

vi. 10, said, "Thus saith the Lord, stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said we will not walk therein." So Paul said, Acts xx. 29, 30, "I know that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them," etc. As the only hope in their case, he added, "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Who, that now looks at the so-called Church, with its Popes, Priests, Monks, Nuns, Presiding Elders, Class Leaders, Bishops, etc., etc., will not say that Paul's prediction has come to pass? How much in the so-called Church, now, that was unknown in the days of Paul? And how much, in his day, that is unknown now? What we plead for, is a union upon the same foundation of apostles and prophets, as in the days of Paul; and to keep the unity of the spirit in the same bond of peace. So that we may strive *together* for the faith of the gospel. We seek the same Church organization, officers and discipline,—no more, no less. We contend for these on the ground that Christianity, like its author, is *perfect*, and no improvement can be made on it. *Secondly*—It is a religion of authority, and therefore we are bound to observe it as it was given us. *Third*—A strict adherence to it, is all that can save and unite us, and fill us with the comfort of love, and the fellowship of the spirit. Any

deviation from it, of necessity, creates schism and strife. Hence the strife of the present day is *about* the faith, rather than *for* the faith.

The enemy of souls has ever sought to destroy confidence in the word of God. Num. xvi. 1-3, is a fair specimen of his machinations. If he fails in this, he will try, as in Isa. i. 11-15, to introduce some substitute for that which was commanded. Hence Isa. xxiv. 5, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant," etc. If not as successful in this as he wishes, his next effort is to persuade all that the commands of God are not essential to salvation. Hence the language of the doubting is seen, Job xxi. 15, "What is the Almighty that we should serve him, and what profit should we have if we should pray unto him?" The same principle is seen in Mal. iii. 14, when they asked: "What profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" etc.

It was these principles working in the minds of the people that called for the religious reformation in the days of the Prophet, when he was told to "stand in the ways and ask for the *old* paths, where is the good way, and walk therein."

The history of the Church shows that Christianity has suffered at the hands of man, as well as Judaism, and that Paul's prediction, Acts xx. 29, has been as truly verified as was Moses' prediction of the apostacy of the Jews. It is true we have pious, devout men among Catholics and Protestants, as well as some pious "*Corneliuses*," who are not members of any