Noah, who was found righteous in his generation, Shem, Noah's son, Arpharad, Salah, Eber, Peleg, Ren, Scrug, Nahar, Tahar, Terah, then Terah's son, the faithful Abraham. Abraham was a great man with God—likewise God was a great God with Abraham. Abraham was a true man, and God made a covenant with him and promised to make him the father of many nations. God declared that his name should be Abraham, instead of Abram, in consequence of his faithfulness. He is rightfully called the father of the faithful. God promised to bless his seed in Isaac, his son. God blessed Isaac as a chosen representative man of the lineage through which the Messiah should enter the world. Jacob, his son, was the next specially chosen vessel. Isaac married Rebecca, and she was barren, and he entreated the Lord for her, and she conceived twins. "And the children struggled together within her, and she said, if it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels." God meant by this that the two children should be the head and representative men of two nations, Esau to represent the nation that would be strangers and foreigners to the commonwealth of Israel, without God and without hope in the world—while Jacob was to represent the nation through which Christ should be born. Esau was a red, hairy man, and Jacob a plain man. Esau was born first, then Jacob came and took him by the heel, perhaps representing that he would bruise Esau's heel; that he himself should have the primogeniture. God further said to Rebekah: "And the

one people shall be stronger than the other people; and the elder shall serve the younger." Gen. 25:23. It is very evident that God meant that the posterity of the elder (Esau) should serve the posterity of the younger (Jacob). "And the one people shall be stronger than the other people." This could not have meant that Esau, as an individual, should serve Jacob, as an individual, because Esau never did serve Jacob; Jacob fled from Esau to save his life, and in after years greatly feared to meet Esau. But when we consider their posterity, we can understand what God meant. In the first place, we must bear in mind that Esau was called Edom. As proof of this read Gen., 25:30: "And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom." Also, see Gen. 36:1: "Now these are the generations of Esau, who is Edom." Also, understand that the land that Esau settled was called Edom after him. Now comes the proof that Esau's posterity *did* serve Jacob's posterity. "And he put garrisons in Edom (in the country that Edom, or Esau, settled) throughout all Edom put he garrisons, and all they of Edom became David's (David descendant of Jacob) servants. 2 Sam. 8:14. The above is so plain that it needs no further explanation. And this prepares the way for the explanation of God's hating Esau and loving Jacob. Paul said in Rom. 9:73: "As it is written Jacob have I loved, but Esau have I hated." The first thing necessary, in this case, is to find out who wrote this, and by examination we find that Paul is quoting from Malachi, who penned this language, more than a thousand years after Esau and Jacob were dead. God was upbraiding the Israelites, through Malachi, for their corruption, as follows: "The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. But ye say, wherein hast thou loved us? Was not Esau Jacob's brother, saith the Lord: yet I loved Jacob and I hated Esau, and I laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, we are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts. They shall build, but I will throw down; and they shall call them the border of wickedness, and the people against whom the Lord hath indignation forever." This is very clear that it was not Esau that God hated as an individual, nor Jacob that He loved as an individual; but He hated the wickedness of the Enanites, or Edomites, who were haters of the Jacobites or Israelites, and He loved the Jacobites because of their faith in Him and because His Son should be born into the world through a chosen lineage of the Jacobites, or Israelites, and because they honored God. "They that honor me I will honor, but they that despise me shall be lightly esteemed." Jacob honored God, and God honored Jacob. Esau despised God, and was lightly esteemed by God.

Further proof may be found in Obadiah, 8-10: "Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the Mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the Mount of Esau may be cut off by slaughter. For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever." You see in the above sentence, God addresses the Esauites as an individual and refers to the Jacobites as an individual. These passages will satisfy any reasonable person that it was not Esau that God hated, but that it was the wickedness of his descendents. "For thy violence against thy brother." By reading the Scriptures, you will see that Esau as an individual never committed any violence against Jacob, but that his posterity did commit violence against the Jacobites, or Israelites.

It is very clear that God did Esau no injustice. Notwithstanding his hatred of God and of God's people, he was wonderfully prospered in temporal things, and if he were not saved, it was because of his own rebellious, unbelieving heart, for Christ tasted death for every man. But I verily believe that Esau is to-day in the Paradise of God. I believe that he was converted in answer to Jacob's prayer, when he prayed all night. See Esau come out to meet Jacob with four hundred men, to kill him. Why does he not do it? He had, doubtless, intended it for many years. But now he has repented and his hard heart has been softened, and, instead of making for Jacob with a weapon, he runs and embraces him and rejoices, and from this time on we see nothing in his life that would lead us to believe that he was not a lover of the Lord, but much to lead us to believe that he was converted. The Nicolaitans regard this Esau and Jacob matter as their stronghold, and the main lever they use in lifting their sins from their own shoulders, and heaving them over upon God. This is very abominable in the sight of God. I will quote a few passages to show the contrast between the doctrine of the Nicolaitans, and the doctrine of the Bible. "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Ecc. 12:14. "But, after thy hardness, and impenitent heart treasured up unto thyself wrath against the great day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds?" Rom. 2:5-6. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Mat. 12:36. Similar passages may be found by referring to Mat. 16:27; 1 Cor. 3:8; 2 Cor. 5:10; Mat. 25:31-46; Isa. 28:17. Now, reader, look honestly at the difference. The Nicolaitans say that God makes man to do whatever he does, and that he can only do what God makes him do. The Bible says that God will bring us into judgment for every idle word and reward us according

