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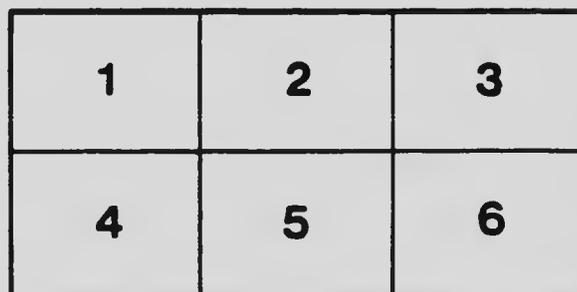
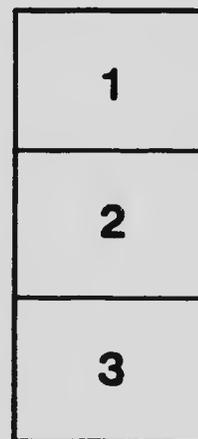
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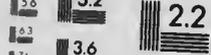
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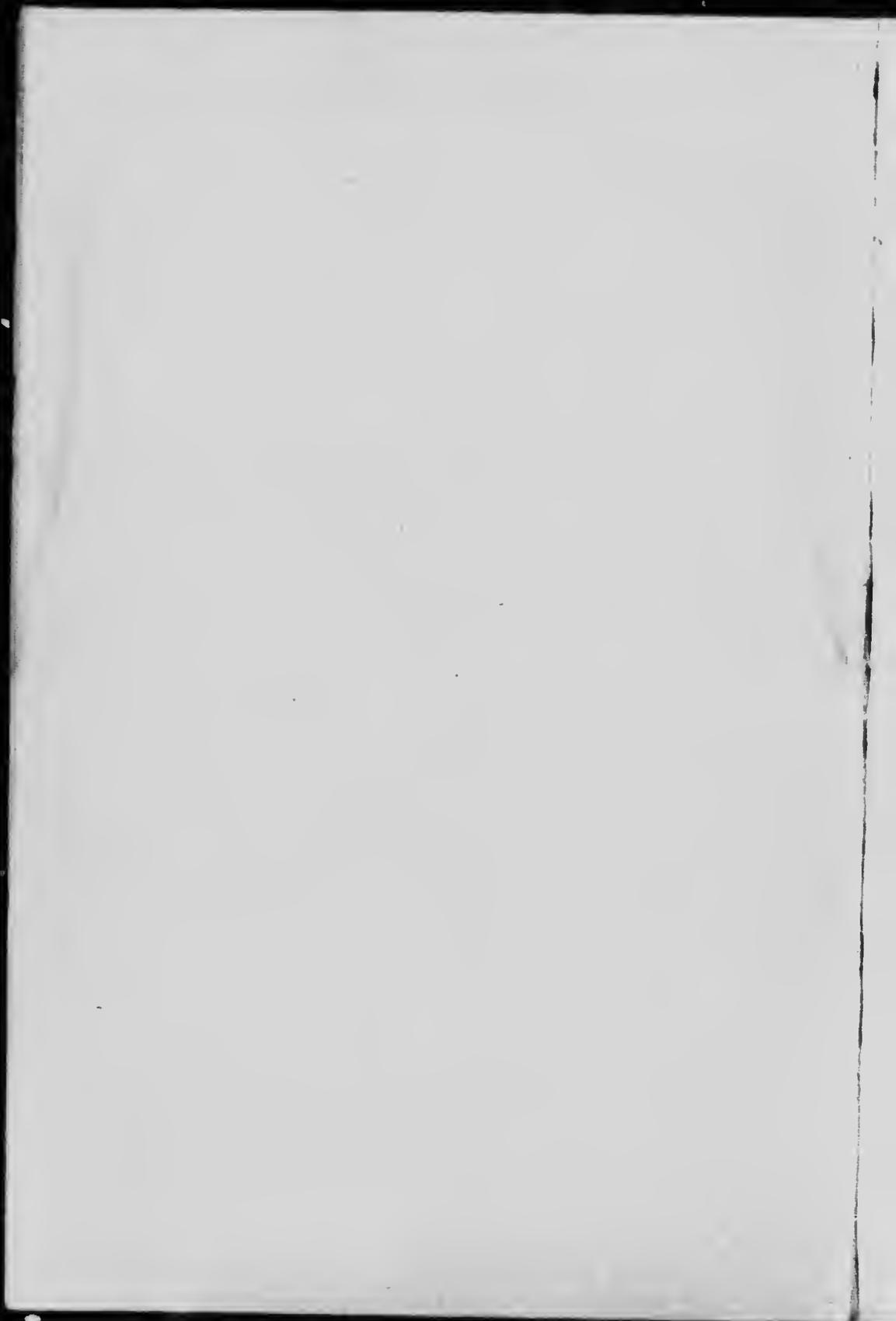


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THE
KINGDOM OF HEAVEN
AND
THE CHURCH

WRITTEN AND COMPILED
BY
J. B. COSENS

London, Ont. :
ADVERTISER JOE PRINT

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P R E F A C E

N ECESSITY has called out another book. As the scroll of prophecy, which has foretold the rise and fall of all the great nations and empires of the world, (which their civil relation have come in contact with the Church), continues to enroll itself into history; and our nation and the things with which we are surrounded to-day are being unrolled, it becomes necessary again to call attention to the roll of prophecy and its fulfillment in the history of our time; especially as we are almost at the end as far as this dispensation is concerned and the last scenes of this world's history are coming plainly into view.

The Lord is coming soon.

"Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." Luke 12:40.

"Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked." Rev. 16:15.

"Behold He cometh with clouds and every eye shall see Him." Rev. 1:7.

"The same Jesus in like manner as He went." Acts 1:11.

"In that day a man shall cast his idols of silver and his idols of gold which they made each one for himself to worship to the moles and to the bat; to go into the clefts of the rock and into the tops of the

ragged rocks; for fear of the Lord and for the glory of His Majesty, when He ariseth to shake terribly the earth. Cease ye from man whose breath is in his nostrils for wherein is he to be accounted for." Isaiah 2:20-22.

"They shall cast their silver in the streets and their gold shall be removed; their silver and their gold shall not be able to deliver in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels because it is the stumbling block of their iniquity." Ezek. 7:19. See Isaiah 8:14, 15, Rev. 6:12-17, James 5:1-8.

This book is simply a guide post where two roads cross, warning the traveller not to take the road to destruction and pointing the way to "the Eternal City and everlasting life."

Having been a diligent student of the Post Millennial and Pre-Millennial theories of the coming of the Lord for more than thirty years; the outcome has become so apparent and the near coming of the Lord so eminent that we must get the facts before the people.

The Lord says if the watchman see the sword come and blow not the trumpet and the people be not warned their blood will I require at the watchman's hand. (Ezek. 33:6.)

Having preached the gospel for many years holding the credentials of a prominent denomination, we have separated ourselves from all denominationalism and having spent three years in telling the story without money or price, and now we have put the sum of the matter in print—endeavoring faithfully to outline some of the things which have been and some of the things which are and some of the things which are coming in

the near future which are closely connected with the coming of the Lord.

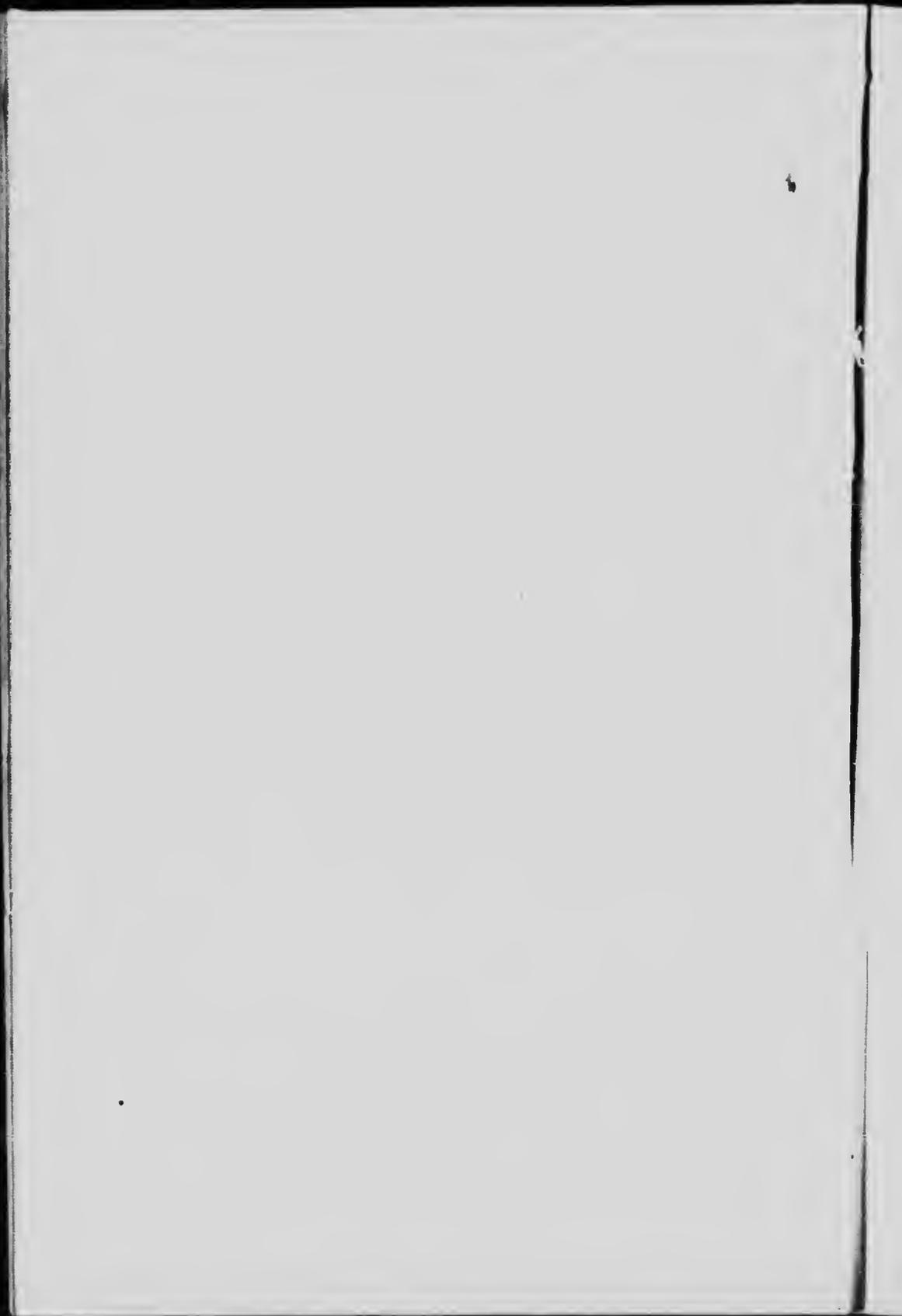
We have quoted freely from the writings of many historians and also from the writings of some prominent authors of our day, using their exact words. We have tried in every case to give their articles as quotations and if the name of the author has not been given in every case, it has not been because of any selfish motive on our part or because we wished to make it appear that the language was our own. Sometimes the author is unknown to us. For list of authors and books see Appendix.

