

Original Contributions.

THE DIVINE RULE OF SALVATION.

BY B. B. TYLER

Salvation from sin is no hap-hazard affair. God is not partial in the salvation of the lost. His ways in dealing with men are equal. His love and mercy are impartial. He does not save one man in this way and another in that. The Lord changes not. He is the same yesterday, to-day, and forever. Because our God is such a God we can trust Him implicitly, and the sinner can come into such a relation to Him as to know that his sins are, for Christ's sake, forgiven.

Believers in the days of the holy apostles knew that in Christ they had "redemption through His blood, even the forgiveness of sins." The language of faith then was: "We know that we have passed from death unto life." "We know that if our earthly house of this tabernacle were dissolved we have a building of God; an house not made with hands, eternal in the heavens." Blessed confidence! But Christians may now enjoy the same full assurance of their acceptance with God.

"Our Father," who "at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son;" and the Son "received from God the Father honor and glory when there came such a voice from the excellent glory: This is My beloved Son, in whom I am well pleased." Matthew Levi says, in his testimony concerning Jesus, that the oracle from heaven on the Mount of Transfiguration enjoined: "Hear ye Him." "All power is given unto 'Him' in heaven and in earth." From all other teachers of divine things let us turn, and to the message from God through Jesus Christ our Lord, "in these last days," let us give attention. Jesus came into the world to save His people from their sins, and while He was among men "the Son of Man" demonstrated that He had "power on earth to forgive sins." "Hear ye Him" when he announces "the divine rule of salvation." What is it? Thus it reads: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

To harmonize with the theologies of some of our good friends Jesus ought to have said: "He that believeth *not* and is baptized shall be saved." This would be in harmony with the doctrine of baptismal regeneration. To please others the rule ought to be: "He that believeth and is *not* baptized shall be saved." This would be the Evangelical (!) doctrine of justification by faith only. Still others would have had our Saviour say: "He that believeth *not* and is *not* baptized shall be saved." This reading would harmonize admirably with the doctrine of unconditional salvation. Let us, however be satisfied with what our Saviour said; and let us repeat and illustrate, explain and urge upon men an exact conformity to "the divine rule of salvation" from sin as it fell from the lips of Him who "taught them as one having authority." We dare not tamper with the Word of God. In the garden God said: "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." This was the word of the Lord. Satan said: "Ye shall *NOT* surely die." Thus "sin entered into the world, and death by sin." Almost the last words of Revelations contain a solemn warning against changing in the least the words of our God. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of this book of the prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book."

The salvation spoken of in the passage: "He that believeth and is baptized shall be saved," is "the remission of sins"—not salvation in its fullness, "reserved in heaven," for those "who are kept by the power of God." When "Simon Peter, a servant and an apostle of Jesus Christ," preached in obedience to the express command of our Lord in the great commission, of which "the divine rule of salvation" is a part, he told men to "repent and be baptized . . . in the name of Jesus Christ, for the remission of sins." This language was used by the Apostle Peter immediately after he had received the baptism of the Holy Ghost—the endowment from no high—and is equivalent to a heaven-inspired commentary on the words of our Lord. The salvation spoken of in Mark xvi. 16 is the same as "the remission of sins" in Acts ii. 38. Jesus said that remission of sins would be granted to whoever would believe and be baptized. His word, which will live and abide forever, is the sure and sufficient warrant for saying: "I know that I have the remission of my sins; I know that I am saved." Let us be satisfied to hold and enjoy and preach the way of salvation as revealed to us through Jesus Christ our Lord.

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"TRUSTING THE LORD."

A remark in the October CHRISTIAN, from our good Bro. D. F., relative to this subject, seems to open a door of further utterance upon the same subject. He has evidently misunderstood me. If he will read the article again he will notice I said that "I believed in trusting in the Lord for our life and salvation"; but that "I had no ears nor heart for the talk we so often hear about trusting the Lord." It is this current talk of trusting the Lord, that is certainly unsound, and of which I offer a few thoughts.