to what we do. Remarks are unnecessary here. The Bible plainly shows that the doctrines of the Nicolaitans are false and hateful to God. I will here expose an error over which many stumble. You remember I have proven to you that the translators of the Bible sometimes misplaced words, and even whole verses, and Acts 13:48 is unquestionably one of those cases, as it does not harmonize with the balance of the Bible the way it stands. But place it as follows, and it is all right: "And as many as believed were ordained to eternal life." Reasons for believing these words misplaced: Remember that the Gentiles were referred to in this verse, and it is not intimated anywhere in the Bible that any Gentiles were ordained to eternal life. None except the one hundred and forty-four thousand were ordained to eternal life from the beginning, and they were all Jews. But eternal life is promised positively, without any ifs or ands about it, to everyone that will believe. Nothing could be clearer than this. Therefore, everyone that believes is ordained to eternal life, though they are not ordained till they *do* believe; for "He that believeth not shall be damned." "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Jno. 3:16. The above verse harmonizes with my arrangement of the words in the clause under question; but quote it to harmonize with the arrangement of the translators, and see how it looks. "For God so loved the world that He gave His only begotten Son that whosoever were ordained to eternal life should not perish." This makes capital nonsense. It teaches a false doctrine. It teaches that salvation hinges upon the ordination of God, and that everyone that is ordained is forced to believe in order to be saved. This theory makes man as a mere inanimate being, like a stone, or a stock, which is wholly subject to the will-power and skill of man, to mould it into any shape that happens to suit his taste or fancy. This is fine Nicolaitan doctrine—shifts the whole responsibility of man's being saved off upon God. If this theory were correct, everyone would be saved, for God wills the salvation of all. 1 Tim. 2:4. "Not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. "For I have no pleasure in the death of him that dieth, saith the Lord God. Wherefore turn yourselves and live ye." Ezk. 18:32. These and similar passages clearly show that God wills the salvation of everyone, yet we see that all will not be saved. Mat. 7:23; 25:41. Luke 13:26-27. Then is it not clear that salvation is not procured by ordination, but ordination is procured by salvation? No man is rightfully ordained to the Gospel ministry until the church and presbytery have satisfactory evidence that he has repented, believed, washed in Christ's blood, and called to this great work; then, and not till then, is he ordained. And no Gentile is ordained of God until he has

yielded to the Holy Spirit, repented, believed, washed in the atoning blood of Christ and been adopted into the family of God. Then, and not till then, is any Gentile ordained of God to everlasting life. This line of Bible thought throws some of the responsibility of man's salvation upon man, and makes him an accountable being.

Once a brother in Mississippi asked me how the elect were saved. I replied, "Just like other people, by the grace of God; that all people were conceived in sin, and brought forth in iniquity; that all of the Adamic family inherited the disease of sin from our first parents; and that there was only one remedy and that remedy was the grace of God, bestowed in mercy in consideration of the righteousness of Christ, through the channel of faith." Bro.: "If the elect had not believed wouldn't they have been saved by election?" "No, Sir, for they would not have been fit subjects for Heaven, for Heaven is a place of perfect purity and holiness, and the unbelieving elect would be filthy sinners. But what you say is a wild supposition, for God knew the people that he elected before he elected them; he knew they would be good people, and well connected in their family lineage; he knew that they would honor Christ; therefore he elected them. 'Therefore, I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.' 2 Tim. 2:10. You see from these Scriptures that Paul had an earnest desire for the elect to obtain that salvation which was in Christ Jesus, with eternal life. God, before the foundation of the world, raised his head and looked away over through the long vista of the future and saw people that were *not*, as though they were. In this light, at that time, he saw Abraham, Isaac, Jacob and the twelve sons of Jacob; and he examined them closely; He looked into their hearts, and into the hearts and minds of their descendants, and then and there He saw that they were a good people, and that they would honor Him and His Son. He knew that they would yield to the wooing of the Holy Spirit; that they would believe on the only begotten Son of God. Therefore, whom He foreknew He predestinated to be conformed to the image of His Son, that He might be the first born among the brethren. Moreover, whom He did predestinate, them He also called. This choosing and predestinating was done away back, but the calling was done after the chosen were born, and grown to the age to know good from evil in this world, and had ears to hear; then they heard the call and came to Christ, and He bestowed His righteousness upon them; then God justified them through Christ's righteousness; then He glorified them in Christ. 'Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Jesus Christ.' 1 Pet. 1:2. The power by which God elected, away back, was foreknowledge; He knew who would

