

his Lord, so we take courage and bear as patiently as possible the darts of the enemy. All we ask is a fair field and no favor. Give us a hearing and let not the old charges that have so long been made against us be credited in the face of our own declaration of our faith.

Do we believe in the Scriptures? Yes, we believe in the writings of Moses and the prophets and accept the words of the apostle that holy men of old spake and wrote in olden time as they were moved by the Holy Spirit, and that in history, in prophecy and in the Psalms we have the records of the wonderful dealings of God with His people. We believe that God revealed His will gradually, little by little, as it was necessary, until the full blaze of light shone forth when Jesus of Nazareth, the son of Joseph and Mary, made His appearance in Galilee as the "Prophet like unto Moses," the "Son of David," the anointed of Jehovah. We also believe that the first three Gospels contain an accurate account of the life and sayings of Jesus, subject, of course to interpolation which men of corrupt mind palmed off upon the people in the early ages of Christianity as truth. Among these interpolations are the first two chapters of Matthew, excepting the first sixteen verses, or the pedigree of Jesus Christ, and the first two chapters of Luke, excepting the first four verses. These portions contain the story of the miraculous nativity of Jesus. This Pagan doctrine we feel compelled to reject, not because it does not agree with our "pet theory," but

because the Christ predicted in the O. T. was to be a lineal descendant of David. "The Lord hath sworn in truth unto David, He will not turn from it; of the fruit of thy body will I set upon thy throne." We therefore believe in the Scriptures.

Do we believe in God? Yes, with a faith that commands all our hearts, our minds, our strength. We believe in Him as revealed in the Holy Oracles, not as set forth in the articles of the Church of England, "without body, part or passions," but as a real personal being who dwells in unapproachable light, whom no man hath seen. We do not accept the Athanasian theory that He is a Triune God, but the absolute unity of Deity as taught by Moses in the first commandment as recorded in Exodus xx: 3, "Thou shalt have none other Gods before me." These words and the following have great weight with us, "Hear, O Israel, the Lord our God is one Jehovah." The unity of the God-head is so plainly taught in the Hebrew Scriptures that it is unnecessary to multiply texts to prove this self-evident fact. The Jews, who received these writings, never for a moment entertained the popular notion of the "Trinity." Surely they understood their own scriptures. In the N. T. we find the same doctrine taught. To the scribes who asked which was the first and greatest commandment, our Lord answered, Mark xii: 29, "The first of all the commandments is, "Hear; O Israel, the Lord our God is one Jehovah," and the scribe said unto Him, verse 32, "Well, Master, Thou hast