We have used these articles simply to illustrate Bible truth, and this we believe was the object of the author. We would urge every reader of this book to diligently study the Bible and history for themselves.

Place the Book of Books alongside of the unrolling of its prophecies into history and you will be convinced that these things are true.

"We are living, we are dwelling in a grand and awful time. In an age of ages telling 'To be living is sublime.'"

We will be glad to hear from any and all readers of these pages. Tell us how you feel in regard to this matter. Write: address, J. B. Cosens, London, Ontario, Canada.



CONTENTS

The Kingdom of Heaven.....	11-88
The Kingdom of This World, 11. Given to Adam, Betrayed into the Hands of Satan, 12. Will be Restored in Christ, 13. The Kingdom of God Within, 14. The Kingdoms of Grace and Glory, 15. Last Day Prophecies, 16-17.	
Satan and His Kingdom.....	18-20
An Effort of Satan to Regain His Power, 18. The Papacy His Tool, 19-20.	
Protestantism	21-25
The Protest, 21. The Apostasy, 22. Gradual Light and the Church Creed, 23-25.	
The National Reform Association.....	26-40
Origin of the National Reform Association, 26. A God Ordained Theocracy, 27. Man-Made Theocracies, 28. Frances Willard and the W. C. T. U., 29. Politics and Religion—The Majority and Minority, 30. Union of Church and State, 31-33. A Fiery Gospel, 34-36. Protestant America—U. S. Congress—Queen Victoria, 37. The Epworth League—The Christian Endeavor—The Y. M. C. A.—The Red Cross Society—The Lord's Day Alliance, 38. A Federation of Fifty-Four Million. A Protestant Pope, 39-40.	

Church Federation	41-69
<p>The Inter-Church Conference, 41-45. Where Is Protestantism, 45. God the Higher Power, 46-47. An Apostate Church, 48. A Legal Religion, 49-51. Man's Authority Above God, 51-53. Hands Across the Sea, 53-55. A Government Prescribed Religion, 56. John Wesley—Spurgeon—John B. Gough—Dr. Van Dyke—Bishop Fowler—Bishop Warren, 57-61. Martyrs and criminals, 61-63. The Proper Place of the Civil Power, 63-64.</p>	
The Church	91-254
<p>What is the Church, 91-99. Who Are the Members, 93-96. The New Jerusalem and the Old, 96-98. The Natural Birth and the New Birth, 98-99.</p>	
God's Covenant with Israel.....	100-109
<p>An Everlasting Covenant, 101. God's Israel, 102-103. Israel in the Earth Made New, 106-108.</p>	
The Foundation	110-119
<p>The Rock, 110-111. The Foundation Stones, 111-112. The Builder, 112-119. Pentecost—The Baptism of the Holy Ghost—The Former Rain, 118-119.</p>	
The Building	120-130
<p>A Spirit-Filled Church, 120-124. Signs Follow Believer, 124-126. Communionism, 126-130. Constantine—Was He a Christian? 132-134. Eusebius, 135. Arius, 134-136. Constantine—His Character, 137-139.</p>	
Constantine and the Church.....	140-165

CONTENTS.

The Council of Nice.....166-226

Convened by Constantine—His Letter to the Bishops—His Expressed Purpose—His Real Purpose, 167-170. The Subversion of the Primitive Church, 176-208. Arius the Heretic and the Council, 176-222.

The Creed225-230

The Sermon on the Mount.....230-242

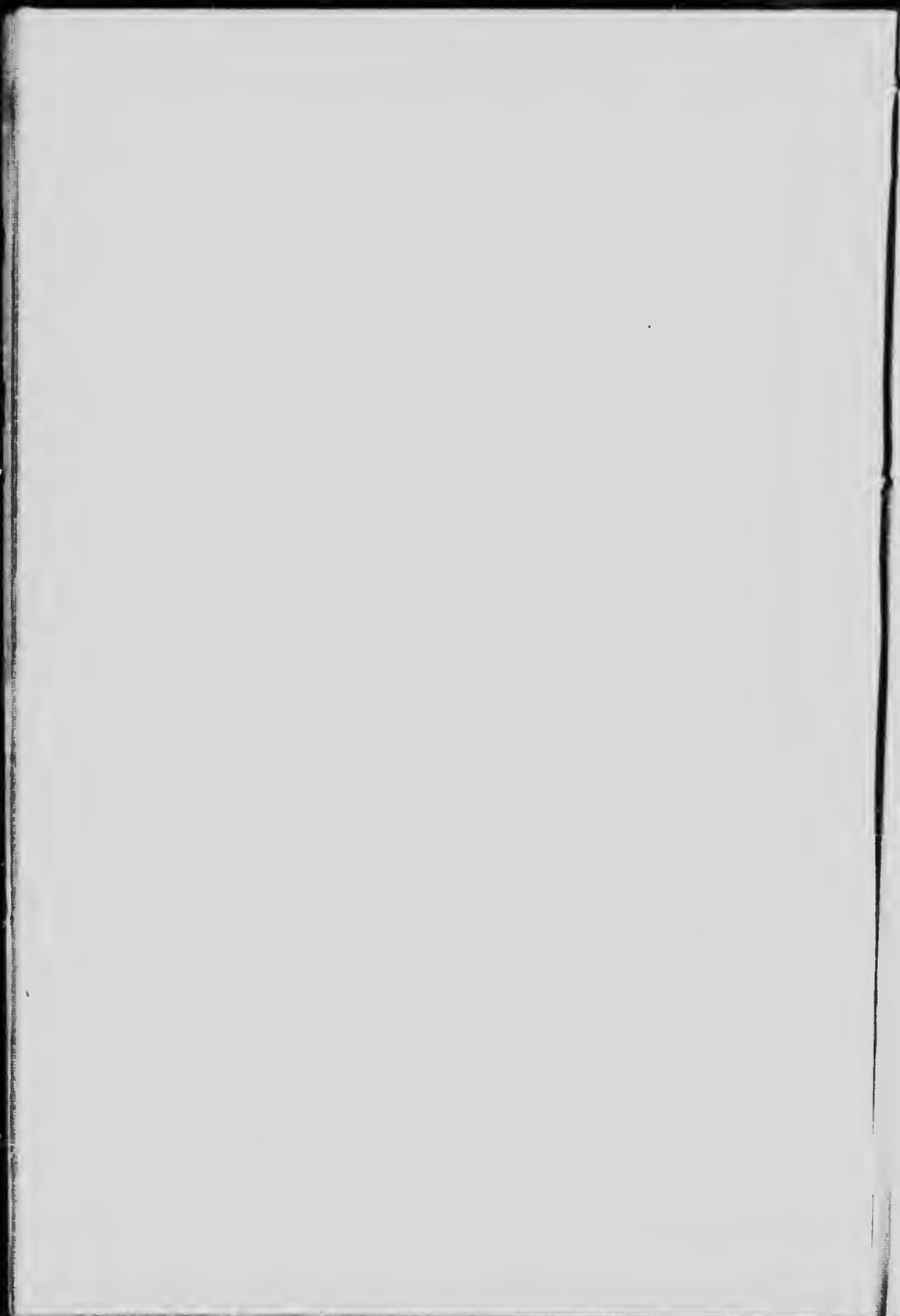
The Law of Moses—The Disobedient Died—A Prophet Like Moses—Another Law, 231. He Who Disobeys Will Be Destroyed, 232. That Prophet Christ—That Law The Sermon On the Mount—He That Heareth and Doeth, 233. He That Heareth and Doeth Not—The Ten Commandments Unchangeable—Not One Jot or Tittle Has Passed Away, 233. The Transgression Is Sin—The Wages of Sin Is Death—It's Precepts Magnified in the Sermon On the Mount—Are We Keeping Them? 236-237. God's People in Babylon, 237.

Faith and Obedience.....243-246

The Former and the Latter Rain.....247-254

The Latter Rain and Church Organization, 250-253.

Appendix 255



THE KINGDOM OF HEAVEN.

THE Kingdom of Heaven in its broadest extent is the universe, including all the unfallen worlds and before Adam sinned included this world. When Jesus, our Redeemer and Saviour came to seek and to save a world that was lost. (Matt. 18:11.) He represented Himself as leaving the ninety and nine and going after that which was lost till He found it, laid it on His shoulder, brought it back and called His friends to rejoice with Him for He had found that which was lost (Luke 15:4-6), and when the Kingdom of Heaven is again established on this earth and this earth freed from sin, again becomes a part of God's great universal Kingdom (the Kingdom of Heaven) there will be joy in heaven over the sinful world that repented more than over the ninety and nine unfallen worlds that never sinned or needed repentance (Luke 15:7). When God created Adam, He made him king over all the earth" and God blessed them, and God said unto them be fruitful and multiply and replenish the earth and subdue it and have dominion over every living thing that moveth upon the earth." Gen. 1:28. God made the earth and the heavens and every plant of the field before it was in the earth (Gen. 2:5) and out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food" (Gen. 2:9) and as the sixth day was closing, God looked over the beautiful new earth unmarred by sin thistle, thorn or brier. And God saw everything which

He had made and behold it was very good. And the evening and the morning were the sixth day (Gen. 1:31). And they kept the Seventh Day to commemorate the fact that God was the Creator of all things for in six days the Lord made Heaven and earth, the sea and all that in them is, and rested the Seventh Day, wherefore the Lord blessed the Sabbath Day and hallowed it. (Ex. 20:11). But Satan, the head of a band of fallen angels was already planning to get possession of the kingdom of this world by overcoming the king whom God had placed over it, and to whom He had entrusted it. And as we know by leading him to disobey God he succeeded. When Adam and Eve fell their natures became evil, they had of their own free will unlinked themselves from God and linked themselves to Satan, turned their backs on their Creator and chosen Satan as their leader, and Adam was no longer king, Satan having overcome him, was the prince of this world (Matt. 4:8 and 9, John 12:31, John 14:30). And now, oh horror too deep and dark for words to describe, fallen man and evil angels were linked together in a desperate companionship, transgressors of God's law, awaiting the execution of its penalty, "Thou shalt surely die." Adam had lost his kingdom, lost his purity, forfeited his life, ruin and destruction were ahead. But, oh wondrous love passing human conception. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life," and the death penalty was stayed till the second Adam should prove himself a victor over Satan, purchase eternal life for all who would accept (John 3:16) and restore the Kingdom.