accept, etc." Bro.: "There is but little difference in our views on election." Reply: "I think after you study the subject as long and as close and as prayerfully as I have there will be no difference." Bro.: "How do you explain Rom. 11:7? 'What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded.'" Reply: 'Israel failed to obtain what was sought because it was sought by works.' "But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling stone. As it is written, 'Behold, I lay in Sion a stumbling stone and rock of offense, and whosoever believeth on him shall not be ashamed.' Rom. 9:31-33. Now you see, brother, that Israel clung to his own works, the works of the law, and expected by obedience to the law, to obtain justification. They stumbled at that stumbling stone. They made a woeful, soul destroying mistake; just such a mistake as all make, who expect to be saved by their own good works. God electing others had no influence over them. They were guided by their own vain thoughts and stubborn wills. They were proud, high headed and self-righteous sinners. Neither were those who were elected guided or influenced in any way by their election. They did just what they would have done if they had not been elected. They had no knowledge of their election until converted. They were not elected that they might be saved thereby, consequently their election had no influence over them. They were elected because God knew them, and knew that they would humble themselves, and yield to the influence of the Spirit, and not stumble at that stumbling stone, but love Jesus, and be faithful co-laborers with Him, in toiling for the salvation of a lost world. God makes no mistakes; He knew what He was doing when He elected them in grace. It is very clear that when Paul said in this verse (Rom. 11:7), 'The election hath obtained it,' that he meant the elect have obtained it, using elect here just in the same way that he uses uncircumcision in Rom. 3:26. In this passage he says: 'Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision.' It is plain enough in this passage that he means "If the uncircumcised keep the righteousness," etc. In like manner he uses election in Rom. 11:7. The main body of the Israelites because of their blindness and unbelief did not obtain what they sought—salvation—because, as we have said, they sought it by their good works, 'but the elect have obtained it,' meaning by this the part of Israel that accepted Christ. Those whom God knew, before the foundation of the world, would accept him. As we have said, those whom God saw would be suitable co-laborers with God. 'And the rest were blinded.' (1) Blinded by their own sin and prejudice; (2) by the just judgment of God,

leaving them to their own ignorance, and obstinacy for shutting their eyes against the clear light of the Gospel, and by giving them over to Satan, who blindeth the eyes of them that believe not. 2 Cor. 4:4. This is the case with the chief body of the Jews to-day; they have eyes, but see not, and ears, but hear not. It is absurd and wicked to charge God with the whole of the blindness and wickedness of these Jews. God plainly tells us why they were rejected. 'Because of unbelief they were broken off.' Rom. 11:20. Hence, it is clear that their own unbelief led to their utter blindness.

"People are bothered over the above Scriptures just as they are about what is written of Pharaoh. What is said regarding these blinded Jews is true of Pharaoh. His own unbelieving heart brought his destruction. Had he repented and believed on God, even at the late hour when God manifested his marvelous power he would have been saved. But he persisted in the fight against God. You say, 'God said he would harden Pharaoh's heart.' If we say God infused evil into Pharaoh's heart this would make Him the author of sin. And you know it is written that, 'He is of purer eyes than to behold iniquity, and cannot look upon sin with the least degree of allowance.' God only hardened Pharaoh's heart judicially; that is, made him as a king, decide and rule as he did concerning the giving up of the Israelites. Remember that he was a very wicked king; he had sorely oppressed God's people; he had put to death their male children as they were born into the world, and God had declared that the seed of Abraham should be blessed, multiplied, etc. God had indignation against his wicked works just as he had against the Edomites. Mal. 1:4. Pharaoh's own unbelief, wickedness and hardening of his own heart was what doomed him to eternal destruction. The hardening attributed to God had nothing to do with his being eternally lost, or eternally saved. You say, "But it is written, 'For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.'"

In the original "Raised thee up" reads, "made thee stand." You will find it that way in the margin of your reference Bible. Ex. 9:16. Made Pharaoh stand firm, as a king, in his decision regarding the giving up of Israel. Pharaoh and his hosts being out of all reach of salvation, God caused him to thus stand firm that the power and glory of God might be manifested to all the nations of the earth, through his rebellion against God. You ask, "Don't God say, 'Hath he mercy on whom he will have mercy, and whom he will be hardeneth?'" etc. Yes, and God always wills to have mercy on those who desire mercy, those who feel the need of mercy. "A bruised reed will he not break, and the smoking flax will he not quench." Mat. 12:20. God wills to have mercy on the poor in spirit, the mourner, the

meeke, the merciful, etc. "And whom he will he hardeneth." Those who rebell against him. Those who love darkness rather than light because their deeds are evil; those who are haters and rejectors of the light.

