

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1998

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may
appear within the text. Whenever possible, these
have been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Includes supplementary material/
Comprend du matériel supplémentaire
- Only edition available/
Seule édition disponible
- Pages wholly or partially obscured by errata
slips, tissues, etc., have been refilmed to
ensure the best possible image/
Les pages totalement ou partiellement
obscurcies par un feuillet d'errata, une pelure,
etc., ont été filmées à nouveau de façon à
obtenir la meilleure image possible

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X | 14X | 18X | 22X | 26X | 30X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X | 16X | 20X | 24X | 28X | 32X |

The copy filmed here has been reproduced thanks to the generosity of:

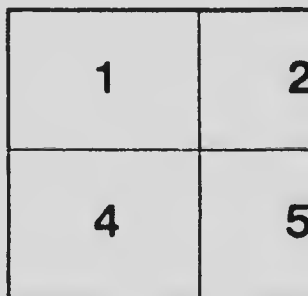
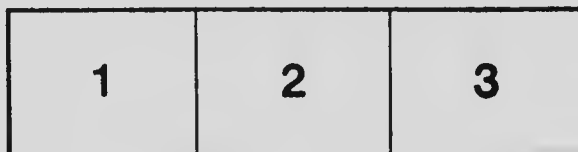
Thomas Fisher Rare Book Library,
University of Toronto Library

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

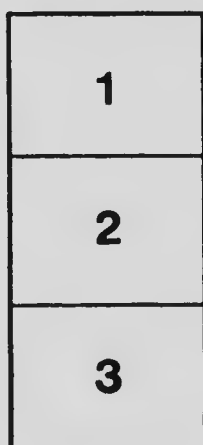
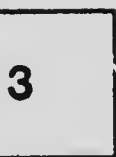
Thomas Fisher Rare Book Library,
University of Toronto Library

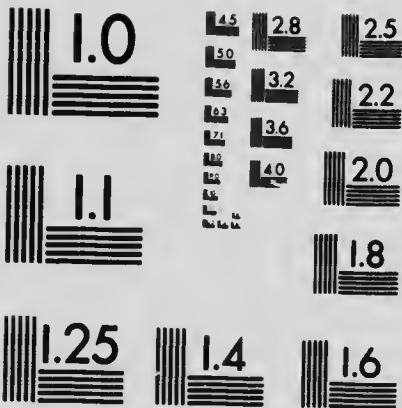
Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminent par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.





MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

707

THE FOLLY OF FEDERATION

Between

The Church and the World

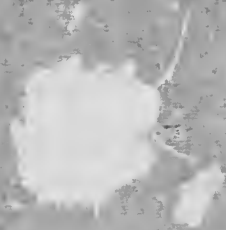
By

R. E. NEIGHBOUR



With Introduction by

L. M. HALDEMAN, D.D.



THE FOLLY *of* FEDERATION

Between

The Church and the World

By

R. E. NEIGHBOUR

Pastor of the Baptist Temple, Athens, Ga.
Author of *Pre and Post Millennialism*



PRICE, TEN CENTS

By mail, 12 cents

With Introduction by

I. M. HALLEMAN, D.D.

Pastor First Baptist Church, New York City

A. SIMS, Publisher of Christian Literature
805 Gerrard St. East, Toronto, Ont., Canada

RB134,532

G
2,00
N

FOREWORD.

This book has a two-fold merit that should commend it to Christian readers—it is Scriptural, and it is timely.

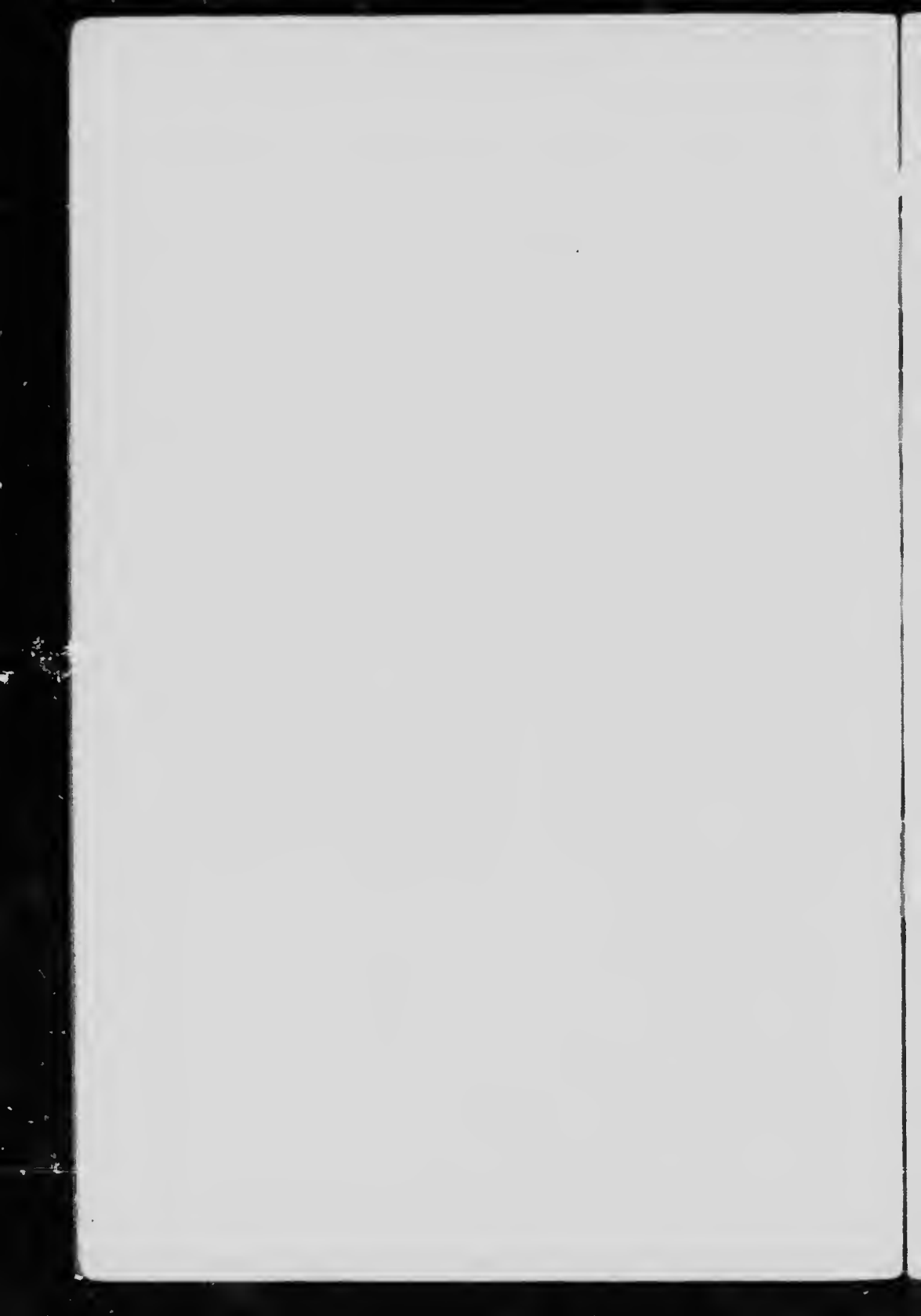
The danger-point to-day is the effort to divert the Church from her appointed pathway of separation from the world, and her appointed task of testimony to the world, into efforts for world betterment apart from individual salvation.

Under the specious and alluring title of "Civic service" Christians are tempted to form confederacy with the world for the carrying out of a mere reform.

Jesus Christ came, lived, died and rose again, to the end that men might be regenerated, not merely reformed. All of the great evils in the world—war, intemperance, oppression of the weak by the strong, of the poor by the rich, immorality, corruption in high places,—were flagrant in Christ's day, but He knew the usefulness of mere reformation—nay, the impossibility of it, and so appointed a way of separation and salvation for His Church. From that way and that work she must not turn aside.

C. I. SCOFIELD.

Greysthingles, Douglaston, N. Y., May 29, 1914.



PREFACE

By the Author

The purpose of this little booklet is not to oppose the world in its efforts for better things, nor to decry the fact that the world needs better things.

The contention of the booklet is that the Church, scripturally cannot federate with the world in its efforts for Civic Righteousness, Social Regeneration, and World Betterment.

The world is not interested in better things based upon the cross. The Church cannot be interested in better things that eliminate the cross.

The burden of the messages of the hour,—messages of Statesman and Philanthropist, Novelist and Sociologist, Moralist and Economist, Preacher and Politician,—the burden is: "The Relation and Obligation of the Church to Social Conditions."

The burden of the message of this booklet is the same. It seeks not to interpret the Word of God by the Twentieth Century Conditions; but seeks to find the Mind of God in the Word of God, without any forced interpretations whatsoever. Its conclusions are presented under seven separate propositions.

If the reader will candidly and carefully follow us, in the same spirit in which the booklet is written, we believe he will find God's attitude for him toward the subjects under treatment; and in finding this, he will be enabled to answer with ease the questions which are dominant in the thought of the twentieth century. Such questions as:

THE FOLLY OF FEDERATION

1. Is the Church builded to inaugurate a new social order?

2. Is the Church sent to prescribe policies for the solving of social unrest?

3. Is the Church commanded to enter the realm of ethical relationships?

4. Is the Church commissioned to equalize wealth and wages?

5. Is the Church taught to pursue a collective conception of the Gospel?

6. Is the Church following the call of God when she heeds the call of the twentieth century to a "new vision," "new message" and "new methods"?

7. Is the Church meeting the needs of the age? If not, why not?

With these preliminary words, it alone remains necessary, before entering upon the booklet itself, to define our use of the words, "Church" and "world."

The word "Church," Gr., Ecclesia, is used in the New Testament in three ways.

1. It is used of a local assembly of called out ones.

2. It is used, collectively, of all professed believers, members of the visible assemblies.

3. It is used, inclusively, to designate all and only the truly regenerate, from the day of Pentecost to the end of the Church age, who, by one Spirit are baptized into one body.

This booklet acknowledges an apostacy in the visible Church, and calls upon the true Church to return to her risen Lord and Master.