Plunged in a gulf of dark despair we wretched sinners
lay

Without one cheering beam of hope or spark of glim-
mering day;

With pitying eyes the Prince of Peace beheld our help-
less grief.

He saw, and oh amazing love, He came to our relief.

He, by whom all things were made and without whom was not anything made that was made, (John 1:3) became incarnate, took on human flesh, not the nature of angels but the seed of Abraham, fought the battle, single-handed with Satan using no power but what those who by faith in Him have been unlinked from Satan and linked to God can use. Tempted in all points as we are yet never overcome. Keeping this object in view the world back to God, the death sentence reversed and eternal life for man. He pressed on amidst poverty, hunger and scorn, mocked, scourged and spit upon. He suffered agony so intense that He sweat as it were great drops of blood and was finally nailed to the cruel cross, yet always saying to His Father, "not My will but Thine be done," till He stood a conqueror over sin and death and the grave, and said, "I am He that liveth and was dead, and behold I am alive forever more, and have the keys of hell and of death," Rev. 1:18. To him that overcometh will I grant to sit down with Me on My throne (Rev. 3:21).

The dominion lost by Adam will be restored in Christ. "And Thou, O, tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come even the first dominion." Micah 4:8. "And His dominion shall be from sea even to sea and from the rivers even to

the ends of the earth." Zec. 9:10. Till He comes again He is gathering out subjects for His Kingdom which is to come. Christ said, "The Kingdom of God is within you." Luke 17:21. "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Rom. 14:17.

When Christ establishes His Kingdom on the earth He will put down all rule and all authority and all power (I. Cor. 15:24) and reign supreme. In gathering out subjects for His Kingdom He sets up His Kingdom in their hearts, but in order to do it He must put down all rule and all authority and all power in that soul and reign without a rival there. Dear reader, can you say with Paul, "I am crucified with Christ, nevertheless I live yet not I but Christ liveth in me, and the life which I now live I live by faith in the Son of God Who loved me and gave Himself for me." Gal. 2:20.

Can you say:

"I am crucified with Jesus,
 And He lives and dwells in me;
 I have ceased from all my struggling,
 'Tis no longer I but He.
 All my will is yielded to Him,
 And His spirit reigns within,
 And His precious blood each moment
 Keeps me cleansed and free from sin."

If you can, then the Kingdom of Heaven has been set up in your heart, and God has you marked out for a subject of the Kingdom which is to come. When in the earth Christ has put down all rule and all authority and all power and destroyed the last enemy,

death. He will deliver the kingdom up to God even the Father, that God may be all in all (I. Cor. 15:24-28) but before that the heavens will pass away with a great noise and the elements will melt with fervent heat and the earth, and the works that are therein will be burned up (II. Peter 3: 10).

John in describing the earth made new, said, and I saw a new heaven and a new earth for the first heaven and the first earth were passed away and the sea was no more (Rev. 21:1).

Then when we have a new heaven and a new earth wherein dwelleth righteousness, the Kingdom of God will have come and His will, will be done on earth as it is in Heaven.

The kingdom which Christ established when here, is the Kingdom of Grace, beyond His second advent is the Kingdom of Glory. "When the Son of Man shall come in His glory and all the holy angels with Him then shall He sit upon the throne of His glory." Matt. 25:31.

As the message of Christ's first advent announced the Kingdom of His Grace, so the message of His second advent announces the Kingdom of His Glory.

But the time will never come when all the world will be subjects of the Kingdom of Grace. The tares and the wheat will grow together till harvest-time then, Christ said, "I will say to the reapers, gather ye together first the tares and bind them in bundles to burn them but gather the wheat into My barn." Matt 13:30.

"The field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one, the enemy that sowed them is the devil, the harvest is the end of the world."

The Son of Man shall send forth His angels and they shall gather out of His Kingdom all things that offend and them which do iniquity and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth, then shall the righteous shine forth as the sun in the Kingdom of their Father.

"Who hath ears to hear let him hear." Verses 28-43.

Christ has told us that when He comes again the world will be as it was in the days of Noah (Matt. 24: 37-39). As it was in the days of Lot (Luke 17:28). Just one righteous family in the world in the days of Noah. Just one righteous man in Sodom, in the days of Lot. What a dark picture of the world when the Lord comes, but it was Christ Himself who drew the picture. He also said, "When the Son of Man cometh shall He find faith on the earth?" Luke 18:8. We are also told that "in the last days perilous times will come and men shall be lovers of themselves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded lovers of pleasure more than lovers of God, having a form of Godliness but denying the power thereof." (II.Tim. 3:5). In the last days there will be false prophets, false teachers, false Christs and deceivers (Matt. 24:24).

False teachers who privately shall bring in damnable heresies even denying the Lord that bought them and bring upon themselves swift destruction and many shall follow their pernicious ways by reason of Whom the way of truth shall be evil spoken of (II. Peter

2:1-2). This is God's description of the closing scenes of the Kingdom of Grace.

And the righteous and the wicked will not mingle in the Kingdom of Glory for there the feet of the wicked will never enter. "They will be destroyed before the presence of the Lord and the glory of His power," when He comes, II Thess. 1:7-10.

And into the city that will be the capital of the earth made new, there shall in no wise enter anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's Book of Life (Rev. 4:27).

And as the Kingdom of God within is conditioned on the new birth (John 3:5-7).

The Kingdom of Grace in which we are, can be advanced only by the preaching of the gospel which is the "Power of God unto salvation," by obeying the great commission, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned," Mark 16: 15-16.. And as man's evil heart can never be changed by outward force but by inward faith, how foolish to try to establish the Kingdom of Heaven on the earth by force.

SATAN AND HIS KINGDOM

The Catholic Church has always believed that the keys of the Kingdom of Heaven were given to Peter and they were (and to every other child of God as well); but they forget that the keys of the Kingdom of Heaven are the Old Testament and the New: with all that points to Christ as the Lamb of God to take away the sin of the world: He who rejects is lost, he who accepts is saved (Mark 16:16). And they foolishly suppose that the keys that were given to Peter have been handed down to each Pope of Rome who claims to be his successor and that these keys give him the power to change whatsoever he will even to God's commandments, and then use the keys to lock men behind the bars and force them to believe what he teaches, and for 1260 years the Catholic Church was entrenched behind the civil power and tried through that power to enforce the dogmas of their church on the world in an effort to establish the Kingdom of Heaven on the earth with the Pope substituted to fill the place of the Son of God. The result was that two hundred million of God's dear children were put to death for protesting against the evil of that thing and obeying God rather than man, and the rack, and the fagot, and the stake, the headman's block, the guillotine, the thumbscrew and every imaginable mode of torture was used to force them to yield and obey man instead of God.

As we look back on the scene with horror we know that it was an effort of Satan to regain his power,

wipe God's children off the earth and establish his kingdom.

Speaking of the time when the Catholic Church was entrenched behind the civil power and enforcing her creed through that power putting what they called the religion of the Lord Jesus Christ, into legal ink and then enforcing the ink to the letter.

Scott's church history says, "No computation can reach the number who have been put to death in different ways. On account of their maintaining the profession of the gospel and opposing the corruptions of the Church of Rome. A million of poor Waldenses perished in France: nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands thirty-six thousand by the hand of the common executioner during the space of a few years. The inquisition destroyed by various tortures one hundred and fifty thousand within thirty years. These are a few specimens and but a few of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood and no more cover her slain."

In order that we may get a better idea of how this was carried out we will give a few lines from the article entitled, "Inquisition," in Chambers' Encyclopædia:

"In the sixth century Justinian appointed officials called inquisitors for the repression and punishment of dissent from the national creed. In the then condition of the public mind, heresy was regarded as a crime against the state no less than against the church. An extraordinary commission was sent by Pope Innocent

III. into the south of France to aid the local authorities in checking the spread of heresy.

"The fourth later council (1215) earnestly impressed both on the magistrates and the bishops the necessity of increased vigilance against heresy. This condition of the public mind continued to grow till Llorente the popular historian of the inquisition affirms that during the sixteen years of Torquemada's tenure of office nearly nine thousand Christians were given to the flames for their religions."

Keeping in mind this very brief account of the methods used by the Catholic Church in an effort to establish the Kingdom of Heaven on the earth, we will now compare it with the methods now being used by the Federation of Protestant churches to do the very same thing in the very same way, namely establish the Kingdom of Heaven on the earth by entrenching themselves behind the civil power and enforcing their creed through it, and then ask ourselves the question, has it not happened to Protestantism after the true proverb, "The dog has returned to his own vomit again and the sow that was washed to her wallowing in the mire," II. Peter 2:22?

PROTESTANTISM

Those who entered their protest against this state of affairs under the reign of the papacy, were called Protestants. In Chambers' Encyclopaedia, article, "Protestant," you will find the following: "Protestant a term first applied to the adherents of Luther from their protesting against the decree passed by the Catholic States at the second diet of Speier in 1529. This decree had forbidden any further innovations in religion and enjoined those states that had adopted the reformation so far to retrace their steps as to reintroduce the mass and order their ministers to avoid dispute questions, and to use and explain the scriptures only as they had hitherto been used and explained in the church.

The essential principals involved in the protest and in the arguments on which it was grounded were: first, that the Catholic Church cannot be the judge of the reformed churches which are no longer in communion with her. Second, that the authority of the Bible is supreme and above that of councils and bishops. Third, that the Bible is not to be interpreted and used according to tradition or use and won't, but to be explained by means of itself, its own language and connection."

As this doctrine that the Bible explained independently of all external tradition is the sole authority in all matters of faith and discipline, is really the foundation stone of the Reformation, the term Protestant was extended from those who signed the Speir protest to all

who embrace the fundamental principals involved in it: and thus Protestant churches became synonymous with Reformed churches. The essence of Protestantism therefore does not consist in holding any special system of doctrines and discipline; but in the source from which and the way in which it proposes to seek for the truth in all matters of faith and practice and thus a church might in the progress of research see reason to depart from special points of its hitherto received creed without thereby ceasing to be Protestant.