Those who will not come to the light lest their deeds should be reproved. "My Spirit shall not always strive with man." This is what God said when the antediluvians of old resisted His Spirit and continued in their fearful wickedness. God's Spirit strives with the worst of sinners, but when they resist Him and persist in their own wicked ways, He withdraws His Spirit and gives them over to blindness and hardness of heart. Paul anticipates that when these Romans hear this they will ask, "Why doth He yet find fault? For who hath resisted His will? If He does just what He pleases with everybody, makes them good or bad as He chooses, why should He find fault with His own work?" Paul does not stop to explain to them, though if he had he should have reminded them of the many passages of Scripture teaching that man is a free moral agent, left to choose and act for himself, and that God was always well pleased when man did right, and always frowned upon man's wrong doing. Paul just cut the matter short and said, "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honor and another unto dishonor?" As Paul did not give the Romans a chance to answer his questions, and did not answer them himself, we will answer for them: The first to reply against God are those who have been taught by the Nicolaitans that God does it all, good and bad; that man is nothing but a stone jug, to hold whatever God puts in him; if God fills him with wickedness, and corks him, and places a seal on him, he must go to judgement full of sin, for no one but God can loose the seal that is on the cork, in the mouth of the jug. And when Gabriel sounds the trumpet the holy angels will be seen gathering up the jugs and marching up to the bar of God with them; and when a jug is handed to God he will break the seal, take out the cork, and put the mouth of the jug to his nose, and will say, "I smell sin; cast him into the lake of fire." Then another jug will be handed to the judge of all the earth; he will smell it and say, "O this is full of righteousness that I filled this jug with before the foundation of the world! Place him high up in Heaven." I don't blame God for hating the doctrines of the Nicolaitans. Answer to the second question: God has power to do anything that he chooses to do; but he never chooses to do anything that is wrong. He invariably deals with his subjects according to what they deserve, according to their conduct toward Him. As proof of this I will quote Jer., 18:1-11: "The word which came to Jeremiah from the Lord, saying, Arise and go down to the potter's house, and there I will

cause thee to hear my words. Then I went down to the potter's house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as the potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them. Now therefore, go to speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you; return ye now every one from his evil way and make your ways and your doings good." This makes it so plain that further comment is hardly necessary. God's word interprets itself. This passage substantiates the idea that God deals with his creatures according to their conduct toward him. We are in his hands, even as the clay is in the hands of the potter; yet he always deals with us according to what we deserve. "Them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam'l 2:30. If we obey God and honor Him He will make us vessels unto honor; but if we disobey Him and dishonor Him He will make us vessels unto dishonor.

The one hundred and forty-four thousand were elected before the foundation of the world, for purposes before mentioned and explained. But since the world has been peopled, we are elected, and added to the elect, and our names written in the Lamb's Book of Life when we believe. On the day of Pentecost three thousand were added. These were they that gladly received the Word, and were added the same day. Acts 2:41. And all that believed were together, working wonders, praising God and getting in favor with the people, and having a great revival. "And the Lord added to the church daily the saved." Acts 2:47. "And by the hands of the Apostles were many signs and wonders wrought among the people, and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them; but the people magnified them, and believers were the more added to the Lord, multitudes of both men and women. Acts 5:12-14. "Now, they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none, but unto the Jews only. And some of them

were men of Cyprus, and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church, which was in Jerusalem, and they sent forth Barnabus, that he should go as far as Antioch; who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith, and much people was added unto the Lord." Acts 11:19-24. From the Scripture quoted we find that there were four grand revivals. First, on the day of pentecost, under the preaching of Peter, when the Holy Spirit was poured out upon them, sinners were convinced, and cried out in the earnestness of their hearts to know what they must do. Peter replied to the whole multitude (as soon as the news went out that the Christians were having a great time, the people flocked there in great numbers, among whom were Parthians, Medes, Elamites, and the dwellers in Mesopotamia, and in Judea, and Capadocia, in Pontus and Asia, in Phrygia and Pamphilia, in Egypt and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes), repent, everyone of you, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. From the above expression of Scripture, some may think that we have to be baptized to have our sins remitted. I answer, no; for Christ says, "He that believeth is not condemned." Then, if we are not condemned when we believe, our sins are remitted prior to baptism. Again, it is written, "This is my blood of the New Testament, which is shed for many, for the remission of sins." Mat. 26:28. And yet again: "The blood of Jesus Christ, His Son, cleanseth us from all sin." Jno. 1:7. If the blood cleanseth from ALL sin, how much is left for the water to wash away? However, don't think that I depreciate baptism. But I will not stop to dwell on that in this place. As Peter stood preaching, great numbers of that mixed multitude of all nations, and of all countries, decided that he meant them, from his language, "Everyone of you," and they went to repenting and believing. And they that gladly received the Word were baptized, and the same day were added to them about three thousand souls. This was a short revival, but one of great power, and had a wonderful effect. Three thousand souls saved, that were going the downward road to hell, and added to the one hundred and forty-four thousand that were elected before the foundation of the world, and their names were written in the Lamb's Book of Life, together with the names of the elect. "For as many as believed were ordained to eternal life." So, then, the one hundred and forty-four thousand were increased to one hundred and forty-seven thousand in one day. The one hundred and forty-four