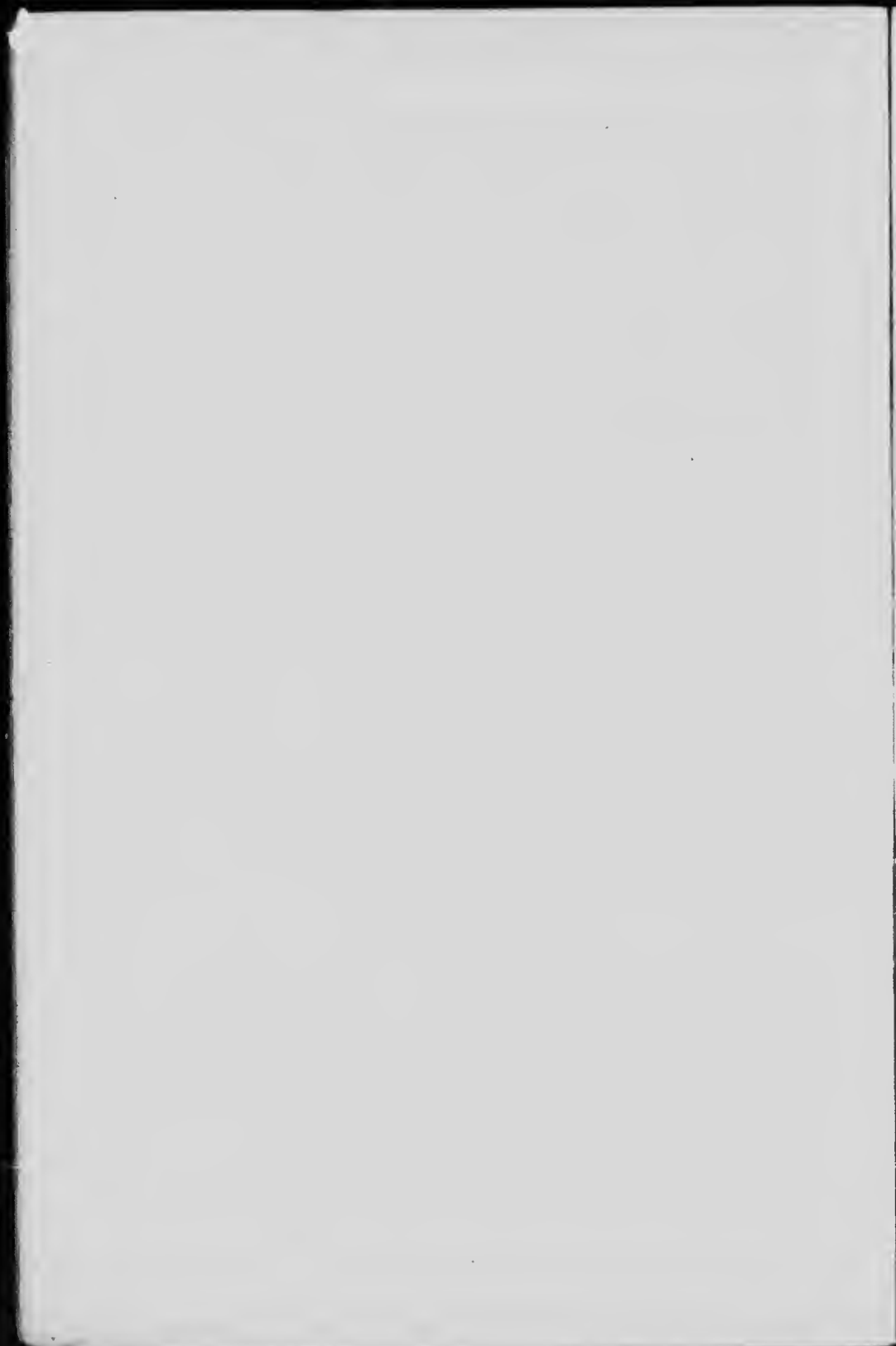
This booklet presents a call to the "true Church"

because it presents a call to all the regenerate, who are in Christ Jesus.

The word "world," Gr., Kosmos, as used in this booklet, is that scriptural use of the word, which represents the whole body of unbelievers, who walk according to the prince of the power of the air. The world-system that is selfish and sinful to the core; guided by greed, and fettered by force, but to a great part aspiring to polish, refinement and civilization; glorying in achievement, enterprise and chivalry; manifesting a spirit which is, outwardly, reverential, pious and religious.

This world-system with its greed and gold, with its pomp and pride, with its refinement and religion lies in the lap of the wicked one.

From this "world" God is calling out a people for His name. This people composes His true Church and they cannot federate with the world, from which they are called, in its efforts for civic-righteousness, social regeneration and world-betterment.



Commendatory Forewords

FROM DR. R. A. TORREY, DEAN, BIBLE INSTITUTE OF LOS ANGELES, CAL.

I have carefully read the manuscript of the booklet by Rev. R. E. Neighbour, on the subject "The Folly of Federation."

I heartily agree with the doctrine of the booklet. The message is one that is greatly needed. If the Church is to accomplish the work that God has called her to do, she must understand God's **plan** and God's **method**, and must conform to that.

It is not God's **plan** in this present dispensation to save society but to save individuals and to call out from the world a people for His name.

It is not God's **method** for the Church to federate with the world but to be separate from the world and to refuse all unholy alliances. The Church has been largely shorn of power by the alliances into which she has entered with unbelievers.

FROM R. V. MILLER, SOUTH SIDE BAPTIST CHURCH, SPARTANBURG, S. C.

This booklet, "The Folly of Federation," sets forth a timely truth, scripturally stated, which should serve as a much needed and special warning to the true Church of to-day. While thankful for all forces and movements that are really productive of good, and which tend to conserve the true interests of the kingdom of God, yet it is clear that the unholy and noisy arena of present-day politics is not the sphere in which the servants of Christ can best glorify Him.

8 THE FOLLY OF FEDERATION

This pamphlet is a demonstration of that plainly scriptural fact that the true Church possesses a revelation from God, which is indeed a revolution, as it reverses all the ideas of the unrenewed mind of man concerning what is truth. The book shows that the call of the Church is not to an alliance with the world, but to a definite defiance of the world in many respects. Knowing the writer personally, with all his burning zeal for the proclamation of vital truths so necessary in these days, my desire and prayer is that the wide circulation and considerate reading of this pamphlet and the truth it contains may bring great honor to the Lord of Glory Whom he seeks to serve in sending it forth.

**FROM CHARLES BUTLER, EVANGELIST
AND SINGER, FORT WORTH, TEXAS.**

The message of the booklet is timely and true. It is greatly needed. The author follows the pre-millennial teaching to its logical conclusion. It is scriptural to the core.

Introduction

By Dr. I. M. Haldeman,
Pastor First Baptist Church, New York City

The Lord has led you to write "The Folly of Federation." The times call for it. Every Church member should have a copy of it. I endorse every statement. I agree with every word. Every minister should read it and preach the truth that inspires it.

I say I endorse it. I may well say so; for many years I have been preaching, teaching, writing and publishing it. There never was a time when it more needed to be emphasized, circulated and sustained, than now. The Church is being led captive. Christian ministers, caught by a false Gospel, are preaching a natural righteousness. The Devil tried to seduce the Son of God by offering Him the kingdoms of this world. He overcame the temptation and answered every assault with "thus it is written." The Church has fallen into the trap laid for the Master. The vision of a world conquered for Christ, while Christ is away, has blinded her eyes. Her ministers have forgotten a "thus it is written"; and, following at the tempter's heels, are turning away from salvation of the individual to salvation of society, in the vain hope that when society shall have been saved, the individual will be delivered.

Forgetting that God has placed the seal of death and utter rejection on the natural man, and that they who are "in the flesh" cannot please God, Christian ministers are discussing eugenics, or, the making

of a morally better race by generation instead of regeneration. Forgetting that in incarnation God did not unite the old humanity to Himself, but created a new and distinct humanity (and that Incarnation is itself a repudiation of the old humanity) Christian ministers are talking of evolution. Forgetting that the Son of God has said there will be wars and rumors of wars and multiplied lawlessnesses, till He return as the Prince of Peace with a rod of iron to compel peace, Christian ministers are lulling themselves and their hearers with the idle and Scriptureless talk about disarmament and brotherly love. Forgetting the Lord has declared the end of this age will be as in the days of Noah and Lot (days of sin and open iniquity) to be swept by the flood and fire and downpour of a merciless judgment, in which all the pride of flesh, the culture of man, and his vain self exaltation, will go down in the overwhelming ruin and dust of destruction, Christian ministers are talking about the betterment of the world, and congratulating themselves on the near approach of the purple and the gold of millennial days.

There never was a time when this sacramental word, "righteousness," was so bandied about; but, on examination, it will be seen to be a righteousness without blood; it is the righteousness of Cain come to town again. Cain come to town with his bloodless offering and the fruit and flowers out of an accursed earth—an earth accursed of God. It is the righteousness of the Devil (and the righteousness of the Devil is more to be feared than the wickedness of the Devil.) In this hour he would be glad to shut up every saloon and every open door to iniquity, provided thereby, he

could lead men away from the cross and the crimson of Calvary. He is perfectly ready to go back to Bethlehem and sing over the Babe in the manger, provided the Christian will bear no testimony to the Man on the cross. He will talk (through his ministers) of the humanity of Christ in strains as exalted as the most devoted Christian can wish, provided that Christian will not speak of the deity of Christ. The Devil and his ministers will join forces with all Christians who are willing to purify Sodom on the basis of a natural righteousness, but they will balk, the moment the Christian speaks of the blood of divine righteousness.

The Church is being led to-day to take the place of a factor in the civilization of the world, when the very name, "Church," (ecclesia) signifies those who have been called out and separated from the world. In entering into such a partnership, she is forgetting that the world has been crucified unto her, and that she has been crucified to the world. The Church is being led to believe that the natural man can be made better and, finally, approved of God; when it is written: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Our Lord and His apostles give us fair warning concerning the attitude and operation of the Devil in the closing hours of this age. They have warned us that Satan will come, not with hoofs and horns, but as an angel of light, with his ministers of righteousness, and that his supreme work, his most appalling and successful work, will be to counterfeit the Church

of Christ and the Gospel of Christ. What our Lord specifically warns us against is, a counterfeit Christ and a counterfeit Christianity, deceiving, if it were possible, the very elect.

You have done well that you so keenly expose this false righteousness, and warn the Church to turn from its unholy alliance with him, who is never so malignant as when he talks of sweetness and light, and the evolution of man in righteousness.

Fraternally yours,

March 30, 1914.

I. M. HALDEMAN.

The Folly of Federation

By R. E. Neighbour, Pastor of the Baptist
Tabernacle, Athens, Ga.

FIRST: THE CHURCH AND THE WORLD CANNOT JOIN HANDS IN EFFORTS FOR CIVIC RIGHTEOUSNESS, SOCIAL REGENERATION AND WORLD BETTERMENT BECAUSE THEIR STANDARDS OF RIGHTEOUSNESS AND OF RIGHT LIVING ARE DISTINCT AND OPPOSITE.

The Church holds to a righteousness by faith, made possible only through the blood of the cross, and to a right living made possible only through the indwelling of the Spirit.

The righteousness the Church proclaims is an imputed righteousness. "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." This righteousness is not of our own making, is not after the law, but it is "through faith in Christ, the righteousness which is from God, by faith."

The right living the Church proclaims is an imparted holiness. It is a life dependent on the Spirit of God who dwells within the believer. "For the fruit of the Spirit is love, joy and peace, longsuffering, gentleness, goodness, faith, meekness, temperance." "If ye walk in the Spirit ye shall not fulfill the lusts of the flesh."