The symbols or confession of the Protestant churches were not intended as rules of faith for all time, but as an expression of what was then believed to be the sense of the scriptures, when at a later time it was sought to erect them into unchangeable standards of true doctrine this was a renunciation of the first principal of Protestantism and a return to the Catholic principal for in making the sense, put upon the scripture by the Reformers the standard of truth all further investigation of scripture is arrested.

"The authority of the Reformers is set above that of the Bible and a new tradition of dogmas and interpretations is created which differ from the Catholic tradition only in beginning with Luther and Calvin instead of with the Catholic Church."

This apostacy on the part of Protestantism led to spiritual degeneration which becomes more and more apparent as the years go by. When the children of Israel were journeying in the wilderness, the Lord went before them by day in the pillar of cloud to lead them the way, and by night in the pillar of fire to give them light to go by day and by night. He took not away the pillar of cloud by day, nor the pillar of fire by night from before the people (Exod. 13:21-22), and

when the cloud was taken up from over the Tabernacle the children of Israel went onward in all their journeys, but if the cloud were not taken then they journeyed not till the day that it was taken up, for the cloud of the Lord was upon the Tabernacle by day and fire was on it by night in the sight of all the house of Israel throughout all their journeys (Exod. 40:36-38).

If at any time during their journey the children of Israel had laid down a line over which they would not go, they would have starved to death. The manna fell only around the light and when the light moved on it ceased to fall where the light had moved from, and if any refused to follow the light they would be left in darkness and starvation. The Word of God is a lamp to our feet and a light to our paths (Psalms 119:105).

Isaiah represents the going forth of the gospel as the going forth of a lamp that burneth (Isaiah 62:1). The Holy Spirit came to guide us into all truth but He does not guide us into all truth at once, neither in our own individual experiences nor in the history of the church. The path of the just is as the shining light which shineth more and more unto the perfect day. (Prov. 4:18).

In our individual experience God first gives us light on the fact that we are sinners when we have repented He gives us light on the way of salvation. Then little by little He gives us light on our defects of character and on the things we ought to do and the things we ought not to do and if we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ His son cleanses us from all sin (1 John 1:7), but all this is con-

ditional on walking in the light. In Eph. 5:13 we are told that all things that are reprov'd are made manifest by the light, for whatsoever doth make manifest is light. If our duty to God is made manifest and we refuse to walk in the additional light that comes to us we will soon walk in darkness and not know whether we go and God says if we say we have fellowship with Christ and walk in darkness (do things we know are wrong) we lie and do not the truth. Then in our own individual experience it is just as necessary for us to follow the light as it was for the Israelites in the wilderness. The same thing is true in the history of the church. The Lord does not give all the light at one time. The books of Daniel and Revelation were intended for the time of the end and we have the statement in the book of Daniel that it was to be sealed till then. The Methodist Church, for instance, was founded before the time of the end and the Methodist discipline says, "these articles of religion shall never be changed," then how are they to follow the light. The Lutheran Church had what was then the light of present truth but they laid down a creed line and refused to go any further and the light moved on and left them in darkness and spiritual starvation, while those who followed the light were feasting on bread from Heaven since then sect after sect have formulated unchangeable creeds and the light has moved on and left them in darkness till they know not whether they go. From the time the first unchangeable church creed was formulated at the Council of Neice in 325 the church degenerated till the Catholic Church reached the state of darkness we have described and were willing to exchange the gospel which is the power of God unto

salvation for the power of the civil law. The Protestant churches have travelled the same road ever since they returned to the Catholic principles and the first unchangeable creed line was laid down till they have almost reached the climax of their apostacy in a perfect image of the Papacy.

NATIONAL REFORM ASSOCIATION

"In 1864 a society calling itself the National Reform Association was formed. It originated in a conference representing eleven different denominations of Christians from seven states. The avowed object of this association is to secure such an amendment to the constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion and so indicate that it is a Christian nation and place all the Christian laws, institutions and usages on an undeniable legal basis in the fundamental law of the land acknowledging Almighty God as the source of all authority and power in civil government. The Lord Jesus Christ as the Ruler among the nations and His revealed will as the supreme law of the land. Of course this purpose chrysalized into law would be but man's interpretation of the moral laws of the Christian religion, such as the dark ages possessed in abundance during the reign of the Papacy. The establishment of the National Reform theory of government would be but the establishment of a theocracy and this is in fact, what they purpose to establish. They say that a Republic thus governed is of Him through the people and is as really and truly a theocracy as the government of Israel." They will tell you that God Himself instituted just such a theocracy in ancient Israel, and vested Moses, the head of the church, with both civil and ecclesiastical power and that capital punishment was meted out for breaking the Sabbath.

Let us examine this theory. The prophecies of the Messiah pointed to Christ as the head of both the civil and Ecclesiastic power. The government was to be upon His shoulder. Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder and His name shall be called wonderful Counsellor, the mighty God; the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end upon the throne of David and upon His kingdom to order it and to establish it with judgment and with justice from henceforth even forever.—Isaiah. 9:6-7.

He was also the foundation stone (Isaiah 28:16) upon which the Church was to be built. "Therefore thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation. He that believeth shall not make haste," and as a type of the government of Christ as the head of both the civil and Ecclesiastic power (both the Church and the State) God established a theocracy in Israel; and as a type of Christ, He vested Moses with both civil and Ecclesiastic authority. This theocracy continued down to the time when Christ was here on the earth. He said to His disciples: The scribes and the pharasees sit in Moses' seat. All therefore whatsoever they bid you observe that observe and do, but do not ye after their works. Matt. 23:2-3.

But when God raised Christ from the dead and set Him at His own right hand in heaven far above all principality and power and might and dominion and every name that is named not only in this world, but also in that which is to come. And hath put all under His feet and given him to be the head over all to the

Church which is His body, the fullness of Him that filleth all in all. Eph. 1:20-23.

The head of all principality and all power. Col. 2:10.

That theocracy forever came to an end, and from that day to this, we have never had a theocracy that was not man-made. And a man-made theocracy is simply a scheme of government that puts a man in the place of Christ. The papacy was a man-made theocracy, but surely no Protestant would suppose for a moment that it was God ordained or that the head of that theocracy who claimed to be the vice-gerent of the Son of God was anything less than the vice-gerent of Satan, and yet right at our door we have another man-made theocracy in Apostate Protestantism.

As a type of Christ as the Lamb of God; God Himself instituted a system of sacrifices in ancient Israel. But when Christ the Lamb of God, the antitype of that system of sacrifice, was nailed to the cross it forever came to an end, and to reinstate that system of sacrifices would be to deny Christ. And no amount of proof that it was God ordained would make it any less an apostacy in our day.

The same thing is true of a theocracy in our day. It is a denial of Christ. He is the prophet who took the place of Moses; and he who does not obey him "will be destroyed from among His people." Acts 3:22-23.

And no man can have two masters. Christ is the head of both the civil and Ecclesiastical power, and when the proper time comes the proper punishment will be meted out for Sabbath breaking as well as for every other sin. See Rev. 19:11-21. Rev. 14:9-11. Psalms 2:8-9. Dan. 2:44.

But Christ has never delegated that authority to any living man and He never will. He said "He that rejecteth Me and receiveth not My words hath one that judged him the word that I have spoken, the same shall judge him in the last day." John 12:48. And in the last day Christ will be the judge.

"I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at His appearing and His Kingdom."

"Preach the word; be instant in season and out of season. Reprove, rebuke, exhort with all long suffering and doctrine." II. Timothy 4:1.

This is the work of the Church and Christ says: "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye meet it shall be measured to you again." Matt. 7:1.

"The National Reform Association at the beginning was not numerically great, but within a few years from its rise it had disseminated its erroneous views into almost every religious denomination, into the institutions of learning and among the members of every prominent organization in reform work." Twenty years later and Francis E. Willard, founder of the W. C. T. U. had accepted their theory." A monthly reading of the National W. C. T. U. by Miss Willard on God in government read as follows: "A true theocracy is yet to come and the enthronement of Christ in law and law makers, hence I pray devotedly as a Christian patriot for the ballot in the hands of women." And in her annual address to the National W. C. T. U. Convention of 1887 Miss Willard said: "The kingdom of God must enter the realm of law through the gateway

of politics, and I pray for the time when men will swear an oath of allegiance to Christ in politics and march in one great army up to the polls to worship God."

Christ said, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. Wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat.' Matt. 7:13-14. We have shown that this is specially true in these last days, in politics everything goes by the majority and when this national reform theory is carried out we will have the majority who are in the broad way dictating through the civil power what God's children in the narrow way shall believe, and how they shall act religiously, and then using the civil power to persecute them, put them behind the bars and on to death if they refuse. This is just what we had under the reign of the papacy." God will have a people upon the earth to maintain the Bible only as the standard of all doctrines and the basis of all reform. The opinions of learned men, the deductions of science, the creeds and decisions of ecclesiastical councils, the voice of the majority not one or all of these things will be regarded as evidence for or against any point of religious faith before accepting any doctrine or precept they will demand a plain 'thus saith the Lord' in its support." The child of God has no right to depart one hair's breadth from His duty to God as revealed in His word. To obey father or mother or husband, wife or church or state or united church and state. Christ said, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me, and he that taketh not up his

cross and followeth after me is not worthy of me. He that findeth his life shall lose it and he that loseth his life for my sake shall find it." Matt. 10:37-39.

A wise author has said "It has been Satan's studied object to unite church and state from the beginning. Separate they are useful and helpful to the world's life, united they become a deadly poison to both, the body politic and the body ecclesiastic. From such a union springs the great apocalyptic beasts which cruelly tear and ruthlessly crush out the lives of all who oppose them." See Dan. 7, Rev. 12:13 and 17.

And there is nothing on the earth so intoxicating, so deadly, so poisonous, so detrimental to all, man's interests, human or Divine, as what God calls the wine of fornication (Rev. 18:3) that is manufactured by a union of church and state. The church dictating religion through the law of the state. A man-made theocracy is only a scheme of government that puts man in the place of God. This is precisely the theory upon which the papacy was built.

The National Reform theory is identical with that of the papacy, therefore the establishment of the National Reform theory in government will be but the setting up of a living image of the papacy. Advocating, as these parties are, the papal theory, it is not to be wondered at that they are anxious to secure the cooperation of the papacy in carrying their scheme to success. The following statement is from the Christian Statesman, the official organ of the National Reform Association: "We cordially, gladly recognize the fact that in the South American Republics and in France and all other European countries the Roman Catholics are the recognized advocates of National

Christianity, and stand opposed to all proposals of secularism."