thousand and the three thousand are all elected, and all cared for as God's children. The only difference is in the time of election. The second revival followed right on after the feast, which was on the day of pentecost. The believers continued steadfast in the apostle's doctrine and fellowship, and breaking bread, and prayers, and many signs and wonders were done by the apostles; and all that believed were together, and had all things common, and they continued in the temple daily, with one accord, and breaking bread from house to house, and did eat their meat with gladness and singleness of heart. Praising God and having favor with all the people. And the Lord added to the church daily such as should be saved (or the saved). Acts 2:42-47. This was a pattern protracted meeting. The apostles were at work, the believers were all together, all gathered at the place of divine worship, and they were all in fellowship and loved one another. The apostles were working signs and wonders, carrying out the injunction of their Lord and Master, and the lay members were all at their post, letting their lights shine for Christ, winning souls for Him, and the Lord was there too; and as fast as souls were converted He ADDED them to the church.

Some may ask, did not the Lord save these people that He is now adding to the church in eternity, before the foundation of the world? I answer no, upon the ground of God's perfection. He never makes any mistakes; He never puts up any botch jobs; He never leaves anything half done. When He saves a man he is saved forever. And if God saved those people in the beginning, and then came back here 4000 years later and put the apostles to preaching and the other Christians to praying, singing and letting their lights shine to constrain the same people to believe that they too may be added to the saved, this would betray an ignorance and weakness that don't belong to the character of the God that I worship.

Third revival. And after Annanias and Sophira were destroyed, for lying to the Holy Spirit, great fear came upon all the church and upon as many as heard these things, and the apostles worked many signs and wonders, and they were all of one accord in Solomon's porch; and believers were the more added to the Lord; magnifying the Lord multitudes of both men and women. In this meeting great numbers of believers were added to the Lord, not merely added to the church but added to the Lord. When this meeting began this multitude of men and women were unbelievers; but by the signs and wonders wrought by the apostles; and by the consistent demeanor of Christians, who were there with one accord, speaking the same things, and seeing eye to eye, bearing testimony for Jesus, and letting their lights so shine that others seeing their good works were constrained to believe, and therefore they were added unto the Lord: and if added to the Lord they were adopted into the family of God and made heirs of God,

and joint heirs with the Lord Jesus Christ. These are a part of the people that Christ prayed for in the 17th chapter of John, when He said to His Father, "Neither pray I for these alone, but for them also which shall believe on me through their word."

We now come to the fourth Scriptural revival, which lasted a year. The brethren at Jerusalem sent Barnabus, who was a good man, and full of the Holy Spirit, and of faith, to Antioch to preach to the heathen, and when he arrived there and saw the grace of God he was glad, and exhorted the people all that with purpose of heart they cleave to the Lord; and much people was added to the Lord. Here we see more of these people whom Christ prayed for, Jno., 17:20, added. And his prayer evidently embraced every one who has been, or ever will be added unto the Lord. And every one that ever has believed, or ever will believe in Christ, has been and will be added to the Lord. And every one that ever has or ever will be added to the Lord has been and will be elected, for God's elect are those that He chooses to save; and He chooses to save every one of Adam's posterity who will believe.

In Ephesians, first chapter, Paul evidently addressed two classes of Christians, those whom God had chosen, elected and predestinated in the beginning, and those who had afterward heard the word and believed and were sealed with the Holy Spirit of promise. Let us analyze the chapter: "Paul, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus." This last clause is complete without any additional words. "To the saints which are at Ephesus." He means that there are saints at Ephesus, whom he addresses, and it also implies that there are saints elsewhere; but now comes another clause after the comma. "And to the faithful in Christ Jesus." This is another class of people, some more followers of Christ that Paul addresses his epistle to. The comma and the conjunction show that the saints at Ephesus and the faithful in Christ Jesus are different people. Paul was a scholar and an inspired man, and wrote as he was moved by the Holy Spirit; hence it is reasonable to conclude that he used as few words as convenient to express an idea so that it could be understood. Therefore, if he had been addressing saints, and saints only, he would have said, To the faithful saints in Christ Jesus at Ephesus. You see if he meant only one people, the idea is plainly and forcibly expressed with nine words. Now take it the other way and express two people: "To the saints which are at Ephesus, and to the faithful in Christ Jesus." Fourteen words. In the second verse Paul commands the grace and peace of God to both parties of the brethren; and in the third verse he blesses God for spiritual blessings in Heavenly places in Christ Jesus, and in the fourth verse he addresses the