The world holds to a righteousness that is of its own making. It knows no cross. It glories in naught but its own attainments. Like Cain, it seeks ap-

proach unto God upon **its own merits**, and without any daysman. It repudiates its need of a sacrifice. It is satisfied with **its own goodness**.

The world believes that in **itself** lies the secret of its betterment. **Its savior is itself**. It can live right if it is properly environed. It sees its past failure, it acknowledges its present corruption, but, it is certain that apart from any other help, it can **lift itself** to planes of right living and to paths of peace.

The world enters with heart and hand into any standard of righteousness that **eliminates the cross**. It is willing enough to wear a robe of righteousness woven by itself.

This divergent standard of righteousness forever forbids the Church from entering into any confederacy with the world in the quest for right morals. The Church must stand aloof from a righteousness that is nothing more than "filthy rags" in the sight of God.

The cry of the Church is to the **individual**, the call of the world is to the **community**. The cry of the Church is **regeneration**, the call of the world is **reformation**. **The world** demands no repentance, no personal faith, no following of Jesus. **The Church** demands a confession of sin, a forsaking of sins and a personal acceptance of Jesus Christ.

Any system of righteousness that is professedly possible without Calvary is foreign to the mission of the Church.

Civic righteousness knows no cross, and acknowledges no Saviour.

Social regeneration pleads no Calvary and anticipates no Olivet.

World betterment is builded upon no Rock of Ages, and is based upon no Kingly Sceptre.

The righteousness sought by any civic, social and moral propaganda, may be led by "enemies to the cross of Christ."

The **Socialist** who preaches "that mankind struggling up from the mud has found that it itself possesses the shining star stuff, that it does not need to be divine by proxy any longer." The Socialist who boldly proclaims that man is his own savior, is an ardent devotee of civic righteousness and social regeneration.

The **philanthropist**, who may not know God in the forgiveness of sin, but who in seeking the uplift of the race, "makes broad his phylacteries and enlarges the borders of his garments"—the philanthropist may not believe in Christ, but he is a believer in civic righteousness and social regeneration.

The **politician** is fast learning that he, too, must mount the "water wagon" or quit the business; and, while he may or may not be corrupt in practice, he stands ready, when it meets his needs to join any confederacy for civic righteousness and social regeneration.

The **higher critic**, slurring the precious blood and snubbing the integrity of the Word, will laud the "God that is within you," while he ardently advocates the confederacy and presses the cause of civic righteousness and social regeneration.

The **infidel**, denying the Son of God and denouncing the Word of God is quickly a follower and a defender of civic righteousness and social regeneration.

The **novelist** who bases his fiction upon the idealism of his own brain, conceding no cross and confessing no savior, saturating his story with the deism of man, voices the call to civic righteousness and social regeneration.

The **ministers of Satan** are in the conflict. They are only too willing to "become preachers of righteousness"—of a righteousness which not only repudiates the cross on the one hand, but minimizes its need on the other. They strongly espouse every effort of man to establish a civic righteousness and a social regeneration.

Satan heads the whole movement. He is active behind the scenes. He is an enthusiast for "better things." He is transformed into "an angel of light." With satisfied smile, he welcomes preacher or politician, saint or sinner into a confederacy for a better world. **He welcomes pulpit and press as helpers towards making earthly cities more attractive.** He is interested in the goodness of the city and the state. He is interested in any goodness, based upon the prowess of man, which proves but a plan to cloud the efficacy of Calvary. Satan is happy to turn the minds of men from the Heavenly City to the earthly city. Satan is glad, through the glory of present achievements to blind eyes to the "coming glory." He heads and promotes movements for civic righteousness and social regeneration.

Church of God, **remember** that socialist, philanthropist, politician, higher critic, infidel, novelist, ministers of Satan and Satan himself are most ardent advocates of reform. They are this because it is in every way to

their interest to make things better down They
are this because the reform which they advocate is
wholly foreign to the cross and the Christ.

Is all candor, then, how can a minister of Christ
or how can the Church of Christ be a party to such a
righteousness? Shall the Church whitewash sin?
Shall the Church press a righteousness that is hope-
lessly insufficient? Shall the Church waste her time
and strength in preaching a "righteousness" that makes
the cross of non-effect? Is ours a righteousness of
the law? Is ours a righteousness that covers a pol-
luted heart?

The standard of righteousness held by the Church
and that held by the world are distinct and opposite.
Thus an **impassable chasm** lies between the church
and the world in the pursuit of "better things." It
cannot reach the righteousness she preaches because it
defames her gospel. It cannot stand with her, because
it despises her. She cannot stand with it, because it
holds a righteousness that makes the cross of non-
effect.

Its righteousness does not cleanse the fountain, it
does not change the nature; therefore, it must be for-
ever **hopelessly ineffective and inadequate**.

Its righteousness is neither **possible** with man, nor
acceptable with God. There is no efficacy in covering,
with self-washed robes, a heart polluted with sin.

Its righteousness is folly, for who can change the
leopard's spots but God? How can those accustomed
to do evil learn to do good? As easily can the
Ethiopian change his skin as can the city change its
spots.

Its righteousness is neither sufficient nor efficient—it is always **deficient**. Civic righteousness may hold the out-cropping of sin in check for a season; civic righteousness may help a citizenship to better things for a season; but never, never can it bring lasting improvement. It fades as a summer day.

The Spirit of God alone can work a work that needs not to be repented of—a work that will outlast the ravages of time.

The Spirit of God alone regenerates, cleanses the fountain, changes the nature and removes the desires for “walking in the flesh.”

The Spirit of God alone convicts the sinner of sin, points the sinner to the cross and preaches a righteousness of God by faith.

The Church must co-operate with the Spirit. She cannot co-operate with the world.

She can be a party to no reform measure that is builded upon “humanism” and which eliminates the Father, the Son and the Holy Spirit.

She can have no fellowship in a civic or social régime that is distinctively a man glorifying device, dependent upon the sagacity, the leadership and the work of man.

She can federate with no effort which has for its ideal the regeneration of communities. **She is shut up** to the scriptural method of “one by one.” Her work is personal with every world-dweller. A personal repentance, a personal faith and a personal Savior.

Let the children of God stand aloof from civic righteousness leagues. Their appeal is to a **better way** than the way of the cross. They are a device of the

world for **better things**. They stand for the best that man can do to help himself, but no matter how they appeal, they side-track the cross as they say to the work of their own hands, "ye are our gods, oh, people."

Let the children of God have no part in a work which only veneers sin, changes its appearance, covers its imperfections, but leaves untouched **sin's** reign in the heart.

Let the children of God preach but one righteousness: that of the cross! Let them proclaim but one gospel: that of the Son of God! Let them never preach a gospel that is emasculated!

Civic righteousness will make its herald popular, but Jesus preached "**except** your righteousness exceed the righteousness of the scribes and the Pharisees ye shall all likewise perish."

Social regeneration will give its hero many laurels, but Jesus said, "Ye must be born again."

World betterment will bring its devotees the praises of men, but Jesus said, "He that climbeth up some other way the same is a thief and a robber."

The Church **cannot** and the true Church **will not** federate with the world in a civic and social propaganda, because its standard of righteousness is distinct from and opposite to that of the world.

SECOND: THE CHURCH AND THE WORLD CANNOT JOIN HANDS IN EFFORTS FOR CIVIC RIGHTEOUSNESS, SOCIAL REGENERATION AND WORLD BETTERMENT BECAUSE THERE IS NO BIBLICAL SANCTION FOR SUCH FEDERATION EITHER IN THE LIVES OR IN THE TEACHINGS OF JESUS AND THE APOSTLES.

Jesus never practiced and never taught any system of "world-betterment." He never advocated any measures of "reform." He never sought to influence kings and emperors on behalf of "better government." He never launched and never gave sanction for the launching of any kind of society for "social uplift."

Jesus did teach a **new birth**. He did advocate an **individual regeneration**. He did seek to influence rulers and rabbis to leave all and **follow Him**. He did launch the Church for the preaching of **personal and individual redemption**; and to call men to a life **separate** from a world of sinners.

However, a righteousness consisting merely in **outward** deeds was obnoxious to the Master. He condemned the Pharisees because they were religious to be seen of men; He depreciated their gifts of mint and anise and cummin, because they had omitted **true inward** righteousness and judgment and faith.

Jesus told these long-praying religionists that they worshipped Him in vain, while their heart was far from Him; He told them that they were like whited sepulchres that were indeed beautiful **without**, but **within** were full of dead men's bones and of all uncleanness; He told them to "cleanse first the **inside** of the cup and

of the platter that the **outside** thereof might become clean also."

Such words, spoken by our Lord, as with breaking heart, He beheld the outward formalities and inward corruption of His own people, should cause anyone, who to-day is giving his time to whitening sepulchers and cleansing the outside of platters, a solemn pause.

"Christ is not a power working from without, inward; but He is a Person working from within, outward."

Jesus knew the uselessness of reform. He lived in a day when society was corrupt, but He did not suggest a socialistic propaganda. He **moved** amid intemperance, immorality and vice, but He did not head any temperance societies; He **walked** in the midst of civil degeneracy, but He did not inaugurate a civic righteousness league.

Jesus could have started a hundred reform movements, but He did not. He could have formed a thousand organizations, but He did not. He **could have suggested** (for He was a true prophet) that His Church should start such reforms and such organizations, but He did not.

Let not our critic suppose that we hold that Jesus was calloused to the suffering and sin which surrounded Him. Let not our critic even suggest that we would picture our Lord as sitting with folded hands and unconcerned mien amid the poverty and suffering of His day. He was grieved because of moral conditions, His heart was crushed at the oppression of the poor, and the immoralities of the wicked and the

tyranny of the rulers, but **He knew** what we should know: that the cankerous sore of the body politic could never be healed by any "reform" remedy.

Jesus knew that the stream could not rise above its source. **Jesus knew** that the rottenness of civic and social life could not be bettered by a "moral sentiment" campaign.

How quickly, however, would Jesus stoop by the side of the poor wounded Jew as He bound up his wounds and poured in oil and wine, and set him on His beast, and took him to the inn, and paid for his keep. Yes, Jesus was ever ready to help the needy, to lift up the fallen and to speak a word of cheer to the broken-hearted.

Yet, He did not spend His time organizing societies to "search the cause and suggest the cure" for the conditions that made possible the wreckage of human lives, and the groans of human hearts.

Jesus knew that the cause of corrupt conditions was sin; He **knew** the cure was Calvary. **Think you** if "socialism" could have availed anything, Immanuel had come! **Think you** that if innumerable "leagues" could have availed anything, the Son of God had tasted Gethsemane! **Think you** if the Law could have availed anything, Christ had gone to the Cross! "Verily I say unto you, that if a law could have been given that could have brought righteousness, verily righteousness would have come by the Law."

