

ple, and Jesus did not make a failure in this part of His work.

Again, I argue, from the invitations given to poor, lost souls, that the way was not difficult, but easy to be understood. Listen to the prophet: Look unto Me all ye ends of the earth and be ye saved, for I am God and there is none else. And again: Ho! every one that thirsteth, come ye to the waters, and he that hath no money come ye, buy and eat—yea, come buy wine and milk without money and without price. 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. Jesus Himself said: Come unto Me, all ye that labor and are heavy laden and I will give you rest. And to the great city He said: O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. 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 the waters of life freely. In all these invitations and others that might be cited, not an attempt is made to show a person how to come. If the way was dark or hedged up, certainly some explanation would have been given. In the teaching of our Saviour about the rich man and Lazarus, Abraham is represented as saying: They have Moses and the prophets, let them hear them. This shows that Moses and the prophets made the way to happiness plain and heaven plain. One more argument will be given from the circumstances attendant upon the preaching of the gospel by the apostles after they were commissioned to go to all the world, and were fitted for their work by the Holy Spirit, sent down from heaven. When Peter preached on Pentecost, till many of his hearers believed that Jesus was the son of the living God, they asked what they should do, and the answer was so plain and clear that three thousand acted upon it and were added to the church the same day. When Philip went down to Samaria he preached Christ to them, and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were immersed, both men and women. Saved by the gospel! This same Philip, by the direction of the Spirit, joined himself to the chariot of a certain eunuch, the treasurer of Candace, the queen of the Ethiopians. He found him reading that thrilling account of the Lord Jesus being tried, His judgment being extorted from Him and His life taken away, and when the officer asked to know whether the prophet spake this of himself or of some other man, Philip began at that same scripture and preached to him Jesus, and as he presented the gospel to him, the eunuch said: See, here is water, what doth hinder me to be immersed. And Philip said: If thou believest with all thy heart, thou mayest. And he said: I believe that Jesus Christ is the Son of God. . . . And they went down into the water, both Philip and the eunuch, and he immersed him. And when they were come up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more and he went on his way rejoicing, saved by the gospel. Paul preached to the keeper of the prison at Philippi, and the result was that he took him and Silas and washed their stripes and was baptized, he and all his, straightway. And when he had brought them into his house he set meat before them and rejoiced, believing in God with all his house; saved by the gospel. Paul preached at Corinth, and many of the Corinthians hearing, believed and were baptized. Were not all these saved, and how different from the accounts of the present day in the sectarian world. How is

it now? Christ is preached till men ask, what shall we do? and then, instead of giving an answer from God's precious word, they are told to come to a "penitent form," a "mourner's bench," or at least to "stand up for the prayers of God's people." Sometimes this is followed up for weeks and months and even years, and at last they die with no better hope of heaven than when they first applied for help. What is the trouble with these persons? They have been taught for doctrines the commandments of men. Paul says, Gal. i., 7. There be some that trouble you and would PERVERT THE GOSPEL OF CHRIST. They have listened to a perversion of the gospel of Christ, and therefore they are in the dark. O! that all men would follow Paul's admonition to Timothy: Preach the word; that they would give heed to Peter, who says: If any man speak, let him speak as the oracles of God.

I will finish this writing by making a statement of what the gospel is. We find in the preaching of the gospel there are three facts to be believed, 1 Cor. xv., 3, 4. That Christ died for our sins according to the scriptures, and that He was buried, and that He rose again the third day, according to the scriptures. These three facts establish one grand truth: That Jesus is the Christ, the Son of the living God. There are three commands to be obeyed: To believe, repent, and be baptized. The promises to those who obey these commands from the heart are three, viz.: pardon or remission of sins, the gifts of the Holy Spirit, and everlasting life. If we believe the truth stated with all our hearts and obey the commands given from our heart, we can lay hold on the promises made by our dear and loving Saviour. This will fill us with happiness and peace, so that, like the officer of Queen Candace, we can go on our way rejoicing.

J. A. GATES.

Letete, Nov. 17th, 1890.

VOTING.