saints (the chosen of God, the elect) and considers himself among the number; uses the pronouns *we* and *us*, as follows: "According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love." Notice here the object of God's choosing; it was not a mere random choosing, as some suppose; merely to save them, whether good or bad; but God says, "That we should be holy and without blame before Him in love." Fifth verse: "Having predestinated us (Paul and the other saints) unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." For God's pleasure is with holiness and righteousness, and his indignation is ever against the wicked. Sixth verse: "To the praise of the glory of His grace wherein He hath made *us* accepted in the beloved." Notice that *us*, meaning Paul and the other saints. Seventh verse: "In whom *we* (Paul and the saints) have redemption through His blood, the forgiveness of sins, according to the riches of His grace," Eighth verse: "Wherein He hath abounded toward *us* (Paul and the rest of the elect, or saints) in all wisdom and prudence." Ninth verse: "Having made known unto *us* (Paul and the saints) the mystery of His will, according to His good pleasure, which He hath purposed in Himself." Tenth verse: "That in the dispensation of the fullness of times he might gather together all things in one in Christ, both which are in Heaven, and which are in earth, even in Him." Eleventh verse: "In whom *we* also have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the council of His own will." Twelfth verse: "That *we* should be to the praise of His glory who *first trusted in Christ*." Notice, Paul says in this verse *we* who first trusted Christ. This implies that there were others who trusted Christ, and that he and the other saints were first fruits unto God; and if there were first fruits there were unquestionably second fruits. Down to the thirteenth verse in this chapter we find that Paul addressed the saints (the elect, himself included), and only them. Notice the expressions—blessed *us*, chosen *us*, predestinated *us*, made *us* accepted, etc., and in whom *we* have redemption, in whom *we* have obtained an inheritance, etc. But mark the change in the thirteenth verse. Paul here addresses the faithful in Christ Jesus. In whom *ye* also trusted, after that *ye* heard the word of truth, the Gospel of your salvation, in whom also after that *ye* believed *ye* were sealed with that Holy Spirit of promise. Is it not clear that Paul now addresses another class of people, *YE faithful* in Christ Jesus. Those who were added after they heard the Gospel, believed and were sealed with the Holy Spirit of promise. And hear Paul talking to these same people in the same discourse in the latter part of the second chapter, commencing with the twelfth verse. "That at that time *ye* were without Christ,

being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and who hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace unto you, which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now, therefore, YE are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. And built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom YE also are builded together for a habitation of God through the Spirit." It has been suggested that these two classes represent the Jews and Gentiles; but to say that the saints represent all the Jewish nation will not do, for all the Jews are not saints, for they received not Christ as a people, and thousands of them are to-day Christ haters; and the Gentiles could not represent the faithful in Christ, for there are millions of them to-day who are haters of Christ. And the only way that I can understand this is that the saints are the one hundred and forty-four thousand, chosen as a kind of first fruits, and the faithful in Christ Jesus are those who have been added after they believed. Those for whom Christ prayed. Jno. 17:20.

It may be asked if the saints were Jews how came them in these heathen towns. It seems that God in his wisdom made a fair distribution of his saints, his elect, his chosen helps, some at Ephesus, some at Rome, some at Corinth, and at other heathen towns. God had his chosen standard bearers, planted at the right places to arise at the right time, and put on the armor of God, and join the Lord in the battle for the conquest of the world for Christ. Paul tells us something about finding or choosing some of the saints from the Gentiles; this is not surprising when we consider that the Jews were scattered among the Gentiles in many places. "Will he go unto the dispersed among the Gentiles?" John 7:35. Paul was a Jew by blood, but by law he was a Roman, a Gentile. He found a great number of Jews in Rome. Acts 28:23. "To the general assembly and the church of the first born, which are written in Heaven, and to God the judge of all, and to the spirits of just men made perfect. Heb. 12:23.

"Church of the first born, which are written in Heaven," meaning the elect, the first fruits, the one hundred and forty-

four thousand." "Spirits of just men made perfect," meaning those who have heard and believed the Gospel, and made perfect by the righteousness of Christ, then added to the Lord, and to the church of the first born, then the first born and the second born are all one in Christ. The church of the first born is of the Jews. The first fruits unto God and the Lamb are of the Jews. "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first born." Ex. 4:22. "When Israel was a child then I loved him, and called my son out of Egypt." Hos. 11:1. "Out of Egypt have I called my son," Mat. 2:15. For I could wish that myself were accursed from Christ for my brethren, my kinsman, according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory and the covenants and the giving of the law, and the services of God and the promises? Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." Rom. 9:3-5. These Scriptures confirm the idea that God's original elect, the saints, were all taken out of the twelve tribes of Israel, or Jacob. And there is not a single expression in all the book of God that would authorize any one to believe that a single one of Esau's posterity was chosen in Christ before the foundation of the world; but a grand array of Scriptures to show that millions of them have been added in time, and made fellow citizens together with the saints.