Jesus knew that man could not keep the law, because he was weak through the flesh. These "civic righteousness" zealots of our day have quite a different idea as to the fallen condition of man. They

would have us think that man is not so bad—that man really fell upward and not downward, that man is ever getting better.

They would have us think that a people whose **heart** is deceitful and desperately wicked, that a race whose **mind** is enmity against God, that a world whose **body** is full of wounds, bruises and putrifying sores, can be cleansed by obedience to the law, can be lifted up to God by leagues, man devised and man energized, and can be made righteous by social ideals and idealisms.

Jesus, with an eye that scrutinized every detail, had known man for at least four thousand years. **He had known** that man under conscience apostatized, until at the flood "the very imagination of the thoughts of his heart was only evil continually." **He had known** how the race from Noah on through the days of Abraham and Moses, under authority and under promise, and under law, always swept on toward greater and greater sin.

Jesus knew that unregenerate men "under grace" would press on and on in their evil ways until their sinfulness would climax Noachian days. **Why then should** Jesus start in motion civic reforms when He knew the hearts of men? **Why then should** the Church fellowship civic reforms when we are plainly told that in the world there is "none that understandeth, no not one; there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one."

Why should the Church rush in where Jesus would not tread? **Why should** she go where she is not sent?

Why should she seek to improve a world lost in sin, a world her Lord never sought to improve?

It is talking wildly to say that Jesus did not care about social conditions, because He never started any of these recent socialistic movements. He did. He cared enough to go to the cross. He cared enough through His substitutionary work to sustain the Law and to pay the debt of sin. He cared enough to open a door to a salvation that saves here and hereafter, to every man who will believe.

It is unjust to say that the apostles were not interested in the betterment of men, because they too stood apart from anything that can be likened to the twentieth century campaigns for better morals. They were interested. They were interested enough to preach and plead. They were interested enough to the laying down of their lives, but they knew that sin dwelt in the heart, they knew that nothing they could do, other than that they did do, could avail anything.

It is unfair to say that the believer who to-day refuses to be confederate in a work of reformation is therefore unconcerned at the wreckage of sin. He is concerned. He is concerned in much patience and in afflictions, in necessities and in distresses; in stripes and in imprisonments; in labors and in watchings, by long-suffering and by kindness; by the Holy Ghost and by love unfeigned. He is concerned, and is ready, at any and all costs, to preach Christ the only hope of sinners.

He cares most for his fellow-men who cries repent! He is interested most in the souls of men who preaches Jesus. He is concerned most in the welfare

of the sinner, who calls "Come out from among them and be ye separate."

Jesus did not say that "The Son of Man has come to inculcate **better morals** among those who are down and out."

Jesus did not press the **whiting** of sepulchres nor the keeping clean of the outside of platters.

Jesus did not urge the corrupt tree to bear good fruit.

Jesus did not press the fact that the **enforcement** of law will end all vice and drive all sin from the land.

Jesus did not insist that "he who **removeth temptations** from a sinner's way will save a soul from death."

Peter did not believe that "we were redeemed by corruptible things such as **civic righteousness leagues** and **moral uplift societies**."

Jude never dreamed of giving glory unto the marvelous outworkings of moonshine **reforms** for the **reaching** of the masses, and of praising the "cleaning of the city sewers" as a preservative against sinning.

Paul did not say to the Corinthians: "I am determined to know nothing among you but **civic righteousness**."

Paul did not write unto the Romans: "I am not ashamed of my gospel of **social regeneration**, for it is the power of man unto the **uplift of the masses**."

Paul did not write unto the Galatians how Christ "gave himself in behalf of **altruism**, that He might make **better this present evil world**."

Neither did Paul write to the Church at Ephesus: "Now ye are no longer strangers and foreigners, but

fellow citizens with the world and of the household of reformers."

Neither did he write unto the Church at Philippi: "I press toward the mark for the prize of the High Calling of God in **social service.**"

Neither did he write to the Church at Colosse: "If ye then be risen with Christ seek those things **which make for world improvement.**"

Paul did not write to Timothy,—his son in the faith,—to endure hardship as a good soldier of **civic righteousness**, and to entangle himself with the affairs of **this life**, that he might please a **Christ rejecting age.**

Nor did he write to Titus, his true child: "By works of righteousness which we have done, and by the **cultivation of our civic consciousness** and by the renewal of our **social spirit** has he saved us."

Nor did he write to Philemon, his dearly beloved, and fellow-laborer: "I thank my God, hearing of thy strong stand for **social regeneration.**"

Paul did write, however, to his beloved Philemon: "I thank my God...hearing of thy love and faith which thou hast toward the Lord Jesus and toward all the saints."

Paul did write unto Titus, his child: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Spirit."

Paul did write unto Timothy: "Endure hardness as a good soldier of Jesus Christ." He did write him that "No man that warreth entangleth himself with the affairs of this life that he may please **Him** who hath chosen him to be a soldier."

Paul clearly wrote the Church at Colosse: "If ye then be risen with Christ seek those things which are above."

Paul clearly wrote to the Church at Philippi: "I press toward the mark, for the prize, of the high calling of God in Christ Jesus."

Paul clearly wrote to the Church at Ephesus: "Now ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God."

Paul did write to the Galatians: "He gave Himself for our sins that He might deliver us from this present evil world."

Paul did write unto the Romans that he "was not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth."

Paul did say to the Corinthians that he was "determined to know nothing among them save Jesus Christ and Him crucified."

Jude did say, "Now unto the only wise God our Savior be glory and majesty," and "Now unto Him who is able to keep you from falling."

Peter did believe and knew "That we were redeemed by the precious blood of Jesus."

James did insist that "He that converteth the sinner from the error of his way shall save a soul from death."

John did press the fact that "The blood of Jesus Christ His Son cleanseth from all sin."

Jesus did urge: "Neither can a corrupt tree bring forth good fruit"; "neither can a bitter fountain bring forth sweet water."

Jesus did press the need of cleaning first the inside

of the cup and the platter. He knew that the unregenerate heart could not please God, and He knew that a **community** of unregenerate hearts could not please God.

Jesus did say: "The Son of Man is come to seek and to save that which was lost."

Let us never cut God out of our ministry. The Bible opens with "In the beginning God," and closes with "Come, Lord Jesus." He who would enter the work of world-betterment apart from **Him**, can do nothing, and he who would enter such a work in any other way than **His way** must enter apart from **Him**. You are not in the work in Jesus' name unless you are in the work in **Jesus' way**.

He who knows the Word of God knows that morality and moral righteousness is not the door of the millennium. **He knows** that the ballot is not the stepping-stone to the day when righteousness and peace shall kiss. **He knows** that men have not sinned because their environment is bad but because their heart is bad. **He knows** that to change a man's dwelling will not change his heart.

The child of God following the conduct and the teaching of Christ and the apostles, will never shift the burden of his testimony to any other standard than that of the **cross**.

THIRD: THE CHURCH AND THE WORLD CANNOT JOIN HANDS IN EFFORTS FOR CIVIC RIGHTEOUSNESS, SOCIAL REGENERATION AND WORLD BETTERMENT BECAUSE THE MISSION OF THE CHURCH IS TO CALL OUT OF THE WORLD A PEOPLE FOR CHRIST'S NAME.

The people of God are a peculiar people, a separate people, a people for Christ's own possession. They were given to Christ **out of** the world, and were to be **hated by** the world, and though **in** the world were not **of** the world. Therefore, with what foresight of pending dangers did Jesus pray: "I pray **not** that thou shouldest take them out of the world, but that thou shouldest keep them **from the evil one.**"

Pure religion necessitates a life kept spotless **from the world.** The believer is to "love not the world neither the things that are in the world."

With the believer the world has no place. The Church must keep white the robes of her separation. Her **citizenship** is not of this world, her **treasures** are not of this world. Her **calling** is heavenly, her **blessings** are heavenly. Her **wisdom** cometh down from above, and her **affections** should be set on things above. Her **hope** is laid up in heaven and her **city** comes down from heaven. She is **to follow** the things of God and not the things of the world. She is **to mind** the things of the Spirit and not the things of the flesh. She is **to seek** the things of Christ and not the things of herself.

The Church is to look not at the things **seen** but at the things **unseen.** Not the old things but the **new** things are to be manifest in her life. Not the things that **are**

to be shaken but the things that cannot be shaken are her stay.

In all this, there is no mutual ground, no place for fellowship between the Church and the world. The help of the Church is her God. Woe unto her when she goes down into the world for help. **The world has nothing in Christ**, and, therefore, it cannot have anything in the Church. Just as surely **the Church can have nothing in the world**.

Israel was to go a three days' journey into the wilderness before she could worship her God, she could not accept Pharaoh's plea and worship God in the land. The Church, too, must pass through death to the world and resurrection unto God before she can serve her God acceptably. Her very glory is in the cross by which **she is crucified to the world and the world is crucified unto her**.

Her joy is, "Blessed are ye when men shall **hate** you and when they shall **separate** you from their company, and **reproach** you, and **cast out** your name as evil, for the Son of Man's sake."

How have the centuries changed the Bible conception of our attitude toward the world and the world toward us!

In **New Testament days** it was, "love not the world," now it is, "fellowship the world"; then it was, "be not conformed to this world," now it is, "close ranks with the world"; then it was, "be subject unto the higher powers," now it is "let the higher powers be subject to you."

In **New Testament days** it was, "whosoever resisteth the power, resisteth the ordinance of God," now it

is, "if the powers resist the Church, we will put them out of their authority." Then it was, "render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor,"—now it is "let the powers sit up and take notice for we will have our influence felt, and we must receive due fear and honor."

The Church may pray and make "supplication for kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty;" but the Church may not enter the realm of the political, and rule those in authority.

Would the Church, for one moment, allow the world to dictate her doctrines or direct her policies? No! Forever, No!! "We must obey God rather than men." Then, with all candor, I ask, if the world cannot dictate to the Church, under what right can the Church dictate to the world? The believer can pray for rulers and be subject to ordinances, but he cannot place an unregenerate world under the government of a regenerate Church.

The Church is formed of the regenerate. They are "Sons of God." They possess a new Spirit, a new life created in righteousness and true holiness.

The world is formed of the unregenerate. They are "children of wrath," dominated by the flesh and ruled by Satan. They are "sensual, having not the Spirit," possessing only the old nature, which is "corrupt according to the deceitful lusts."

Therefore, the regenerate cannot enforce upon the unregenerate their ideals of living, while they leave the unregenerate without the "new heart" and without the Holy Spirit.

To live the life of the Bible one must possess the Christ of the Bible.

The mission of the Church toward the **unsaved** is to call out of the nations a people for His name. It is to turn people from darkness unto light, and from the powers of Satan unto God.

The mission of the Church toward the **saved** is to call saints to a separation unto God, to live soberly, righteously and godly in this present age, looking for that blessed hope, and the glorious appearing of the Great God, and our Savior Jesus Christ.