Whenever they are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them in a world's conference which ought to be held at no distant day. Many countries could be represented only by Roman Catholics. The same organ says the time has not yet come when the Roman church will consent to strike hands with other churches as such, but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation. The nexus between the two great divisions of christianity on questions of moral legislation is a thing worthy the consideration of our best minds and our men of largest experience in such affairs."

In perfect accord with this is the Encyclical of Pope Leo XIII., 1885, which stated that "all Catholics should do all in their power to cause the constitutions of states and legislation to be modelled on the principles of the true church and all Catholic writers and journalists should never loose sight for an instant from the view of the above perscriptions." Therefore, as the purpose of the National Reform Association is identical with that of Rome, it is only to be expected that they should show a readiness to gladly join hands and whenever Protestantism gains control of the civil power whether with or without the aid of Rome that will be but to erect an image of the papacy. As God looked down through the ages He saw the rise of this beast (the papacy) (Rev. 13:1-10) and His image (apostate Protestantism) (Rev. 13:11-17), and seeing

that they would give life unto the image of the beast (Political power to try to force the conscience of His people), He has sent a message of the most terrible threatening perhaps that was ever sent from Heaven to earth as a warning not to obey this beast and his image instead of God. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whether of sin unto death or of obedience unto righteousness (Rom. 6:16): Obedience is the highest form of worship. Now let us note carefully what the Lord says in regard to this thing. "If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation and He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb,". Rev. 14:9-10. There is only one thing could be mixed with wrath so it would not be all wrath, and that is mercy. When this time comes the angel of mercy will have folded his arms and the wrath of God will be poured out on the worshippers of the beast and his image without mercy, but God's people will be delivered and as the children of Israel sang a song of deliverance and victory after they had crossed the Red Sea and Pharaoh and all his host were drowned (Ex. 15:1-21), so they will sing a song of victory over the beast and over his image. This last attempt of Satan to destroy God's people and establish his kingdom on the earth will be world wide. God says the kings of the earth will set themselves and the rulers take council together against the Lord and against His anointed, saying let us break

their bands asunder and cast their cords from us. He that sitteth in the Heavens will laugh, the Lord will have them in derision. Then shall He speak unto them in His wrath and vex them in His sore displeasure. Yet have I set My king upon My holy hill of Zion.

I will declare the decree the Lord hath said unto me, Thou art my Son, this day have I begotten Thee. Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possessions. Thou shalt then break them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings be instructed, ye judges of the earth serve the Lord with fear and rejoice with trembling. Kiss the Son lest He be angry and ye perish from the way when His wrath is kindled but little. Blessed are all they that put their trust in Him (Psalms 2).

There is a hymn in song books used in the Public Schools all over the United States entitled the Battle of the Republic. This hymn is intended to describe the setting up of the Kingdom of Heaven on the earth after the National Reform Association plan. After describing the preparation of the armies of the world to enforce religion through the civil power the third verse reads, "I have read a fiery gospel writ in burnished rows of steel. As ye deal with my contamners, so with you my grace shall deal. Behind the civil powers stands the armies of the world and when the church is in control of the civil powers they will be at the command of the church and you will see a fiery gospel writ in burnished rows of steel, but it will not be the gospel of the Lord Jesus Christ, which

is the power of God unto salvation, but the same kind of a gospel that Constantine, the Emperor of Rome, preached when he sent his legions to put down primitive Christianity among the Goths and establish his imperial church.

The same kind of a gospel was preached in France, when in 1523 the Pope said to the regent of France. "This mania (Protestantism) will not only destroy religion, but all principalities, nobilities, laws, order and rank besides!" And a few years later a Papist dignitary warned the king, "If you wish to preserve your sovereign right intact, if you wish to keep the nation submitted to your tranquility, manfully defend the Catholic faith and subdue all its enemies by your arms. And to uphold the throne, preserve the nobles and maintain the laws, the sword of persecution was unsheathed in France. Two hundred and fifty years scarcely was there a generation of Frenchmen who did not witness the disciples of the gospel fleeing before the insane fury of the persecutor, but the outworking of all this was widely different from what Rome had proposed, instead of holding the masses in blind submission to her dogmas, her work resulted in making them infidels and revolutionists, and unhappy France reaped in blood the harvest she had sown. Where France under the influence of Romanism set up the first stake at the opening of the reformation there the revolution set up its first guillotine; on the very same spot where the first martyrs to the Protestant faith were burned in the sixteenth century the first victims were guillotined in the eighteenth. The scaffolds ran red with the blood of priests. The gallies and prisons, once crowded with Huguenots, were now filled

with their persecutors. Chained to the bench and toiling at the oar the Roman Catholic clergy experienced all the woes which their church had so freely inflicted upon the gentle heretic."

Whatever a man soweth that shall he also reap. With what measure ye meet, it shall be measured unto you again. This time God is going to take the punishment into His own hands, and He will double to her double according to her works the cup she hath filled He will fill to her double. Rev. 18:6, and He says to His children, "Thou shalt not be afraid."

Cease doubting, oh soul, tho' the sea be a roar,
 With the billows of strife and the legions of war,
 Are treading to dust the green of the lea;
 And redening the rivers that run to the sea,
 There's a bow in the sky and it's diamond wrought-
 rim,

Is the pledge of our hope and the hope is in Him,
 Who holdeth the world in the cup of His hand,
 And bindeth the sea with a shekel of sand;
 What need that we cherish the tremor of dread,
 While the bow of His word bends bright overhead;
 Though the sea may be red with the blood of the slain,
 And the dead be piled high on the slippery plain;
 Though the arrows of death fly on every hand,
 And the spectre of pestilence stalks through the land.
 We will trust in Him still, for our anchor will hold,
 And our souls be at peace in His heavenly fold.
 We'll fear not the gloom of that terrible day
 When the hopes of the heedless are smitten away,
 When the face of the sinner is blackened with dread,
 And the angel of wrath on his mission has sped;
 For swift o'er the shuddering, tremulous sod

Comes the chariot of Jesus, our Saviour, and God;
 And deep in the heart that is trusting in Him,
 Glows the lamps of His word which no terror can dim."

But we must return and notice the development of the image of the beast up to date.

The first beast came out of the sea (Rev. 13:1). The sea was peoples, multitudes, and nations and tongues (Rev. 17:15, Dan. 7:3.) The second beast came out of the land, a place where there had not been nations and languages and peoples and tongues. The first beast was the papacy; the second Protestant America. The second has two horns (Rev. 13:11); two civil powers, Canada and the United States. They were lamb-like; they believed in the principles that Christ laid down, the complete separation of church and state. The first amendment to the constitution of the United States reads: "Congress shall make no laws regarding the establishment of religion or prohibiting the free exercise thereof." The position that the Canadian horn (civil power) took in regard to the union of church and state was beautifully expressed in a proclamation by Her Majesty Queen Victoria, in 1858, which is as follows: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and desire to impose our convictions on any subject. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted by reason of their religious faith or observance; but they shall alike enjoy the equal and impartial protection of the law. We do strictly charge and enjoin all those who may be

in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure" These were the lamb-like principles connected with the two horns. The same principles that Christ, the Lamb of God, laid down." But the same verse says "he spake as a dragon." The dragon is the devil, Rev. 20:2.

A nation speaks through its laws, but in this case the dragon voice is not the expression of the will of the civil power, but the church dominating the civil power and speaking through it, and back of that the devil working through (the so-called church) the great Babylon of sects federated and fallen.

The dragon power is a persecuting power. (See Rev. 12:1-17).

Just as the Catholic Church dominated the civil power and spake through it and God said the Papal seat was Satan's seat and those who were slain for opposing the Pope's were his martyrs. (The word Antipas means opposed the Pope's or Papas. Rev. 2:13).

So the Protestant churches of America will dominate the civil power and speak through it, and so make an image to the beast Rev. 13:14.

Now, perhaps, we are in a better position to follow the development of the image of the beast. The principles of the National Reform Association expressed by Frances Willard. The Kingdom of God must enter the realm of law through the gateway of politics, soon became the motive power of the W. C. T. U. world wide. Then of the Epworth League, the Christian Endeavor, Young Men's Christian Association, the Red Cross Society and the Lord's Day Alliance and finally resulted in the great federation of churches.

The object of which is stated by Dr. Scudder, of Jersey City Tabernacle, in these words: "The church is going into politics and is going there to stay. The church is to become a powerful political factor and will act as a unit on all great moral questions. I do not take it that the churches are to form a separate political party, on the contrary they will stand outside all parties but they will co-operate and as one prodigious organization make their demand upon existing parties and have their wishes fulfilled." Now this would be Rome (the Papacy right over again) an image to the beast, alive and in operation, and this is precisely the thing that is coming.

At the Annual Meeting held in the City of Allegheny, Pa., Dec. 7 and 8, 1905, it developed that the National Reform Association had affiliated with the great inter-church federation and this association estimated its numerical adherents to figure fifty-four million of souls. The way they figured this out was thus: The number of communicants belonging to the churches represented in the church federation and in our association amount to eighteen million souls. We can allow at least an average of two children to each communicant as adhering to our principles making a grand total of fifty-four million souls. After this had been figured out the Rev. T. P. Stevenson, D.D., of Philadelphia, General Secretary of the National Reform Association, said: "All we need to do is to arise and make our demands on the law-making power of the nation and they are compelled to yield to this overwhelming majority. When a decision is once reached on any moral question, then all will be compelled to swing to the side of

that decision. And he said the truth. There are about 91 million people in the United States, fifty-four million is a majority, but when this prodigious organization acts as a unit, and make their demand on the law-making power and have their demand fulfilled, who will be the President of the United States, the man at the White House or the President of the Church Federation? Just as the Emperor of Rome was the tool of the Pope during the reign of the Papacy so the President of the United States will be the tool of the Protestant Pope.