As I close this line of thought, I ask you to take your Bible and read carefully for yourself the seventh chapter of Revelation and seventeen chapter of John, which passages confirm the doctrine that I have presented all the way through this book.

Now, in conclusion, in order to throw more light on the subject under consideration, I will briefly portray God's dealing with man from Adam to the present. God placed our first parents in a beautiful garden, surrounded by everything that was necessary to make them happy. Man being endowed with intellect, and being made a free moral agent, he was left subject to temptation. He yielded to the temptation of the old serpent, and willfully disobeyed God. The God who cannot lie was compelled to comply with His word. Man was driven from the garden and guards were placed at the east of the garden to keep the way of the tree of life. The earth was cursed, was made to bring forth thorns, thistles, etc., and man was forced to earn his living by the sweat of his face. Yet God pitied Adam and Eve. He took skins of animals and clothed them. He also promised them the Messiah, the seed of the woman. Gen. 3:15. And gives them another law which prepares the way for the coming of this Messiah, this Saviour; of whom it is written, "God so loved the world," etc.

When their children, Cain and Abel, became men, we see that they brought offerings to the Lord. Cain's was rejected.

but Abel's accepted. You see from God's words to Cain that his heart was not right toward God; then doubtless he brought a sacrifice that had not been commanded of God (the fruit of the ground), while on the other hand Abel's heart was right with God, and he was carrying out the commandment of God. He offered the firstlings of his flock. We see that the patriarchs and others sacrificed animals, whose blood pointed to the blood of the Lamb of God that taketh away the sin of the world; and the Bible does not tell us when or where man was commanded to do this; hence we conclude that when God promised the seed of the woman that He at this same time instructed Adam to sacrifice animals. Notice Adam and Eve did not eat animals, yet God took the skins of animals and made them clothes. No doubt but that the animals from which these skins were taken were offered as a sacrifice to God. This being true, Abel was doing that that was well pleasing in the sight of God, while Cain was carrying out his own way of thinking and his service was only an outward pretended service unto the Lord. Cain slew Abel, for which God punished him severely, yet showed his compassion toward him.

In Noah's day the children of God's chosen families intermarried with the corrupt unbelieving families of the earth; and the people of the world became so wicked that God determined to destroy them, and put an end to their wickedness. He said, "My Spirit shall not always strive with man." We see by this expression that His Spirit had striven with the people, but they had resisted and rejected it. But God sees Noah, who is a righteous man, and whose family had not married into the forbidden families; hence He determines to save him and his family. Here we see that God saved those who yielded to His Spirit (Noah and family), but destroyed those who resisted His Spirit (the balance of the world).

Abraham was a good man. God thoroughly tested him. His faith was imputed to him for righteousness. God wonderfully blessed him, and blessed all nations of the world in his seed (Christ). Isaac, Abraham's son, was a good man, and he was greatly blessed of God. Jacob, Isaac's son was a good man, yet he had a good deal of the bad in him, that had to be overcome by the grace of God. He took advantage of Esau, and cheated him out of his birthright; and then under the advice of his partial and dishonest mother, robbed him of his blessing. But mark how that God permitted others to deceive him and pay him back for his wickedness. "Whatsoever a man soweth that shall he also reap." When Jacob went to Pandanaram he was soon in love with Rachel, and agreed with Laban, her father, to work seven years for her. The seven years expired. Jacob had worked willingly, and looked forward anxiously to this time when he could call the beautiful Rachel his own. Laban gave a feast, and invited the neighbors to the wedding, and I sup-

pose they had a grand time, but owing to the custom in that country Laban was enabled to deceive Jacob, and presented tender eyed Leah to him instead of the beautiful Rachel. Jacob is now the happiest man on earth. How he lay and thought of her beautiful brown eyes—yes, doubtless he thought she was the prettiest and sweetest woman on earth, and no doubt that it was well fixed in his happy heart and mind how that those beautiful, charming eyes would look lovingly into his when daylight should appear. But alas! how shocking, how unbearable it was when he found that he had been rejoicing all the night over tender eyed Leah.

He, no doubt, mourned and sighed. “Lost Rachel, after paying seven years labor for her! My soul is wrapt up in her; but instead of my darling Rachel, this tender-eyed Leah is to cling to my skirts forever.” He had to work seven years more to get Rachel. Many other instances could be given showing how that Jacob was punished for his wrong-doings. Remember, he tells Laban that he had changed his wages ten times; remember also, that his eleven sons came to him with a falsehood concerning Joseph. Other people may do wrong, and their punishment be reserved for the next world, but God chastises his children on earth for their evil doings.