The mission of the Church is not to make **this** a better world in which to house sinners, but to call sinners to a better world; not to improve social conditions **here**, but to call the people out of present corrupt social conditions.

After twenty centuries of church activities the world still trembles under the curse of sin. Social conditions in the great city centers are becoming more and more a vexing problem; vice and crime still grow with increasing bounds; sorrow and suffering multiply.

Poverty and disease still pursue the helpless masses with their fruitage of wasted bodies, blasted minds and broken hearts.

Luxurious living still follows the wealthy classes, as with their gold and silver cankered, they oppress the poor, turn a deaf ear to the cry of the needy and nourish their hearts as in a day of slaughter.

The Church has failed to pierce the shadows. Light has shone into the darkness but the darkness has comprehended it not.

Face the facts: **After twenty centuries of church activities**—activities made potent by vast expenditures of blood and brain, by untold energies of multitudes of men, and multiplied machinery—still world conditions grow increasingly from bad to worse.

Pulpit and pew **lost** their bearings. They **saw** the winds and the waves boisterous and were afraid. They took their eyes from the Lord. They heard 'neath rumbling criticism and complaints a "new call"—a call with a possible and plausible chance to redeem themselves. The call was to a "new" **message** and to a "new" **method**. The message was a righteousness obtained apart from the blood of the cross; the method was co-operation, confederacy with the world.

The bewildered Church **listened** to the audible **seducer**. She **forgot** that her mission is not to socialize the world, but to call out of the world a people for His name. She **acknowledged** a defeat that was in no sense hers. The gospel has **never** failed, man has failed. The gospel was **never** humanitarian. The inspired Scripture never promised the Church a Christianized citizenship in this age. They did forewarn her, in words sure and strong, that "a falling away would come," "that evil men and impostors would wax worse and worse," that "iniquity would abound."

Had the Church remembered this, the slurs of her critics had not confounded her. The call to confederacy had not won her. The Church should have remembered that **she had** but a **three-fold message** to lost men; a message first of salvation, then of sanctification, and then of glorification. **This message all**

sums up in Christ. It is linked around the cross, the throne and Olivet. It is Jesus crucified, Christ seated at the Father's right hand, and the Lord coming in the clouds of heaven. It is Jesus Christ the Lord, Prophet, Priest and King.

The message of the Church is distinct, the method is distinct.

The message turns man from self as a savior, to Christ who alone can save. The method is based on an inward and not an outward work.

Salvation as the Church teaches it, is deliverance from the disease of sin. It deals with the root of the trouble. Christianity regenerates and then renews. **Christianity does not** primarily concern itself with the outward conduct of the race, but with the inward condition of the individual. **It does not** vainly endeavor to cleanse the stream, it deals with the fountain. **It does not** profess to produce a better environment, it gives power to live above environment.

In all this, Christianity is distinct from a civic righteousness, a social regeneration, or a world betterment that deals with moral conditions from without.

Christianity must stand apart from any effort which vainly imagines that better tenements make better men; that better environment makes better girls; that man, under any crossless and Christless method, can grow into a Christ-likeness.

The girl of the mansion may be as corrupt in heart as the girl of the sweat-shop. Sin beautifully decked and draped is still heinous sin.

The man of the stone-front may be as villainous as

the man of the slum. Sin, artistically veneered and varnished, is still heinous sin.

Humanism, as a religion, seeks, step by step, to raise man, through his own genius, unto Christlikeness.

Christianity, at regeneration, through the indwelling of Christ, at once places within a man all the possibilities of Christlikeness, and thus makes the ultimate and unattainable goal of all humanism its starting point.

Let the novelist, socialist, and socialized churchman defame the Church, and decry its right to exist, because it has failed to meet and change social conditions,—the man of God knows that social conditions are fast heading up in their final cataclysm of immoralities like unto the days of Noah and of Lot.

The man of God knows that the age lying between the Cross and Olivet, the Crucifixion and the Coming again will be days of increasing folly and sin.

The man of God knows that humanitarianism with its profuse expressions of love and sympathy cannot substitute the work of the cross. That its expenditures are waste as long as sin reigns in the heart.

Back to the story of the cross! Tell the fallen of the Christ. Preach the Christ "who died, yea, rather who is risen again."

Back to the story of the ascended Christ! Tell the believing one, struggling against the world about him, the flesh within him, and the devil above him, that Jesus lives. Tell him there is One who will walk at his side and hold his hand. Tell him that Christ will lead him in the train of His triumph.

Back to the story of the coming King! Tell those who grope in darkness that a brighter day is coming.

That Jesus comes! That Satan will be chained! That the Anti-Christ and the False Prophet will be cast into the Lake of Fire! Tell those who look for Him to be faithful amid the oppressions and strife of this age! Tell them to have long patience, for, He who cometh will come, and will not tarry! Tell them He will come, and with Him will come His reward to the watching ones!

Away with the doctrine of man's humanity to man. It is man, sin-blinded and demon-driven, who has wrought the havoc around us.

Away with the deification of human sympathy and love. Let the "cross" reach down and save those who will hear, and then a sympathy and love will be born, and shed abroad in the heart by the Holy Ghost, that will reach down and preach the cross to another man.

Away with the idea that Christianity is summed up in humanitarianism. Christianity is summed up in Christ, it centers in the cross.

Let the Church preach the "separating story" of the cross; let the Cross call sinners out of the world with its many systems of self-culture,—out of the world that despises and rejects the Son of God, and into a new life, and new light, and a new love.

FOURTH: THE CHURCH CANNOT JOIN HANDS WITH THE WORLD IN EFFORTS FOR CIVIC RIGHTEOUSNESS, SOCIAL REGENERATION AND WORLD BETTERMENT, BECAUSE THE WORK IS NOT OF GOD, AND IS DESTINED TO CERTAIN FAILURE.

1. It is not of God.

To enter the worldwide movements of this day, pressing forward better civic and moral conditions in a world utterly given over to sin, in a Christ-rejecting and Satan-dominated world,—is absolute folly.

The Baptist World Alliance of 1911, composed of men representing the great leaders of the Baptist denomination at home and abroad, passed resolutions which hailed with joy the fact that the World Alliance was giving such a large place to the **social aspect** of the gospel; that there was a growing conviction that the Church should dominate life in all its relations, and that "a committee should be appointed to secure such concerted action, as shall destroy such evils, and make the impact of Christendom upon the nations of the earth more helpful."

Church of God, the issue is upon us! Shall we follow our Lord, or shall we follow these leaders who are turning us from separation to confederation? Shall we continue to call out of the nations a people for His name, or shall we attempt to make the nations moral?

Shall the Church think to save a world? Great orators and preachers may proclaim: "Jesus is marching toward high noon in His conquest of the world. He will be king in Washington and in London and in Paris and in St. Petersburg. He will rule over con-

gress and parliament and reichstag and дума and every government and class in all the world. This hour He is marching to His coronation as King over all the world."

But these words are hollow sounds! Clouds without water! Jesus is not marching toward His coronation. **His coronation is not a march. His kingdom is not progressive.** This world is not getting better. It is not preparing to receive the King. When Jesus comes the world will be stricken with heart-failure. The world will be judged. In that day the kings of the earth and the mighty captains will call to the mountains, and to the rocks to fall upon them, and hide them from Him who sitteth upon the throne, for the great day of His wrath will have come.

The world is growing away from God, and not moving toward God. It is utter folly, it is madness, to enter a confederacy with the ungodly to better this world, when Jesus forewarns His Church of the utter failure of such an attempt.

Men are calling the Church to social service and to a program of social reform. Their voice is legion. They comprise many of our great preachers, our great seminary men and our denominational leaders. **Let them call in vain! Church of God stand aloof!** Jesus has written judgment upon the wall. The world has rejected Christ. She may have affected a change of heart, but she is still the same Christ-hating world. You cannot regenerate society, you cannot change the heart by waves of reform. The only Name that can save is the Name of Jesus. The only power that can help is the power of the cross. That Name and that

power is God's way of salvation. **The Church is straightly shut up to Jesus and the cross.**

Back, my brethren, back to the old paths. **Let us preach Christ** as the Savior of sinners. **Let us cling** to personal regeneration, let us not proclaim a socialized heathenism. **Let us tell sinners** to hasten away to Jesus.

If men who are active in moral reform and social propaganda could only have the curtain drawn back, they would see that they are not, as they often suppose, supported by Jesus' Name. If the veil were removed, and their eyes opened they would behold Satan, with principalities and powers, with the world-rulers of this darkness, with hosts of wicked spirits in the air, energizing men to produce better things.

Why are many of God's children blinded? Why have they become entangled in Satan's net?

Do God's men not know that no man warring for God "entangleth himself with the affairs of this life"?

Do God's men not know that Paul said, with weeping, that those "who mind earthly things are enemies to the Cross of Christ"?

Do God's men not know that we "are chosen in Him to be holy and without blame": that "in Him" God wrought mightily "when He quickened us, and raised us up, and made us to sit in heavenly places."

It is "Christ who was made sin for us" and not our fighting liquor that makes us "the righteousness of God in Him."

It is Christ who bore our sins in His own body on the tree," and not our own self-effort that leads us to "live unto righteousness."

It is **Christ** who gave Himself for our sins that He might deliver us from this **present evil world**; not, that we might, apart from Him, make this a present righteous world.

Any righteousness that omits Calvary is satanic.

Satan is a counterfeiter. Would that men were not ignorant of Satan's devices. If God has churches, so has Satan "The Synagogue of Satan." If God has preachers, so has Satan "The Ministers of Satan." If God is interested in righteousness, so is Satan a "minister of righteousness."

The wheat and the tares grow together. With Satan's churches and Satan's ministers we must reckon.

He is not a weakling. His followers are not weaklings. He heads strong regiments. "The kings of the earth and the rich men, and the chief captains and the mighty men," are numbered in his cohorts.

With God it is different: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things, . . . the weak things, . . . the base things, . . . the things that are not, . . . that no flesh should glory before God."

Satan has gathered his forces aerial and earthly, in deadly combat against the Cross. They hate it because **there** Satan and the world were judged. They hate it, because **there** the debt of sin was paid. They hate it, because **there** the righteousness of God was made possible.

It is the Cross that is the crowning glory of the Son of God. It is "**the Lamb**" who was slain that is

worthy and that is worshipped." It is the blood-washed, white-robed ones who have a right to enter in through the gates into the city.

We insist again, any righteousness that omits Calvary is Satanic. The many popular "reform waves" of the hour are, therefore, Satanic. Note one:

The very nation-wide sweep of the "prohibition wave" marks it as approved of Satan. Its momentum is tremendous. Great political parties have heard the roar of its mighty waves as they sweep on and on, even to the very doors of Congress. The scope of its sweep is its ear-mark. God's church was ever to remain a suffering minority.

And yet, thousands and tens of thousands of God's children are enlisted. They are enthusiastic,—they are pouring out their wealth, and lending their strength in the mighty conflict for State, National and World-wide prohibition.

