EXTRACTS FROM CLARK BRADEN'S SPEECH IN THE BRADEN AND HUGHEY DEBATE

The Discipline of the Metho dist Episcopal Church contains statements of doctrine and enjoins church usages and enjoins church usages that are contrary to the word of God.

I will first read and indorse ne article of this Discipline. Sic. 2, Aur. 5. " The Holy Scriptures contain all things necessary to ralvation; so whatever is not d therein, him. nor may be proyed thereby, is necessary or requisite to sol-Vation!

Paul, in 2 Timothy ini. 15, clearly expresses the same idea: "The Holy Scriptures are able to make us wise unto salvation; all scripture is given by inspiration of God and, is profitable for dectrine, for reproof, for correction, for instruction in righteouspess that the man of God may be perfect and thoroughly furnished unto all cool works."

To this I subscribe. cept the scriptures as the Christians perfect, buly, and all-sufficient rule of faith and practice; and I believe that what can not be read therein. nor proved thereby, should not be required of any man in church organizations. If read therein and proved thereby, what need have we of any thing else besides the scripturwhich we read, and by which we prove what we re quire in church organiza-

But it may be asked, how do you read any lyactice or doctrine in the scriptures, or how do you prove it by them I know of but the wave:

1. Apostolic precept. Did Christ or his apostles teach it as a Christian doctrine, or enjom i: as a Christian practice ?

2. Apostolic example. Did Christ or his apostles sanction it as a part of Christian doctrine, or practice it as a Chris tian practice?

If a practice or doctrine has not one of these sanctions it can not be required of any one as an article of faith, or a church usage or practice, without a of the scriptures. Some things may be practised as expedients, but ean not be required of any one without a violation of the scriptures. Then our first specification is that the formation and use of this Discipline, as a rule of faith and practice, is a viola tion of the plant teachings of

God's word and a contradiction

of Paul's language to Timothy,

quoted above.

My secondobjection is based on the title to this little book. It reads, "Discipline of the Methodist Episcopal Church. If these persons are Christians and wish to organize a charch of Christ, they have violated the scriptures in the name they have given to their church, and the name they give to themselves and each other. I read of the "Church of Christ," the "Church of God," in the scriptures, but nowhere do read of the "Methodist Church." We should give to our churches

wore, and if we do not, we one he does not. He asks. Holy Spirit, and these three set the mind of the listens. They them in all directions." "Well, violate our rule of apostolic "13. Is Christ divided? was one; and there are three that bear thus lower the tone of their own to with joint would of sander; like matter of great moment what he particularly bear the name of water, and the blood, and there are the mind of the hence. They them in all directions." "Well, we would be sander; like matter of great moment what he baptized into the name of water, and the blood, and there are the mind of the hence. They them in all directions." "Well, we the tone of their own this particular with home would of sander; like matter of great moment what he baptized into the name of water, and the blood, and there are the mind of the hence. They them in all directions." "Well, as it is a large with him with h pect their wives to wear their name, and if they do not, regard it as a reproach on them of the most serious character. The church is the bride of Christ and should sear his name. If she does not, she is guilty of spiritual adultery, and will be disowned by her spouse as she has disowned

If we are followers of Christ not required of any man that members of the one family, his it should be believed as an ar- family, we should wear his ticle of faith, or be thought name. In Isaiah lxii. 2, God in speaking of the new church rather of his church. says :

"2. Thou shalt be called by a new name which the Lord thy God shall call."

In Acts xi. 26, we first meet this new name:

"26. And the disciples were first called Christians at An-

Did the apostles use and sanction this name? Acts

\*28. Then Agrippa said un-Paul. Almost thou persuadest me to be a Christian."

"29. And Paul said, I would to God that not only thou, but also all who hear me this day were both almost and altogether such as 1 am\*

That is, they were Chris-Paul accepted and gloried in the name.

The name disciple, believer and many others, were also applied, but they can be applied also to the disciples and followers of others as well as vin and Menno be called Wes leyans, Lutherans, Calvinists, or Mennonites; but let the followers of Christ wear his name alone: In 1 Peter iv.16,

"16. But if any man suffer es a Christian, let him not be ashamed."

we read :

Here we have apostolic example for this name. In James ii. 7, the opostles ask :

"Do they not blaspheme the rorthy name by which ye are called ?"