Joseph, Jacob's son, was a good man and honored God, and God honored him. He was a type of Christ. Joseph was tempted and tried, so was Christ. Joseph was sold for silver, so was Christ; Joseph was a man of sorrows and acquainted with grief, so was Christ; Joseph was imprisoned for the offense of another, Christ was a prisoner for our offenses. Joseph was hated and despised by his brethren, Christ was despised and hated by those who should have loved Him. Joseph, the just, suffered for the unjust; Christ, the just, suffered for the unjust. Joseph provided provision for his brethren, so did Christ. Joseph triumphed at last, so did Jesus.

The next great man of God's elect that we would mention is David. He was a great and good man, and was honored by God; yet he did some wicked things, and, like Jacob, was punished accordingly.

Lot was a man of God, and God saved him, while the wicked of Sodom and Gomorrah perished; yet he lost his wife and some of his daughters, no doubt, because he had not lived up to his whole duty; perhaps had thought too much of worldly things.” When the great city of Ninevah became very wicked God commanded Jonah to cry: “Yet forty days and Ninevah, shall be overthrown!” Jonah feared and tried to run from God and duty, but after God had severely punished him in the great deep he, like a subdued child, was willing to go. The Ninevites heard his message and repented, hence our loving Heavenly Father did not destroy them. Daniel honored God, and God honored Daniel.

Shadrac, Meshac, and Abednego honored God, and God honored them. Moses and Aaron honored God, and God honored them. Moses and Aaron sinned, and God punished them. The prophets and apostles honored God, and God honored them. Lazarus, Martha and Mary honored Christ, and He honored them. God declares, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." Sam. 2:30. God is without variableness or shadow of turning. Christ is the same yesterday, to-day and forever. God's dealings with mankind from the creation to the present have been just. Then, He is a just God. He carries an equal and an even balance. In all His dealings with man, we find Him dealing with each one according to what he justly deserves. He has ever smiled upon those who have done good, and frowned upon those who have done evil. He is a God of long suffering, and full of tender mercy. Follow Him forty years through the wilderness, with the children of Israel, led by Moses and Aaron; they would murmur, and God would bear with them; they would sin, and God would chastise them; they would repent, and God would forgive them. Sometimes their sins were very great, and took severe chastisement to bring them to repentance, such as being bitten by poisonous flying serpents. But while they were undergoing this punishment, God in His goodness arranged so that they might simply look upon a brazen serpent, and be healed and live. And about the time they were worshipping the golden calf, which was outright idolatry, if God had been the cranky, partial, sulky, bigoted, slab-sided, cross-eyed, red-headed God that some people worship, He would have turned them all over to the devil forever. But He is not that kind of a God; but He is a God of love and mercy, and full of tender compassion.

I love God, not because He is called God, and has great power and wisdom, and controls the destiny of nations, and holds the issue of life and death in His own hands, but I love Him for His purity, for His loving kindness and tender mercies; for His pity and tender compassion for the weak and ignorant. I love Him for His patience and long-suffering, and forbearance with sinful men and women. I love Him because He is a just God. He deals justly with all and with all alike. I love Him because He is no respecter of persons. He is not partial to any, neither is He prejudiced against any. I love Him because He is a God of truth; He always says what He means, and means what He says. I love God because He first loved me, but I don't think that I should have loved Him much for that if He had loved no else but me, for that would have been too selfish to have pleased me much, for I believe in equal rights to all and special favors to none. I love God supremely because He "So loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." That has the right sound, the jingle of the genuine metal. It

leaves out no poor soul, weeping and saying, "I wish I could be saved, but I cannot. I am not one of the favored elect; no provisions made for me. I am bound to be lost." Let no one talk, think, or surmise in any such way, for Christ tasted death for every man, and His blood cleanseth from all sin, and it is plainly taught that whosoever beliveth on Him shall not perish, but have everlasting life." I love Jesus because He says "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your soul. For my yoke is easy and my burden is light." Mat. 11:28-30. I love Him for that broad, yea, world-wide invitation: "Look unto me, and be ye saved, all the ends of the earth." Lastly, I love God with all my heart, soul, mind and strength because, when I realize that I was a lost sinner, and felt that anybody could be saved but me, but that I was without hope and without God in the world, and that I was at that moment sinking into a world of misery and ruin forever, He, that God of love and pity, saw me, and pitied me, and with His finger of love wrote (with indelible colorless ink), upon my aching, throbbing heart: "*You, too, may be saved.*" The response of my soul was, "*Thank God! Bless the Lord! O! My soul, and all that is within me, bless His holy name!*"

Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above, ye Heavenly host,
Praise Father, Son, and Holy Ghost.

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