They have entered the battle in the name of Christ and His Church. They see a better day. They believe that by the ballot they will soon drive vice and the saloon from the land.

What if the curtain were lifted and they should see behind the scenes, their leader—Satan!

What if, Satan has transformed himself into an angel of light! What if his ministers are transformed into ministers of righteousness. What if Satan with deadly enmity to the Cross and hatred to the Church has inaugurated movements, mighty, conquering and luring, that have loosed the Church from her moorings and set her adrift.

That Satan is interested in character-building, civilization and education, who can doubt.

That Satan is pressing every energy to conserve and to cultivate character, who can doubt.

Man, energized by Satan, has always sought to eliminate the effect of the curse. He has builded cities and invented means since the days of Cain to alleviate his sufferings.

Man, energized by Satan, has always, through the arm of his own strength, sought to lift himself above himself.

It is time for the people who do know their God to draw the line. **What if God's men and God's Church have joined hands with the enemy of the cross! What if Satan, deftly, deceitfully and deliberately, has laid the plans and should now lead the forces of this mighty "day of man," in a righteousness of man's own making.**

What if Satan, the God of this world has fashioned the "tares" of his own planting, so like the "wheat" of God's planting, that many, even of God's own, have failed to discern the fatal omission of the cross in these mighty movements of our day,—movements for civic righteousness, social regeneration and moral world-betterment.

2. It is destined to failure.

Civic righteousness, social regeneration and general world-betterment propagandas are all **destined to ignoble failure.**

The Cross has not failed.

Man's righteousness will surely fail.

The curse of God is upon it.

May it not be, after all, that man's own heart of sin, depraved because he has cast off God, has led him on to his awful reaches of immoralities?

May it not be, after all, that Satan is vying with God, and has planned his strategy against God and is seeking, apart from the cross, to lift a race to a standard of self-achieved righteousness?

Beyond doubt, Satan fathers many cults and many religions which sway the world with their power. Beyond doubt, these cults and religions which dominate heathendom and undermine Christendom, hold high ideals of morality and self-culture.

For instance, Satan has fathered Christian Science, even though Mrs. Eddy mothered it; and Satan has fathered and fostered many religions, wherein are taught ideals of righteousness and self-control that manifest marvelous vision.

The one thing omitted in all of these religions, is Calvary—the **one thing emphasized** is the deism of man.

Just as truly, the one thing omitted in civic righteousness, social reform, and world-betterment is Calvary. The one thing emphasized is the deism of man.

If then, Christians everywhere recognize Satan behind these false earth religions,—primarily because the sacrificial work of Christ is eliminated, why should not Christians recognize Satan as the prime mover in world-popular reform movements where the Cross is eliminated?

Be not deceived! All of Satan's colossal enterprises, religious and semi-religious, in behalf of man's betterment are doomed to failure.

The cross is God's only remedy and man's only hope.

Man may seek to perfect morals but the Spirit says: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Stand aloof from morals destined to fail!

Man may proclaim that better days are here, but the Spirit says: "perilous times shall come." Pursue not the phantom of brighter times! They will vanish as idle dreams!

Man may preach the coming of an early day when the doctrines of the Church shall prevail, but the Spirit cries: "The time will come when they will not endure the Sound Doctrine."

Man may preach, publish and proclaim that sin and shame, vice and villainy, liquor and lewdness, will all yield to the conquering forces of the twentieth century reform movements, but the Spirit says: "As in the days of Noah," "As in the days of Lot," "So shall the days of the coming of the Son of Man be."

Child of God, stand aloof, pursue not,—have no part in a righteousness originated by Satan and enforced by laws conceived and formulated by the unregenerate.

The cross has not failed. It will not fail, it cannot fail. It saves all who believe and it will guide them through the wreckage of this sin-cursed age, to the ages to come, where God will show the exceeding riches of His grace in **Christ Jesus**.

How dark will be the day of tribulation, when God's wrath falls upon this Christ-rejecting, cross-despising age.

The Church by her preaching will be able to save out of the nations a people for Christ. These will be raptured. **Then will the destiny of man's righteousness be seen,**—as it heads up in the Anti-Christ, whom Jesus shall destroy with the brightness of His coming.

FIFTH: THE CHURCH CANNOT JOIN HANDS WITH THE WORLD IN EFFORTS FOR CIVIC RIGHTEOUSNESS, SOCIAL REGENERATION AND WORLD BETTERMENT BECAUSE THE CHURCH IS SUFFERING UNSPEAKABLY BY WORLD ALLIANCES.

1. The mere fact that the churches have become so zealous for social reforms and improved moral conditions, has so muddied the Bible doctrine of salvation by grace, through faith and not of works, that a vast host of **the ministry is beginning to preach "reformation" for regeneration;** while a world of sinners are beginning to believe that they are their own saviour.

It is more and more an impossible thing to hold a genuine Holy Ghost revival where real conviction for sin, with repentance and faith in Jesus is manifest.

It is easy to get men and women by scores to promise better living. They all want it. Better morals fill the air. People want to be better. It is easy to **pull on the martial spirit** in men. Quit yourselves like men! Have grit to face the issues! Purpose a new start! To such an appeal there is a ready response.

There are scores of preachers who denounce sin, preach world-righteousness and **call for men to exert their manhood,** and shun the "primrose way." These men get a following.

Such men may preach much of the cross,—they

may preach salvation by Jesus; but they do not make the cross supreme and final.

They enter full swing into the cleaning up of both the life and the city. Thus they swerve from the faith once delivered unto the saints. They **seek to better Sodom**, instead of calling sinners out of Sodom. They make man **the savior of sinners**. They encourage **self trust**. They shift the convert from prayer, personal work, and the preaching of the cross, to general moral reform, where no prayer, no personal soul-winning, and no preaching of the cross are demanded. The inevitable result is backsliding.

If you demur and urge that all civic and social reforms demand prayer, I insist that reformers may pray and may do personal soul-winning work, but reform does not demand these. Men can be, and nine out of ten are, the most ardent supporters of reform, who never pray and who profess no personal savior.

2. The Church has suffered untold injury by world alliances because, in **letting down the bars** of her non-conformity to enter world battles, the world has, in the spirit of reciprocity, crossed over the lowered bars and entered the church.

As the Church becomes involved in **things not antagonistic** to world ideals, the world drops her antagonism to the Church.

The Church can never enter a world propaganda and proclaim Jesus the Savior of sinners, neither will the world enter the Church and applaud Jesus as the Savior of sinners. The world hates the way of the cross.

The Church is welcomed by the world to press

world ideals of civic, social and moral uplift,—and the world is delighted to enter a socialized church.

The churches of the twentieth century are **demanding “smooth things”** of their clergy, they **pander to the rich and are ruled by the worldly.** Their chief assets are rhetoric and oratory from the pulpit, secular music and fantastic display from the choir, culture and refinement from the pew.

Preachers are becoming professionalists, demanding a price. The old-time doctrines of ruin and redemption, of grace and of glory, are giving way; while that which pleases self, and protects self-interest is coming to the front.

It is not because the Church is heart-broken over sin and its carnage, that she has turned her attention to civic and social reform.

Reform deals chiefly with the outcasts of society.

Reform deals with better conditions down here, and is wrought more in behalf of the reformer, than in behalf of the reformed. Reform measures give first thought to the safety, the comfort and the protection of the reformers, the better classes.

It is not because the vicious are lost and hell-bound, not because they suffer in their sin, that haunts of vice are closed, but because those haunts are a menace to the peace, and pleasure, and safety of the community.

If the Church in her social service is truly seeking to save the lost and to clean sin out of hearts and lives, **why** does she close her eyes to the ever-increasing worldliness and polite sinning of the rich, while she presses the law on the vice-bound poor?

Why does she endeavor to shut up the brothel while she winks at the dance? **Why** does she array herself against the house of shame, while she fellowships the man who owns the brothel building? **Why** does she press the law on the gambler, while she winks at society's card tables? **Why** does she seek to legally close the saloon, while she permits wine drinking among her very own?

The truth is, the Church has shown herself willing to enter a righteousness campaign that does not affect the worldliness and sinfulness of "mammon in the Church."

If the Church is honestly concerned at the awful debris of sin, let her know that the sins of the vulgar are no more damning than the sins of the elite. Let her be concerned not because of the present "little while" of suffering that some bring, but rather let her be concerned at the eternal burnings awaiting all the unregenerate.

We know that all have sinned, and the Church must not deal with one class of sinners.

We know that the wages of sin is "death," that "the wicked shall be turned into hell," and the Church must preach a gospel that will do more than make things better here.

We know that the only way to save a soul from death, and to make a life happier and better down here, is through the cross.

Oh, Church of God, untold damage has been done you when you turn from your God-given work!

You are sent as a "minister and a witness" to the lost, to open their eyes, that they may turn from dark-

ness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified in Me."

The gospel Paul preached turned men "from their idols to serve the living God and to wait for His Son from heaven."

Any Gospel that does not do this is no Gospel at all.

The world's Gospel of right living does not turn men from their idols, because it leaves their hearts corrupt; it does not lead them to serve the living God, because it is based on the prowess of man, it does not await the Son from Heaven, because it is centered on better things down here.

3. This co-operation, this federation with the world, has fanned to a flame the doctrine of the **universal Fatherhood of God and brotherhood of man.**

This pernicious poison is permeating the land. Federation favors fatherhood and brotherhood pleads federation.

The Bible tells us that only the "family of faith" are children of the One Father.

Of course, if God is "The Father of all, in every clime adored," then the **new birth is annihilated**, then all that is needed is to conserve the character of our children, and reform the adult degenerate.

Then our duty is to eliminate the doctrine that the sinner is dead in trespasses and sins, while we preach that the "divine spark" is in every life, and must only "be fanned."

But you who have not been swept away by the apostasy know that a **fresh start** is not forgiveness; that **educating the mind** will not change the heart, that

civilizing the race will not Christianize the individual.

We plead once more with believers, with preachers, and with churches to come out from federation in movements for social uplift.

Civilization, with all its vaunted progress, with its culture and its cults, with its education and its medication, with its righteousness and its reforms, is fast rushing on to its overthrow. Judgment has been pronounced and judgment will soon be executed.

Sodom must burn.

Stop wasting your precious money, and more precious time, trying to **clean up** a wicked, unregenerate world. Twenty centuries have not found a hamlet, nor town nor city, cleansed.

The so-called Christian cities of this earth are cesspools of corruption. New York and London, Chicago and Liverpool vie with each other in wickedness. They lie in the lap of the wicked one. The age is tending toward Sodom.

Come, come, fellow-workers and join us in preaching the cross, the throne and the coming again; while we call to men to come out of the world and follow Jesus.

Let us reprove the "unfruitful works of darkness," let us give testimony against the sins of a Christ-rejecting world, but let us give them no false balm for their healing.