The duty and privilege of trusting the Lord is alike necessary to all Christians, whether they be farmers, merchants, mechanics or preachers. Whatever the work or calling may be all are dependent on the Lord for their success, and all should equally trust Him, as every good gift and every blessing cometh from Him. In this we all agree. But the question before us is—*How* shall we trust? Must the farmer and the merchant trust the Lord in one way and the preacher trust Him another way, or must we all trust Him alike? The answer to this is in the asking. There is no such idea in God's word that there are different ways for different men. We are all one in Christ. Every calling in life, whether it be farming, fishing or preaching, is alike worthy and honorable. The preacher is as good a man as the farmer if he behaves himself as well, and has equal privileges with others in life.

We are ready now to ask, *How* the Christian farmer is to trust in the Lord for his living? We will suppose the farmer has a fine horse that he can part with, and as he needs the money more than the horse, and knowing that his Christian brother "over the way" wants the horse, he takes the beast and leaves it with him. He says nothing about pay, but patiently waits—trusting in the Lord—for the brother to pay him whatever he pleases for the horse, and whenever he pleases. You say, "this is all nonsense." That is just what I think. But is not this the very thing that is meant when the preacher is told to trust in the Lord. Is not his labor his means of living as much as the farmer's horse? And yet this is what he is expected to do, (e.g.) trust in his brethren for his living without saying anything as to how much or when he is to get his pay. How is it that this is "all nonsense" with the Christian farmer, but all right with the Christian preacher? How is it that a farmer or merchant can set a price on his goods and his labor and claim his money or a note, and at the same time trust in the Lord; but

when the preacher sets a price on his labor and demands his pay he is not trusting in the Lord?

I am acquainted with good brethren, among whom is brother D. F., who love the cause of Christ, and are laboring for its support. Would it be right or just for me to say they are not trusting the Lord for their living and salvation, because in their business transactions they stipulate the price on their goods and the time of payment, &c.? If to appropriate our labor or our goods, without any stipulations as to pay, is the way to trust the Lord, then it is very evident that the preacher is the only one who trusts the Lord, as none of the others do any of this kind of labor. All the preachers known to me have done more or less of this kind of trusting. More than once the writer has gone out and labored hard; preaching from house to house, and from place to place, without any promise of pay, and returned home again without any money. But he never supposed that he was more fully trusting the Lord than when there was a stipulated amount promised for his labors. But says one: "I think a preacher has very little faith in the Lord, and very little interest in the salvation of his fellowmen if he will not devote his labors to them unless he has the promise of a living, especially where there is such a demand for the truth." How will it do, brother, to take a little of your own medicine? Is there not a great demand for potatoes? Think of the thousands who have none, who are in actual need of them. If you have an interest in your fellowmen why are you not giving them your potatoes? Because "this is my living; if I give my potatoes and apples away what would my family do?" But is not the preacher's labor his living as much as your potatoes and apples are your living? What will the preacher's family do? Do they not need a living? "But the Lord will provide; let him go out and work." That may be. And will He not provide for the farmer as well as for the preacher? Let him try it. Send your produce to all whom you think are needy, and trust in the Lord for your pay. "Prove your faith by your own works." This is a better way than proving our faith by some other person's works. "But is it not right to preach the gospel unless we know we are going to get our living by it?" Most certainly. Just the same as the farmer sends his neighbor a bushel of potatoes when he can do so without being untrue and unjust to himself and his family. I pity the man—not to say the Christian—who will refuse to help his neighbor if he is able. And so we may say of the preacher. He is not worthy the name if he refuses to help the needy in every way as far as he is able to do so. Where is the preacher among us who is not doing much of this kind of work?

Bro. William Murray gave us an illustration at the St. John Annual Meeting about this working on trust.

A brother, who was a farmer, said to him: "Bro. Murray, why don't you go out into the field and do all the good you can, and trust in the Lord for your living? He will not see you want." "Very well," says Bro. Murray; "you work for the Lord on the farm and I will work for the Lord by preaching the gospel. We will trust in the Lord and get all we can, and at the end of the year we will divide our income." This, you see, puts another face on the subject, when we talk about *us* and *us* trusting the Lord.

I well remember the advice our Bro. Blaisdell, who is now with the saints in glory, gave the writer, when he was about entering the work of preaching the gospel. "Bro. Murray, I want you to preach the gospel, to declare the whole counsel of God. Put your trust in the Lord; He will never leave you nor forsake you. When you need any money be sure and send to me." I did often need this kind of help, and as often received it from this good brother. I never know a man who mo