In my first correct religious instruction, which came to me through the Bible and the "Millennial Harbinger," I was taught that the kingdom of Christ is a monarchy. Not like that of Great Britain, for that is limited. The will of the "sovereign" is not absolute. The kingdom of Christ is absolute. The will of our King cannot be modified or overthrown by a parliament, senate or house of lords, or the people. His law is fixed, it is perfect. No alteration in adding to or taking from (Rev. xxii:18-19), no alteration can make them better. The King in establishing His kingdom, or church, left infallible rules for the guidance of His subjects through all time. All the subjects of King Jesus have a right to do, as touching the laws of His kingdom, is to administer. The sectarian world, from the "old scarlet mother" down through all her progeny, ignore the foregoing, and take upon themselves legislative powers. Each body legislate for themselves. They create, alter, amend and expunge laws, as in their wisdom seems best. Their parliaments, house of lords, etc., etc., appoint all their officers and claim to have been "specially called and sent of God;" and still their call and sending is done by their legislative functionaries. How vastly different is the "kingdom of Christ." In it all officers are selected from the body by the body (Acts 20.) Their fitness, their qualifications are all minutely pointed out by the Holy Spirit. (See "Timothy and Titus.") Their call to the work there is really a divine call. Just here a question comes up in which I perceive much is written upon in our publications. I think in regard to the fixture of the laws of Christ we as Christians are a unit, but on how we sit the officers in their right position we are not so united. I observe that a practice has been introduced into most of the churches, which I am certain has and is working a vast amount of harm. This practice is Voting!

Voting!! Voting!!!—majority vote for everything. This has never been drawn from the Bible. The Bible is as silent on it as it is on infant baptism. I think I should suffer no defeat if I should ask the world to show me chapter and verse in the new covenant, or indeed the Bible, where voting is spoken of in connection with the laws of God. It is altogether of the world, a political practice, as some writers call it, a modern practice. The laws of our King are required to be so perfectly administered that all acts and decisions of the church should be unanimous. We must be of one mind, no strife. (Phi. ii:2-3.) Abraham and Lot, Lot there be no strife between us, we are brethren. Where voting is done there is not, nor cannot be unanimity. The minority is never satisfied. We have only to look into the political arena to see this, as well as in church matters where voting is practiced. Strife always follows.

I may be referred to the casting of lots, as was practiced in old times. This has nothing to do with this matter. The casting of lots was allowed where revelation was not given. The ancients, before God's revelation was completed, supposed, and perhaps truthfully enough too, that God directed the lots, and through this learned His will. (Prov. xvi:33 and 18-18. Scape Goat, Lev. ii:8-10. Saul and Jonathan, I. Sam. xiv:46. Crucifixion of Christ, Ps. xxii:18.) I have no doubt but the wicked used it as a species of gambling, as for instance the parting of the clothing of Christ. They gambled for His coat just at His feet while He was hanging, bleeding, groaning and dying on the cross. In all this I see no semblance of voting. The eleven apostles, while they were waiting in Jerusalem for power from on high (Luke xxiv:49) supposed they had the power to appoint an apostle to fill the place of Judas, they appealed to the lot to ascertain the divine decree, and the lot fell on Matthias. No record of any appeal to the lot after that. Indeed there can be no place found for it, for we have the divine will now made clear in His word which is a "light to our feet and a lamp to our path," a perfect guide. In view of the perfection of the law of Christ I see no place for voting, or lot casting. It is clear that there was no voting in or out. The moment voting is introduced into a congregation partyism comes, and frequently leads to the most fearful consequences. It very often happens that where voting is used to get a majority the minority is in the right and the majority wrong. Let all true loyal subjects of our King never try to get majorities, always try to get the right and you are safe.

JOSEPH ASH.

MAJORITIES.

Mr. Editor: Having been very busy, I have not had an opportunity to notice Bro. Murray's article in which he attempts to show me my error. Does Bro. Murray ever think of Cromwell's advice? Why, if he wishes to show me my error, should he reply with dogmatic assertions, insinuation and covert threats, the weapons of party politicians, rather than with scripture texts showing me that the elders are not the ones to rule the church as Christ taught His followers to rule? If the elders are chosen according to the directions of the holy scriptures, their ruling will be according to the inspired teachings, not as majorities rule. I think if Bro. Murray reads these instructions carefully, he must admit this. There can be no such thing as one-man rule if the elders are properly chosen. I quoted 1 Pet. v., 3, to show Bro. Murray I understood the meaning of the instructions to the elders; also what meaning Peter intended for the word rule, the same which Christ emphasized particularly in His teaching to His apostles just before His crucifixion.