CHURCH FEDERATION

The National Reform Association theory naturally suggested the idea of church federation in order to control the civil power. From New York City the idea went to several neighboring states where the plan of church federation was instituted and practical application of the principles was made. The State Federations proved so successful that a great National Federation was planned. This plan was presented to nearly all the great religious bodies of the United States with the request that delegates be selected by them and that they be sent to council whether or not such a federation could be brought about. This council was called to meet in New York City, Nov. 15 to 21, 1905, at Carnegie Hall, one of the largest auditoriums in the city. To this appeal for delegates thirty-two denominations responded and have since been considered as members of the federation. Since then other meetings have been held and other denominations have joined. You will notice by the dates we have given that the Annual Convention of the Nation Reform Association at which they counted their fifty-four million adherents was only about two weeks after the Inter-Church Federation Conference. Their numbers have increased since then. This conference met simply to counsel as to the desirability and expediency of confederating. This they did and not only decided it advisable, but actually federated together for the sole purpose of establishing the Kingdom of God on the earth. For at the

fourteenth meeting of this Inter-Church Confederation the subject announced was "The Kingdom of God, the Transcendant Aim of a United Church." The first address was by Bishop Hendrix, of the Methodist Episcopal Church South, on the "Ideal State." He said the State is the most complete as well as the most universal of all the associations of man. The petition "Thy Kingdom Come," is interpreted by the words that follows: "Thy will be done on earth as it is in heaven." This is the ideal state and to this end we labor. Every true prayer looks to the perfect government on earth as in heaven. The kingdoms of this world seem very little things compared with the Kingdom of this world. The nation is the last product of the church. A nation is a spiritual fact more than a physical fact. Our Lord is not the Saviour of the world implying separation from the world. He is the Saviour of the world. Jesus Christ is the world's first citizen. The Kingdom of God comes not by violent force but by the quiet processes of civic righteousness. We rejoice in every attempted realization of the ideal state—our concern is not for the state to establish a religion, but for religion to establish the state. What we need in our country is not a state established church but a church established state. Part of the general mission of the church is thus to establish the state.

Now let us notice what he said: First, The Kingdom of God is the transcendant aim of the federated church; Second, The kingdom of God on earth is the ideal state; Third, the kingdoms of this world are to become the kingdom of this world. It is to be under one ruler. Further, the nation is to be the product of

the church. Then that ruler will have to be the head of the church as well as the state; Fifth, The end to which they are laboring in this is the fulfillment of the prayer, "Thy Kingdom come, Thy will be done on earth as it is in heaven." Sixth, this is to be done by the quiet process of civic righteousness, in other words by the process of civil law. Seventh, the state is a spiritual factor more than a physical factor. Then in order to establish the kingdom of heaven on the earth every spiritual thing will be enforced by civil law. Eighth, to control and establish the state in this way is part of the general mission of the church and the transcendent aim of the federation.

If Bishop Hendrix had been trying to describe the Papacy, he certainly could not have done it more perfectly. The aim of the Catholic church through the entire 1260 years that they controlled the civil power, was to establish the kingdom of heaven on the earth by the enforcement of every spiritual thing through the civil law till the world would be under one ruler, the Pope, then the church would have established the state by forcing all into submission, and having forced all into submission and thus established the state; the Pope would reign supreme substituted to fill the place of the Son of God and then God's Kingdom would have come and His will be done on earth as it is in heaven, to believe a Catholic.

As we look back over the dark ages, and the scenes that took place under the reign of the papacy loom up before us, the cries, the tears, the groans, the poverty and hunger and nakedness that God's people suffered, the fagot, the stake, the rack, the guillotine, the headsman's block and every imaginable engine of

torture and death that Satan could invent by which two hundred million of God's people died for their loyalty to God. All this was termed by the Catholic Church the process of civil righteousness in an effort to establish the Kingdom of heaven on the earth.

As we come in contact with the men who are prominent in this great federation of churches, and as their photographs come before us in the papers, we stand and look at them in amazement. Great men, wise men in the wisdom of this world and we say, "surely the wise by wisdom knows not God." Truly the things of the spirit of God are foolishness to the natural man. 1 Cor. 2: 14; and the wisdom of this world is foolishness with God. 1 Cor. 3: 19; and God still chooses the foolish things of this world to confound the wise and the weak things of this world, to confound the things that are mighty. 1 Cor. 1: 27.

After Bishop Hendrix, Co-adjutor Bishop Greer was called. His subject was the ideal church. In starting out he said, the Christian church should be God manifest in the flesh so that in their search for God men might be able to find Him as a living presence, dwelling in their midst, whom their eyes can see, whom their hands can touch and handle in the church. Our Roman Catholic brethren who are not with us in this conference, (I am sorry they are not), have something to teach us here.

It is almost impossible to believe that this came from a Protestant minister. It is a perfect description of what Catholics believe the Pope to be. They call him the Lord God. They worship him as God dwelling in their midst, whom their eyes can see and their hands can handle in the church, and they obey him as

such. He did well to say he wished the Roman Catholic brethren were there, they could teach them something in regard to this, for this is just what they have been teaching through all the years.

This idea that man must have something tangible to worship, something that his eyes could see and his hands could handle is the germ from which the idolatry of the ages grew. It is wholly heathen in its origin. Men made themselves idols of wood and stone, the workmanship of man's hands and worshipped them that they might have a God that their eyes could see and their hands could handle.

This thing reached its climax in the great living idol, the pope. But where is Protestantism, where are the people who in their protest, denied the right of civil rulers to legislate in matters between the soul and God and declared with Prophets and Apostles. "We ought to obey God rather than man. Where are the protestors who threw off the yoke of man's supremacy and exalted Christ as supreme in the church? His word in the pulpit, the power of conscience above the state.

The authority of the Holy Scriptures above the visible church and uplifted the crown of Christ above the pope's tita and the Emperor's diadem." Where are they? Oh, Protestantism, Protestantism, where have you drifted? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breast, let the bridegroom go forth of his chamber and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let

them say, spare thy people, oh, Lord, and give not thine heritage to reproach that the heathen should rule over them. Joel 2: 15-17. Although the National Reform Association, and almost all societies that are helping to spread the National Reform theory with the exception of the Lord's Day Alliance have had their origin in the United States, yet down this road of apostasy Canada is travelling ahead of the United States at the present time.

We are told in the 13th chapter of Romans that God is the higher power, and that all other powers are ordained of Him. Then the powers which are ordained of God are the lower powers and the first verse says, Let every soul be subject unto the higher powers. If you say that this is a command to obey the powers which God ordained when you would have to disobey God in order to obey them. In the second verse, we are told that they that resist shall receive to themselves damnation. If you say men will receive unto themselves damnation if they resist the powers that are ordained of God in order to obey God, then you will have to include in your damnation Daniel when he went into the den of lions rather than disobey God in order to obey the civil power, yet God approved of Daniel and delivered him. You would have to include the three Hebrews who went into the fire furnace rather than disobey God in order to obey the civil power, but Christ himself came and walked with them in the midst of the fire and it was manifest to all that God approved of their action in disobeying the civil power in order to obey God and those who tried to put them to death were slain in both cases. You would

also have to include those who were tortured not accepting deliverance that they might obtain a better resurrection, for the power that tortured them was a civil power ordained of God for the first verse tells us that there is no power but what is ordained by God. You would have to include all those who "suffered trials of cruel mocking and scourging, yea, moreover, of bonds and imprisonment, those who were stoned and those who were sawn asunder, those who were slain with the sword and wandered about in sheepskins and goatskins, being destitute, afflicted, tormented of whom the world was not worthy. They wandered in deserts and mountains and caves of the earth." Heb. 11:35-40; for they all suffered for obeying God and resisting the civil powers that were ordained of God, but had departed from their God-given place, and were trying to force them to disobey Him. You would have to include Peter and the other apostles who said it is better to obey God rather than man. Acts 5:29; as well as all the martyrs who were slain under pagan and papal Rome. We might carry this point farther, but surely this is enough. We cannot possibly construe these verses to mean that we ought to disobey God in order to obey the civil power. We ought to obey the civil power just as far as we can without disobeying God, but no farther. During the reign of the papacy, when the pope was the head of both ecclesiastical and civil authority, satan was the power behind the throne, and when God's children were tried and imprisoned under the civil law, the Lord said, the devil imprisoned them. Rev. 2: 10. The civil power has many times been under the control of satan and time after time down through the ages he has made an effort through the civil power

to wipe God's people off the earth so as to establish his kingdom.

The following statement was made at an Annual Convention of the National Reform Association by Rev. J. S. Martin, of Rochester, Pa. "Civil government and religion cannot be divorced. We must get the religion of Christ into legal ink and then enforce the ink to the letter. We are the champions of moral reform into law and we alone can accomplish this great feat. Another speaker who followed him said: "With the co-operation of the great church federation of fifty four million, our united efforts will soon accomplish this great feat and whip every opposing element into subjection."

The visible church has never been loyal to her rightful husband, Christ, for any length of time since Constantine, Emperor of Rome married her to the state at the Council of Nice in A. D., 325. She committed fornication by putting the state in the place of Christ. But all along the Lord has had a people who have been loyal to Him. Before the Council of Nice, they were persecuted at intervals and put to death by thousands by the Pagan religion, put into legal ink and then enforced to the letter. Since the Council of Nice they have been put to death by millions by the process that is called putting the religion of Christ into legal ink and then enforcing the ink to the letter and so whipping every opposing element unto subjection. Now the apostate church proposes again to entrench herself behind the civil power for another onslaught in Protestant America. The lamb like horns are controlled by the dragon head, and the dragon voice is speaking loud but above the roar of the dragon voice the

child of God hears another voice, louder far than Sinia's thunder. "Thou shalt have no God but me." Ex. 20: 3. "Know ye not, that to whom ye yield yourselves servants to obey, His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6: 16.

At the N. R. A. Convention, 1906, while Sunday legislation was the topic, Rev. T. P. Stephens, D.D., said "this Christian nation must decide as a moral being for itself which day it is to keep. The Government must interpret which day of the week the law of God sets forth. When once that law is adopted in the fundamental law of the land. The voice of the majority must settle this question. The minority must swing into line with the current of progress, they might as well try stopping the flow of a mighty river." Before noticing this any farther, we will turn to a scripture found in Romans 14:4-6, "Who art thou that judgeth another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand." One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day to the Lord, he doth not regard it.

Here we are told that in judging a man in regard to which day he keeps you are judging another man's servant. The day he keeps is wholly a matter between his soul and God. One man esteemeth one day above another (the Christian). The Christian will keep the day according to the light that God has given him. Another man esteemeth every day alike (the man who

is not a Christian). The sixth verse says, "He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day unto the Lord, he doth not regard it.