The followers of Christ were alled by his mame or were called Christians. In Ephesiaus iii. 14, we read :

"14. Our Lord Jesus Christ of whom the whole family in lieaven and earth is called."

The whole family is called by his name. Does Christ regard wearing his name as to be commended! In Revelation il 13, he, in his selemn exhortations to the churches commends the church in Pergamos as follows:

"13. I know thy works, and that thou holdest fast my name, and hast not denied my faith." Wearing his name is Wearing his name is regarded as essential, as holding fast his faith or doctrine.

But do the scriptures condemn wearing any name but that of Christ ! Let us read 1 Corinthians 1, 12, 13:

"12. Now, this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

Or one called himself a Paulite, another an Apollosite, another a Cephasite, and a read: fourth a Christian Now Paul

ture as plainly as it can be giving another name to the church the bride of Christ than that of her spouse, and in giving any other name to the followers of Christ than that into which they were baptized violates clear apostolio precept and example.

My next specification is found also on the title-page. I read "The Doctrines of the Methodist Episcopal Church." In the scriptures we read of doctrines of men and dectrines of devils, but nowhere of doctrines of Christ, er of Christian doctrines. The word in the plural is always used in a bad sense. The doctrine of Christ is a unit, is one, a grand whole a glorious unity The church of Christ should have the faith, the doctrine of Christ, and if the Methodist Church has doctrines, it has more than the church of Christ, and more than God through his word gave to his church.

My fourth specification is found in Sec. 2. Art. 1. God is said to be "without fody and parts." Now I do not deny Now I do not deny the truth of this, but how can it be proved? It is declared 'No one hath seen God at uny time;" that "no one by search. ing can find out or define God." This Discipline presumes to do

it. How do our Methodist to those of Christ. Let dis- friendsknow what they affirm? cipies of Luther, Wesley, Cal- It is an attempt to do what the Holy Spirit who searches the deep things of God has not done. It is blasphemous pre sumption. It is treading on holy ground with sandaled feet. It is running uncalled. It is like all human creeds-an attempt to be wise beyond what is written, and, as such, is a plain violation of apostolic precept and example.

My fifth specification is against another declaration of the same article. It is declarthat "in the Godhead there are three personsofone substance. Now to this we object; that is nowhere declared or taught in the scriptures, nor can it be proved by them. It is a human dogma or speculation, and a presumptuous attempt to do what God has not seen fit to do-an attempt to be wise beyond what is written. The scriptures declare that there is a Father, Son, and Holy Spirit; that these three are in some sense one, but they nowhere teach or explain low they are one. I do not know how they are one. I do not believe how they are one, for I know no thing abor, it, and I can not believe what I do not understana, There are only two scriptures that refer to this cestion, and they only mention it incidentally, and do not even hint a unity of substance. In our Saviour's prayer,in John xvii., he prays that his dis-

done. Then this Discipline in hint a unity of substance. John But perhaps then 30, Jesus says ;

rs in this house, or in the whole plain that declaration of this articla alike. Further it is a contradiction of plain common sense and the meaning of the words employed. "Three persons of one substance" What is meant by substance! Does not the language materialize God? Does it not contradict the assertion that God is without body i Again we are told by others that "there is but one Boing, but in this one Being there are three persons," of being that will not apply equally well to person. One per son and yet three persons. AH these jargons show the utter folly of man's attempting to be wise beyond what is written. can not understand much less explain the arithmetic of the Infin ite Jehovah. Then this article is a palpable violation of apostoli example which has lett this subwithout explanation, as clear a violation of the anostolic com mand, "Avoid untrught questions.