The best we can do is "to save out of the nations a people for His Name." A people who will join us in our pilgrimage toward a "better country, and toward a city whose builder and maker is God."

SIXTH: THE CHURCH CANNOT JOIN HANDS WITH THE WORLD IN EFFORTS FOR CIVIC RIGHTEOUSNESS, SOCIAL REGENERATION AND WORLD BETTERMENT, BECAUSE CONFEDERATION IS CONDEMNED BY THE WORD OF GOD, AND IS AN EVIDENT PREPARATION FOR THE COMING OF ANTI-CHRIST.

This age is pre-eminently an age of colossal collusions and combinations, of all-controlling alliances and amalgamations, of far-reaching federations and confederations. It is an age of unions and unionism. The "get together" spirit is everywhere. The air is full of it. The current of public thought is fascinated by it.

Capital has consummated combines which, backed by the power and prestige of money, prescribe policies, captivate commerce, and guide governments.

Labor has federated, until, with her millions of men, bound under one purpose, she has said in her heart: "Nothing will be restrained from me that I have imagined to do."

Nations have become confederate with nations. International alliances are to-day arrayed, group against group, until the very world trembles at the far-reaching scope, and the fearful carnage, that the next great war will bring.

Against all these confederacies the Word of God stands with clear condemnation. The first great confederacy was that of Babel. The curse of God was pronounced, the tower of Babel fell, earth's people were scattered. languages confounded and nations formed

"Say ye not a confederacy" was Isaiah's warning.

Whatever else may be said of "confederacies" they do not reckon God as one with them. "For they have consulted together with one consent, they have confederated against Thee."

The Church has caught the spirit of the age. She has confederated in organizations that are far-reaching and marvelous in power. If these confederations were wholly within her own bounds, it might not become a matter for this treatise. But they overleap the walls of the Church.

The Church stands prominent in the confederacy for world-wide disarmament, and universal peace. She is in partnership in this with earth's great diplomats and statesmen, with kings and emperors, princes and presidents. Herein the Church is offering an affront to Christ. He not only called the Church (ecclesia) out of the world, but He prophesied war and Armageddon, until He, the Prince of Peace should come.

The Church has joined partnership with the world in many efforts for social regeneration.

Prominent, in her great councils, conventions and assemblies, are resolutions commending all sorts of moral uplift societies. Her pulpits are the center of the arena where the battle is being fought. They are open to the opponents of the liquor traffic, and to the heralds of practically any new movement for any phase of economic, social, or moral betterment.

And all this seems on the face most commendatory; yet, when amid the rush we stop to think, we know that with exceptions the pulpit has lost the old-

time fire with which she formerly preached the gospel of the cross. She has lost the vision of the old-time doctrines of grace. Therefore, we fear that if the pulpit did not turn her attention toward the numerous reform propositions of the day, she would seemingly have little left for her to do.

Men argue that the Church cannot afford to stand aloof from every effort for human improvement. Why not? The Church stands aloof from Christian Science, yet Christian Science possesses a beautiful system of moral ethics. To be sure, Christian Science denies the cross, and other vital, biblical truths. So do all these men-movements for social betterment. You plead that the Church must lend a hand in every good work, and every moral uplift. We reply, that the religions of heathenism possess a system of moral betterment and human improvement. Confucianism, in China, is Christianity's greatest enemy, and yet its ethics are only surpassed by Christianity itself.

The reader knows, as well as the writer knows, that the very essence of **heathen religions** is summed up in one word: "self-culture." Confucianism says: "Renew yourself. Renew yourself again—you need a daily renewal." We know, also, that these efforts for **civic righteousness** are summed up in one word: "self-culture." It also says: "Renew yourself. Renew yourself again—you need a daily renewal."

It is all right for the Church to deplore the liquor traffic, to deplore the traffic in impurity, even as Jesus deplored the workings of sin; but, **it is all wrong** to pass resolutions to encourage a cure by legislation.

The cure for the drunkard and for the saloon is the same—it is the **Calvary cure**.

The fact is, and the fact must be faced: this allegiance, this federating with the world in humanitarian efforts to save or to safeguard mankind, is but a **confession that the Gospel is insufficient**, in that it can neither cure the sinner, nor conserve the saint.

Again we urge: Confederacy not only **leaves out** the Blessed Son of God, but **stands against** the Son of God, and we add, it **prepares** for the coming of the Anti-Christ. Jesus said, "I am come in My Father's name and ye received Me not; if another shall come in his own name, him ye will receive."

The Anti-Christ is to sum up all that men adore. He will not only head nations but **he will** head divine worship. **He will** federate the State and the Church, **he will** unite politics and religions. That **he will** attempt to inaugurate a reign of peace without the Prince of Peace, and to bring in a millennium without the Christ, is quite as certain. **He will** make league with the Jew, **he will** cause men to worship himself, **he will** consummate the most colossal combines ever known on earth, until "no man can either buy or sell save he that hath the mark of the beast."

Confederations are stepping stones to **that day** when the "whole world will wonder after the beast," when "the kings of the earth and the rulers thereof will take council together against the Lord and against His anointed, saying, let us break their bands asunder, and cast their cords away from us." In **that day**, "He that sitteth in the heavens shall laugh, and the Lord shall have them in derision." In **that day**, "He shall

speak unto them in His wrath and vex them in His sore displeasure." In that day Jesus shall come, and "He shall break them with a rod of iron and dash them in pieces as a potter's vessel." "The Lord shall strike through kings in the day of His wrath."

Church of God, no matter how fair the call may seem, beware lest in entering into fellowship with any world-movement you really enter into a league against your Lord. Beware lest in entering into fellowship with any world-movement, you find yourself an active agent in preparing the way for the coming Anti-Christ.

SEVENTH: THE CHURCH AND THE WORLD CANNOT JOIN HANDS IN EFFORTS FOR CIVIC RIGHTEOUSNESS, SOCIAL REGENERATION, AND WORLD BETTERMENT, BECAUSE THE HEADS OF THE CHURCH AND THE WORLD ARE DISTINCT AND OPPOSITE.

Christ is the head of the Church. This the Word of God proclaims: We are to grow up "into the Head, even Christ."

Satan is the head of the world. The Word of God proclaims: "The prince of this world cometh and hath nothing in Me." "The God of this world." "The whole world lieth in the lap of the Wicked One."

Assuredly, the heads of the Church and the world are distinct and opposite. Assuredly, therefore, the subjects cannot be friendly and co-operative. Enmity between the heads promises enmity between the subjects.

"If they have called the Master of the House, Beelzebub, how much more will they call them of His own

household." "If they have hated me, they will also hate you."

There is no use to cavil. Believers are promised, "In the world ye shall have tribulation." "If any man live godly he shall suffer persecution." "It is given unto you to suffer."

When the Church, therefore confederates with the world in any project, she is uniting with the enemy of Christ, and with her own enemy. Such confederation breaks down the barriers of separation, and makes the Church, "Laodicean," a world-pleasing Church. Such confederation appeases the antagonism of the world, removes the "reproach of Christ," and makes "suffering with Christ" impossible.

With confederation consummated, the church becomes God's enemy, for "whoso maketh himself a friend of the world is the enemy of God." Only one word applies to the churches who have entered world-alliances: "Ye adulterers and adulteresses!"

God's clarion call to His Church is: "Come ye out from among them and be ye separate, for what concord hath Christ with Belial and what part hath he that believeth with an unbeliever, and what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?"

Neither Satan nor the world, over which he is god, will enter a work that is really God's. We insist: **Satan and his world are enmity against God and His Church.** Will Satan or his world co-operate in any service the Church is rendering her living Head?

If the world ever applauds and praises your service, if the world stands ready to lend a helping hand, look

for some sinister purpose, for God has said: "The world hateth you." The Church has fallen from favor and fellowship with Christ when the world cordially federates with her in any service. The world seeks only to draw the Church from her first love.

The world is under the leadership and power of Satan. There is no doubt here. World-dwellers are born in sin. They are born among a people dominated of the Evil One. They themselves are "children of disobedience," "Walking according to the course of this world, according to the prince of the power of the air."

World governments are usurped by the devil. Our government may be "of the people, and by the people, and for the people," but it is "under the dominion of Satan."

The cry, "Vox Populi, Vox Dei" might well read, "Vox populi, Vox diaboli."

Do not eliminate Satan and the powers satanic from your belief. Nothing could please the enemy more. Our great battle remains "not against flesh and blood but against principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (R. V.)

From the days of Cain, earth kingdoms have been dominated by Satan.

In Old Testament days God had a special prince over Israel. Other nations had over them princes of Satan. **When God would send His angel to the prostrate, praying Daniel, the angel was withstood by the "Prince of Persia" in the air, for one and twenty days. Michael was sent to his help. After**

God's angel had told Daniel his message he said: "And now I will return to fight with the Prince of Persia; and when I go forth, lo, the Prince of Greece shall come!"

It is quite evident, therefore, that Satan as well as God has "princes" above this earthly sphere.

When Jesus was on the mountain, the Devil showed Him all the kingdoms of the earth and the glory of them. He said to Jesus, "All of these will I give thee, if thou wilt fall down and worship me." It is useless to say that the devil lied. The Lord did not deny his claim, nor did he deny his power to make a good his pledge. He did refuse to parley with the tempter, and spurned a partnership scheme.

It is when the believer grasps the enmity between the heads of the Church and of the world, that he realizes the real danger of federation.

Commercially, socially, ethnically, and to a great extent, religiously the world is under the power of the Devil.

The world, therefore, will never prove an ally of the Church, in any righteousness that will be acceptable to the great Head of the Church.

The believer is not a misanthrope. He is not a heartless lemming. His Master wept at the grave of Lazarus and his heart broken and crushed, He wept over the beauty of the world. Sin and sorrow everywhere touched His heartstrings. "Surely He hath borne our weaknesses and carried our pains." He knows, He cares.

The believer never, if he bears the spirit of the Master, is content with the wreckage of sin. He is ready to

stoop by the wounded Jew, and to bind up wounds. He is ready to speak peace and comfort.

The believer is ready to feed the starving, to care for the dying, and to help the fallen, while he preaches Christ as the only hope of the lost one.

There are some things, however, the believer cannot do, that the Church cannot abide.

They cannot enter into confederation with the world in pursuing this work of sympathy and love. Jesus and the cross, must not be minimized in their service.

The world calls to the Church and says: "You should be more active in your voices heard and your influences felt in every matter affecting the welfare of our towns, our cities and our countries."

There is no Jesus here, and no cross. Our voices and our influence is to be felt! Felt where? Felt how? Would the world have us felt as personal soul-winners, pointing men to Christ the only hope of the lost? No. We are to be felt in making towns better. We are to be felt in the promoting of morals. We are according to the world, to work for two millenniums, one which it would help us bring, and another which the Second Coming of Jesus will bring.