The Christian will regard the day according to the light that God has given him in His word without any help from the civil power, and even when the civil power makes it harder for him or even tries to prevent him, he will keep the day to God, and get his reward from God, whose servant he is. The man who is not a Christian doth not regard it unto the Lord, and no amount of Sunday legislation can ever make him regard it unto the Lord. It may force him to quit work and then he will find his way into some dive or gambling house or the back door of a saloon and spend his day there, for "Satan finds some mischief still for idle hands to do," and thousands of men have gone to a drunkard's grave or a gambler's doom, because of Sunday legislation. If Seventh-day keepers can keep the day while the world goes on with its business, surely First-day keepers could, too. If Seventh-day keepers can keep two days because of a Sunday law, surely First-day keepers could keep one if there was no law.

The only way to do what this 5th verse says, is to wipe all Sunday laws off the statute books. The Sabbath is a thing between a man's soul and his God, and with it the civil law has no right to interfere.

The Sunday law is the last ditch of church and state union, that remained from the Papacy, and from which the church never completely extricated herself. It is the "slough of despond" in which the church has floundered ever since the reformation, till, like John

Bunyan's man pliable, instead of pressing on toward the Celestial city he got out of the slough on the side next to the city of destruction, and went back home. So the church has gotten out of her dilemma and gone back to Rome.

Notice these men claim to be Legislating on the law of God, "Putting it into legal ink and then enforcing the ink to the letter." The Lord's Day Advocate, the official organ of the Lord's Day Alliance, says there is going to be in this county one rest day, and one only, and those who will not keep it can leave the country.

Let us notice again what Rev. T. P. Stephens at the N. R. Convention said "This Christian nation must decide as a moral being for itself which day it is to keep. The Government must interpret which day of the week the Law of God sets forth. When once that law is adopted in the fundamental law of the land, the voice of the majority must settle this question. The minority must swing into line with the current of progress. They might as well try to stop the flow of a mighty river. In other words the government is going to be put in the place of God and act as a moral being for itself that the first day of the week is the seventh, and then all must swing into line and obey the government no matter what God says. A little further on and a man will be at the head of the great world wide International Church Federation the head of both the Ecclesiastical and the civil power. Then the man of sin will sit in the temple of God showing himself that he is God (2 Thess. 2:4).

If there is more than one way of doing a thing and you tell your child plainly which way he is to do it and he says "I am going to decide that for myself," you

would know that he did not intend to do it the way you had told him, and you would also know that he had plainly said that he did not intend to be under your authority.

The Catholic Church decided for itself a long time ago which day it was to keep.

Take any Catholic Catechism and turn to the ten commandments and you will search in vain for the plain statement of the 4th commandment "the seventh day is the Sabbath." But in the Doctrinal Catechism of the Catholic Church (the highest authority in the church), page 174, you will find the following question and answer. Question "Have you any other way of proving that the church has power to institute festivals of precept? Answer: Had she not such power she could not have done that in which all modern religionists agree with her. She could not have substituted the observance of Sunday the first day of the week for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." Then the Catholic Church set aside the authority of God and decided for itself as a moral being which day it was to keep, and not only abolished from the law of God the statement that the seventh day is the Sabbath, but the statement that He who commands is the maker of Heaven and earth, and also the reason he gives for setting apart the seventh day. Compare the Ten Commandments of (Ex. 20: 2-17), with the Ten Commandments given in Butler's Catechism of the Catholic Church, page 19, see (Dan. 7: 25-27).

Now Protestantism is going to set aside the authority of God and decide for itself which day it is to

keep, and then "Whip every opposing element into subjection."

The lamb-like beast is speaking like a dragon, (Rev. 13: 11), and then in their effort to establish the kingdom of Satan on the earth under the delusion that they are establishing the kingdom of God, every religious difference will be settled by the majority. Not only are there some of God's dear children conscientiously keeping Sunday and others the Sabbath, with each of them it is a matter of conscience, a thing between their souls and God, and neither of them would allow their conscience to be forced in the matter. But, at present there are several modes of baptism, and the Bible says there is one Lord, one faith, one baptism, (Eph. 4: 5), and the majority will have to settle which one that is, whether sprinkling, pouring or immersion. The government will have to decide as a moral being for itself which one it will adopt, and when that one is once adopted in the fundamental law of the land, the minority will have to swing into line, or take the consequence. If the government decides on sprinkling, how about the Baptists if they decide on immersion? How about the Presbyterians?

Do not all people regard Baptism as a thing between the soul and God, and men and women will suffer persecution and death rather than allow their conscience to be forced.

The Lord's Day Advocate of May, 1911, has the following article entitled "Hands Across the Sea," which shows the development of the image of the beast.

"From Geneva, Switzerland, an important communication has recently been received. It came from

the executive of the International Federation for the Observance of Sunday. This Federation has been in existence for over thirty years. It has accomplished a great deal in moulding public opinion in Europe with respect to the Sabbath. It has circulated literature widely, and under its auspices, Congresses have been held in Berlin, Stuttgart, Brussels, Paris, Milan and Edinborough, in all, thirteen. The interest thus created and maintained has resulted in laws regarding Sunday rest being passed in France, Germany, Belgium, Denmark, Norway, and Italy. The moving spirit in this European Sunday reform has been the Swiss Central Committee. The latter states that a meeting is contemplated to be held in Geneva, early in October, for the purpose of placing the European Confederation upon a better basis, and of extending its bounds. The Lord's Day Alliance of Canada was therefore asked to express its views in reply to this letter, and if possible, to send a delegate to the Geneva meeting. Our Executive, therefore met, and as a result replied in part as follows:

The Executive unanimously agreed:

First: To express to you their sympathy with the work already accomplished by the Federation, and, their appreciation of the energy and self-sacrifice displayed by the Swiss Central Committee.

Second: To express their appreciation also of the work accomplished in Europe by the Federation, with respect to the great cause with which they are identified, and in stimulating the friends of the cause in so many European nations to secure the passing of Sunday laws.

Third: To give their approval to the establish-

ment of the World's Lord Day Alliance, or some Federation of Sunday Leagues, embracing all nations having such organization.

The Executive of Canada believes that such an organization would result in renewed general interest in the great cause of Lord's Day preservation, that it could be made a means of imparting to all the members of the Federation very valuable information with respect to Lord's Day work, its difficulties and its triumphs; and that it could give seasonable aid in promoting the organization of national societies in lands where they do not exist.

Fourth: To express their purpose to assume whatever financial responsibility might properly be assigned to them for the future in support of the World's Lord's Day Alliance if organized.

Fifth: To state to your committee that, owing to the short notice, and the fact that the secretaries of our organization will be busily occupied for the remainder of the year, it will be impossible to send a delegate to the Conference to be held in October at Geneva. They agreed, however, that if they could secure one likely to be on the Continent at that season, who would be available, they would instruct him to present their views to the conference.

Sixth: To forward in the meantime the sum of \$25.00 to the Swiss Central Committee as a contribution to the expenses in connection with the work of the International Federation of Europe."

If this organization is effected, the nations will have joined hands in one great Lord's Day Brotherhood for the establishing and observance of a universal Sabbath."

A number of years ago a wise author who had an insight into the future, wrote as follows:

"When the accumulated figures in Heaven's record book shall have marked the sum of transgression complete, then wrath will be poured out without mixture. This crisis will be reached when the nations unite in making void God's law."

Do you want the government to prescribe your religion? If you don't, oppose every effort to unite church and state.

No greater wrong can man do to man than to trample upon the rights of conscience. No greater calamity can come to church or state than the evils resulting from a union of the two. So long as a church remains pure, it does not seek the power of the state for the furtherance of its ends. With the Word of God in its hands, it appeals only to the hearts and conscience of men. So long as it holds only to Bible truth, it asks for no laws enforcing its faith and practice. But when it departs from the faith, then it asks that the strong arm of the civil power shall come to its aid, and dissenters are made to feel the hand of oppression.

This is what is wrapped up in this Sunday-law movement. This is what we shall see in this land if the movement succeeds.

In the interests of peace, prosperity, pure religion, and good government, therefore, we appeal to every lover of liberty to oppose this movement.

The state has no right to inflict upon any citizen a fine of one seventh of his time as a penalty for living up to his religion convictions.

It is not within the province of the state to compel

the citizens either to rest or labor, except as a punishment for crime.

In matters of faith the majority has no power over the minority. The conscience of a single individual is as sacred as that of a whole community.

No proper interpretation of the police power of the state can confer the right to make a distinction between days on religious grounds.

John Wesley, the founder of Methodism, said:

"Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you can not reason nor persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the judge of all."

Spurgeon, the eminent English divine, said:

"I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may parliament ever do to true religion, except by mistake. As to getting the law of the land to touch our religion, we earnestly cry, Hands off, leave us alone. Your Sunday bills and all other forms of act-of-parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Caesar. I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on Sabbath,

but let it be by force of conviction, and not by the force of the policeman; let true religion triumph by the power of God in men's hearts and not by the power of fines and imprisonment.

It is not a question of days to set apart the seventh day by civil law would be worse than to set apart the first, just in proportion to the greater number of people who would be affected and thus to keep two days instead of one, or be forced to sin their conscious duty to God, but the conscience of the few is no less sacred than the conscience of the many. The conscience of the minority that Mr. Stephens said will have to swing into line with the current of events, are just as sacred as the conscience of the many. Many who will be in that minority will not yield their conscious duty to God to any human law. Then there will be persecutions just as there was under the reign of the papacy.

John B. Gough, the great temperance orator, in answering the question what is a minority, said: "The chosen heroes of this earth have been in a minority. There is not a social, religious or political privilege that you enjoy today that was not bought for you by the blood and tears and patient suffering of the minority. It is the minority that have vindicated humanity in every struggle. It is a minority that has stood in the van of every moral conflict and achieved all that is noble in the history of the world. You will find each generation has been always busy in gathering up the scattered ashes of the heroes of the past to deposit them in the golden urn of a nation's history. Look at Scotland where they are erecting monuments to whom? To the covenanters. Ah, they were a

minority. Read their history, if you can, without the blood tingling to the tips of your fingers. They were in the minority that through blood and tears and booting and scourgings, dying the water with their blood, and staining the heather with their gore, fought the glorious battle of religious freedom.

Minority: If a man stands for the right, though the right be on the scaffold, and the wrong sits in the seat of government. If he stands for the right though he eat with the right and truth a wretched crust. If he walk with obliquely and scorn in the by-lanes and streets, while falsehood and wrong ruffle it in silken attire. Let him remember that wherever the right and truth are, there are always troops of beautiful tall angels gathered around him and God Himself stands within the dim future and keeps watch over His own. If a man stands for the right and the truth, though every man's finger be pointed at him, though every woman's lip be curled with scorn at him, he stands in a majority for God and good, angels are with him, and greater are they that are for him than all they that be against him."