Our sixth is found in these article. "Christ auffered, was crucified, was dead, and burie reconcile his Father to us " Hen it is asserted that Christ recon ciles the Father to us. A more palpable contradiction of the criptures can not no conceived. Romans v. 10:

"10. When we were enemie ero were reconciled to God by th death of his Son "

2 Corinthians v. 18,19,20:

"18. All things are of God who hath reconciled us to himself by Jesus Christ, and hath committee to us the ministry of reconcilia-

tion; "19. To wit, that God was in Christ reconciling the world to himself and hath committed to to us the word of reconciliation. Now, then as ambassadors for Christ, as though God did be reech you by us, we pray you in Christ's stead, be ye reo

Ephosiana ni. 15 : "15. Christ has abolished the enusty that he might reconcile both Jew and Gentile to Gol in one body by the cross." Colossiana i. 20:

"20. It pleased the Father,

taving hade peace by the blood of the cross of Christ, to reconcile all things to himself,"
(To be Continued.)

INJURIOUS TALKING.

A Frenchman, speaking of a son known to said : "Ilis mouth coats him no thing, for he always opens it at the expense of others." are multitudes of persons to ciples "may be one as he and his Father are one." Cortain-two fertile sources of social mislis rather are one.

ly this unity is not a unity of chief. We met with persons substance. I John v. 7, we who senditively shrink from the deliberate violation of truth, who "7. For there are three that will nabitually over-color their the name the spostles wave to condemna wearing party names bear record in heaven, the statements to such an extent that theirs, wear the name they He condemns three of these and Father, the Word, and the a falso impression is conveyed to

Then they were baptized inThouset versa is unradimously reshould wear his name and that
alone So teaches this scripture as plainty as it can be

talk is that which detracts from 30, Jeans says:

30. I and the Father are the entacter of another—that no.

There is no unity of salistance of the contactor of another—that the reputation of a brother the reputation of a brother There is no unity of satisfance of the regulation of a proper taught here. Then this doctrine proliginim—that which "cuta men's is utterly untaught by the racip throats with whisperings,"—that throats with whisperings,"—that Again there are not two preach which is anopued by an about rival who seeks to build this Methodist Church, who will ox hame on the runs of another's plain that declaration of the arthink what a bitter barrest he will himself reap from the calum nious words he has uttered being a slanderer. "Do you free quently fall into this fault?" he inquired. "Yes, very often," real the penitont. "My dear and the penitont. "My dear and the penitont." lady sisited Philip Neri on one go. Your walk finished finished, coiled from its natural and ob-The woman did lar an injunction. "You have never meant to eay. It was very been very faithful to the first easy to say, 'All lufants dying in soman, "I cast the feathers carelessly away, and the wind carried

"ELECT INFANTS."

Bit perhaps the mo tiniurious The old Philadelphia Confesnon of Faith contains this obectionable expression. It is also ound in the Presbaterian Confession, and the Evangelist, which favore a revision of its standards, takes exception to these words and asks, "Why not expunge what we do not believe! ground upon which the change is urged is thus stated . "When the Confession sers. Elect Infants dying in infancy are sared, does at not clearly imply that infants who are not elect are rot saved? If it does not imply this, the sentence is meaningless. aware that some masters in theology have a method of exinquired. "Yes, very often," re-plied the jenitent. "My dear plaining away the natural and ob-child," read Philip, "jour fult is great, but the mercy of Ged is places. But in our humple greater; I now bid thee do as follows: (so to the nearest mar) Being there are three persons, follows: (to to the nearest man need explaining, for the meaning We que to from another creed. At and purchase a checken just lies on its face, it is as plain a Now what definition can be given killed and still covered with sentence as ever was written in the lainst that well not another. feethers; then walk to a certain English. No man ever doubted distance, plucking the birdus you ats meaning, except that he revious sense, and therefore wished as directed, and returned, anxious by some reconstruction to make it to know the meaning of so singu- say what it does not say, and was "You have never meant to say. It was very peen very faithful to the first leavy to say, 'All fudants dying in put of my orders," said Philip; infancy are sased,' if that was mow doubte second and you will what they believed. They did be cured: Retrace your steps, hot say, 'All infants are saved,' pass through all the places you because they did not believe it, have traversed, and gather up they believed that non elect inone by one all the feathers you have ceatiered." "But said the Catholic Church held that inwomen." (east the trades care fants non-baptized were lost."-Standard."

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