And how would the world call us to her aid? influencing legislatures, by the ballot, by the enforcement of law. Will the churches and preachers heed this call? Shall they work for a righteousness apart from the cross, and apart from repentance and faith? Are we to turn heralds of reformation and not of regeneration?

The world insists: "When the Church speaks with

one voice, it can end any evil." God says this cannot be done. God says that "iniquity will abound, and that evil men and seducers will wax worse and worse." Can we end any evil? If we can drive sin out of our city, then we can drive sin out of any town and city—in fact we can drive it out of the earth. But God has told us to "call out a people for His name."

And how does the world insist? "A united Church is invincible." This sounds well. But the truth is that the "Church is invincible" to do only His will and not her own will, and was never called to do the world's will. The Word of God never promises that the Church shall conquer the world.

"The Church invincible!" This has the sound of the heroic! It appeals! It stirs the blood! It is a clarion call to the fighter! It breathes the martial spirit! It promises ultimate success, certain victory!

How does all this agree with: "In the last days, perilous times will come." **How does it agree with:** "Evil men and seducers shall wax worse and worse." **How does it agree with:** "That day shall not come except there be a falling away first." **How does it agree with:** "In the last days men shall be, . . . without natural affection, . . . without self-control, . . . no lovers of good, . . . for of these are they that lead captive silly women laden with sins, led away with divers lusts."

Yes, "the earth will be full of the knowledge of the Lord as the waters cover the sea," when we have a returned Christ as King, and a restored Israel. The Church, however, is not to drive sin from the world.

We are sent to preach the gospel as a witness to the uttermost part of the earth.

The world entices us away from the Cross, while it cries, "There are laws enough to drive out crime and liquor, will you Christians not rally and help enforce the laws."

The method of the world is clear enough: **Laws!** So, after all, the **cross** is not their **method**. Calvary is not needed! So, after all, the **Bible** is wrong, for it says, "If righteousness come by the law then is Christ died in vain." If righteousness cannot come by His law, can it come by a man-made law?

"Drive them out?" Out of what? Drive them where? **O vain world!** How can you drive crime and liquor out by laws? The Church knows that these things are rooted and grounded in the hearts of evil men. "For out of the heart proceed evil thoughts, murders, adulteries, fornication, theft, false witnesses, blasphemies." Will law drive them out of the heart? **And if the law cannot drive them out of the heart, how can it drive them out of the town? O foolish world!** You cannot have a clean town with unregenerate men and women composing the large majority of its citizenship.

O wicked world! Be assured that the true Church that knows her God and His Word, is aware of your strategies. The true Church knows that your liege lord is her greatest adversary. The true Church will not become confederate with the world.

The true Church knows that the righteousness which is of God is opposite and distinct to the righteousness of the world, and, therefore, she can have no

fellowship with the world in moral reforms and social campaigns which eliminate the gospel of the cross. "If we, or an angel from heaven, preach any other gospel,—let him be accursed."

The true Church knows that God has called the believer out of the world, and will not for a moment allow the barriers which forever separate her and the world to be broken down while she joins hands with it in an effort for a world-betterment.

The true Church knows that her mission is not to make this a better world, but to preach individual salvation from the penalty of sin through the crucified, salvation from the power of sin through the risen Christ, and salvation from the presence of sin through the Coming of Christ.

The true Church knows that her mission is not to keep the world from going to the devil, because the world, even now, is lying in the lap of the devil, and is rapidly preparing to receive the Anti-Christ.

The true Church knows that the novelist who hobbles with Satan, the Church's adversary, and cries that Christ is "down and out," has utterly misjudged the work of Christ and His Church. Jesus still is able to save the sinner, any sinner, every sinner, who will believe, and Jesus is able to keep him safe in His life;—but Jesus, never, either by example or precept, taught His Church to enter the realm of social-regeneration.

The true Church knows that this is an age of Humanism,—that the world has decided that it is its own savior,—that the world is seeking to put down sin and bring in righteousness without any repentance, without any faith, and without any obedience to the Christ.

The true Church knows that the energy and money expended in the work of world reformation can at best but result in a transient and passing reform, which sin in the heart will soon overthrow,—that if one evil, as that of drink is put down, the evil in the heart will only develop in some other way.

The true Church knows that an old-time revival of Holy Ghost religion, which brings men to God, and puts a new spirit in them, is the only hope of sinners.

The true Church knows that reformation is not regeneration.

The true Church knows that it is unnecessary to put down the places of sin, (which God says cannot be put down), in order to keep the drunkard just saved from backsliding,—she knows that Jesus will save the drunkard to the uttermost.

The true Church knows that it is not necessary to put down the places of sin, (which God says cannot be put down), in order to protect the boys from an immoral life,—she knows that what is needed is salvation, the family altar at home, the teaching of the Word, and the infilling of the Holy Spirit.

The true Church knows that full many churches, active in cleaning up the city, have a God-given command, and a manifest need of cleaning up within their own courts. That the Church may well demand of her own a life separate from worldliness,—drinking, dancing, card-playing, theater-going, which she has no right to demand of those who are living in sin, and not under her authority.

Beware, oh, ye who have become confederate with the world, lest in that day you should say "Lord!

64 THE FOLLY OF FEDERATION

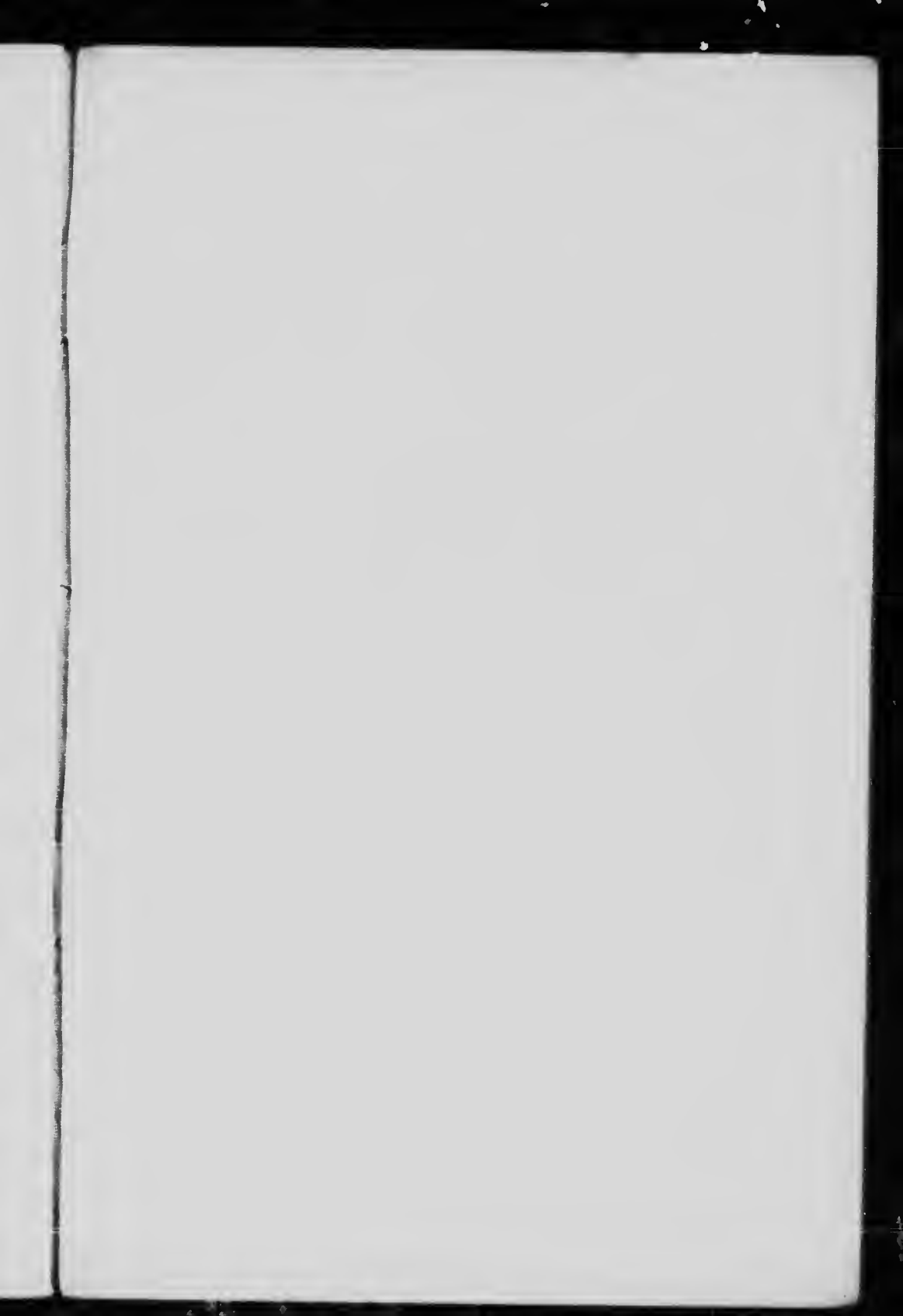
Lord! have we not prophesied in Thy name? And in Thy name have cast out demons? And in Thy name have done many wonderful works, and the Lord shall say unto you, I never knew you, depart from Me, ye that work iniquity."

NOTE IMPORTANT.

Friends who may desire copies of this booklet for free distribution, will be furnished them in hundred lots at the exact cost of publication, if they will apply to the author.

Those who wish them for the purpose of sale, can obtain them at publisher's prices.





THE NUMBER OF MAN

The Climax of Civilization

By PHILIP MAURO

*Counsellor-at-Law, Author of "The World and Its God,"
"Man's Day," "Life in the Word," etc.*

Paper covers, 50c; by mail, 56c; cloth, 75c; by mail, 82c.

All thoughtful and observant people who are perplexed by the rapid changes in modern life will read with deep interest "The Number of Man: The Climax of Civilization." Interest in this author's works is increasing with every book from his pen; and the ever-widening circle of appreciative readers has eagerly welcomed this work, which sheds light upon the perplexing conditions of society, and the equally perplexing sequence of disquieting events which the daily newspaper reveals to us.

"There is not a dull paragraph in the 350 pages."—*The Baptist*.

"This book is one of great interest, and worthy of careful study with one's Bible."—*The English Churchman*.

THE WORLD AND ITS GOD

By PHILIP MAURO

New edition; enlarged and extended with additional chapters. Price: Paper, 15c; cloth, 35c.

The volume is written from the standpoint of one who was for upwards of twenty years an implicit believer in the main doctrines of Materialism.

MAN'S DAY

By PHILIP MAURO

Price: Paper, 50c; by mail, 56c; cloth, 75c; by mail, 82c.

Comparing the present age with past and future periods of time, the author describes, in the light of God's Word, the real characteristics of the age in which we live. Mr. Mauro gives utterance to the deepest truths in the simplest language; and his constant appeal to Scripture inspires confidence as with reverence and fidelity he marks the "signs of the times."

A. SIMS, Publisher of Christian Literature
805 Gerrard St. East, Toronto, Ont., Canada