But you say a Sunday law does not prevent him from keeping any other day he wants to. That is true, but the law of God requires rest on the seventh day, and his family may suffer while the civil power is robbing him of the money he could make on the first day of the week after having rested on the seventh.

But the Federated church power is supposed to be legislating on the law of God putting it into legal ink and enforcing the ink to the letter.

Suppose they enforce six day's labor and one day's rest, then there are thousands of Christians who would

die rather than work on the seventh day. But right where we are now, we will suppose that a seventh day keeper who is forced by civil law to keep the first day also, is capable of preaching the gospel and he uses that day to do that; he is fully persuaded that the seventh day is the Sabbath and knows the evil of Sunday legislation, and his conscious duty to God will not allow him to keep quiet on these subjects, and he is talking loud about the evils of existing laws and the men who enact them, how long do you suppose he would be allowed to go before he would be arrested for treason?

At the National Reform Association convention, 1906, Rev. R. C. Wylie, D. D., said, "The fourth commandment has not been repealed and our courts have frequently declared it to be the basis of our Sabbath (Sunday) laws. The foes of our Sabbath are the foes of our civilization and of our nation. By foes he evidently meant seventh day keepers, who persist in the unpardonable crime of teaching that the law of God says that the seventh day is the Sabbath.

Now how long will a man who has already been branded as a foe of civilization and a foe of the nation, be permitted to publicly denounce Sunday laws. Yet he is only preaching the gospel, and this, every man ought to have a right to do. But we have said enough. It must be plain that another train of evils, such as we had under the reign of the Papacy is at the door.

There were some men in the federation of churches who could foresee the evil. We wish we had space to give a little of what they said Dr. Van Dyke, of the Princeton University, speaking on the Ideal Society, said. "It will be an ill day for the church

when she yields to the delusion that society can be reformed from the outside. A society in which the golden rule seems to be impractical is not a Christian society. The church must hold ever that her field of effort is the life within, that the root of all human sorrow lies deep in human sin. Bishop Fowler, of the Methodist Episcopal Church said: If this Federation centralizes the church power and influence which it represents in a way to control the Civil power in city, country, state and nation, there will be despotism, cruelty and persecution here by Protestants as in times before. The sole difference would be that the despotism, cruelty and persecution would fall on those who are not of our denominations. The principal would be the same and the practice the same.

Bishop Warren, of the Methodist Episcopal Church, was to have spoken, but was not present, and Bishop Fowler took his place, and in the course of his remarks said again:

"If this Federation should grow into a centralized power under which the denominations loose their distinctive identity and native freedom, then we would see here despotism, cruelty and persec'tion by Protestantism. Human nature has not changed. It was a sorry day for the world when there was but one human brain in the world and that brain in the chair of St. Peter."

We have a Catholic Book entitled "The Sure Way to Find Out the True Religion." On page 48 is the following question. Question: "You say that all the saints who are gone to heaven lived and died Roman Catholics. Pray does not 'Fox's Book of Saints and Martyrs' show that there are many Protestant saints

as well as Catholics?" The answer is, "Fox's Book of Saints and Martyrs is full of lies." Then follows a long list of martyrs given by Fox to show that they were criminals and that each one of them suffered the just penalty of the civil law, and in most cases the crime given is treason.

The explanation is easy. The Catholic Church had put what they called the religion of the Lord Jesus Christ into legal ink and were enforcing the ink to the letter. But what they set forth as the religion of the Lord Jesus Christ and enforced through the civil power would have been disobedience to God to those who were martyred, and under such circumstances with truth on the scaffold and error on the throne, to preach the Gospel and tell men their plain duty to God was treason and punishable with death.

Webster's definition of treason is the offence of attempting to overthrow the government of the state to which the offender owes allegiance. Disloyalty.

In the circumstances under which they were placed they could not be loyal citizens and be Christians. Loyalty to the state meant disloyalty to God, and they chose to "obey God rather than man."

Chamber's Encyclopedia, article "Inquisition" says, "In the then condition of the public mind heresy was regarded as a crime against the state no less than against the church.

Every man who preached or taught must preach and teach the abominable doctrine of the church of Rome, or be branded as a heretic; and to expose the corruptions of the church and the erroneousness of its doctrines was treason against the state for they were talking against existing laws which the church had

forced the state to enact, and just that same state of affairs will be brought about in Protestant America within a few years. With truth on the scaffold and error on the throne to teach men their plain duty to God will be to talk against existing laws, in other words it will be treason and punishable with imprisonment and death, and the martyrs will again be called criminals by those who put them to death. But "truth crushed to earth shall rise again. The eternal years of God are hers while error wounded wreathes in pain and dies amidst her worshippers."

There never was a time when the church wanted to use the civil laws to force men's conscience in regard to their duty to God, but that church was a fallen church under the control of satan and there never will be a time when that is not true of any church or federation of churches that does it.

Under these circumstances, the citizen who would gladly render to Caesar the things that are Caesars, is asked to render to Caesar the things that are God's, and when he refuses he is persecuted, brought before Caesar, and punished. Not only that, but he cannot even render to Caesar the things that are Caesar's. If he uses his franchise to put a man in office the man will use his office to force him to disobey God.

A union of church and state where the state controls the church is bad, but a union of church and state where the church controls the state is a hundred, yea, a thousand times worse, and wherever that kind of a union has prevailed for any length of time at that place the pages of history are stained with martyr's blood.

The civil power is God, ordained and exists be-

cause of sin. Since Christ became the antitype of Moses. He has never delegated to the civil power the authority to punish men for sin against Him. God alone knows the heart and He alone can meet out punishment for sin in its relation to Him, and since Christ rose from the dead He has never delegated that authority to any living man, either in church or state.

The sole office of the civil power is to prescribe what is right between man and man, to prevent man from oppressing his fellow men by protecting the innocent and punishing the guilty and deal with crime only as it is related to man's duty to his fellow men.

Whenever the civil power prescribes man's duty to God and punishes men for sin against God it has usurped the prerogative of God. It has put itself in the place of God and is using a power that God never delegated to it. For instance, into the realm of the first four of the ten commandments which prescribe man's duty to God. The civil power has no right to go and never can go without usurping the prerogative of God. The last six commandments which prescribe man's duty to his fellow men, naturally fall into the realm of civil law as they stand related to man's duty to his fellow men. But the civil power has no right to enforce them in their relation to God but only as they stand related to man's duty to his fellow men.

We want to repeat that into the realm of man's duty to God where the omission or fulfillment of that duty does not oppress or injure his fellow men, the civil power has no right to go.

The church was ordained of God to preach the gospel which is the power of God unto salvation.

Go ye into all the world, said the Master, and

preach the gospel to every creature. He that believeth and is baptised shall be saved and he that believeth not shall be damned. But God never delegated to the church the authority to punish men for disobedience. If a man will not obey and his disobedience is of a character that is oppressing his fellow men, the civil power has a right to judge and punish. If of a character that it is a sin against God, but does not interfere with the rights of his fellowmen, God alone has a right to judge and punish, but the church never.

The office of the civil power is to restrain evil wherever that evil injures or interferes with the rights of his fellowmen.

The church also restrains evil through the preaching of the gospel, but the restraining power of the gospel is love and the restraining power of the civil law is fear and these are the opposite one to the other. It would be just as foolish for the church to try to restrain the great unregenerate mass of mankind through love as for the civil power to try to regenerate men through fear.

The power that God has put into the hands of the church restrains evil by cleansing the fountain from which it flows. The power that belongs to the civil law restrains evil by fear of punishment, but the fountain remains as corrupt as ever.

Christ said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." (Matt. 22: 21).

Each individual has a duty he owes to God and a duty he owes to the civil power. As long as the church and the civil power are each in its proper place the

citizen can render to Caesar the things that are Caesar's, and to God the things that are God's.

Christ marked out the proper place of the church when he said, "I am come a light into the world that whosoever believeth on me should not abide in darkness." If any man hear my words and believe not, I judge him not for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day. (John 12: 46-48). He sent the church a light into the world, (Matt. 5: 14), and left them an example to follow his footsteps, (John 13: 15, Rom. 15: 5), but he never commissioned the church to judge and punish men for disobedience. He sent them as sheep among wolves and told them to be wise as serpents and as harmless as doves. To let the gospel that He sent them to preach judge them in the last day, and leave all judgment and punishment to God. He said, judge not that ye be not judged for with what judgment ye judge ye shall be judged, and with what measure ye meet it shall be measured unto you again.

When Jesus was going up to Jerusalem for the last time, he sent messengers ahead and they entered into a village of the Samaritans to make ready for Him but they would not receive Him, and when James and John saw it, the spirit that the federated church power is manifesting, got into them and they said, "Lord, wilt thou that we command fire to come down from Heaven and consume them, but Jesus turned and rebuked them and said, Ye know not what manner of spirit ye are of, for the Son of Man is not come to

destroy men's lives but to save them. And they went to another village. (Luke 9:51-56).

No man who wants to force men in religious things is controlled by the spirit of God, but by another spirit, and wherever there is a sect or so called church or company of sects united for the purpose of using the civil power to enforce religion or religious things, that so-called church is fallen, and when there is a federation of churches for that purpose each individual church within that federation is a fallen church controlled not by the spirit of God, but by the spirit of satan, and the whole federation is working on satan's plan in an effort to destroy God's people.

So far will it come from establishing the kingdom of God on the earth that if God allowed it to reach its climax it would wipe the true children of God off the earth and establish the kingdom of Satan.

Isaiah, looking down through the vista of the ages saw its rise and fall, and he said, "Associate yourselves, ye people, and ye shall be broken in pieces and give ear all ye of far countries, gird yourselves and ye shall be broken in pieces. Take council together and it shall come to naught. Speak the word and it shall not stand for God is with us. For the Lord spake thus to me with a strong hand and instructed me that I should not walk in the way of this people, saying, say ye not a confederacy to all them to whom this people shall say a confederacy. Neither fear ye, their fear nor be afraid. Sanctify the Lord of Hosts Himself and let Him be your fear, and let Him be your dread—. To the law and the testimony if they speak not according to this it is because there is no light in them. (Isa. 8: 9-22). John saw this great Babylon of churches,

each one babbling its creed united into one great city (society), all united on leaving their rightful husband, Christ, and committing fornication by putting the state in His place. He saw the wine of her fornication defused over the world and he saw an angel come down from Heaven saying, Babylon is fallen, that great city, because she made all nations drink of the wine of her fornication. (Rev. 14: 8).

Then he saw Babylon as a woman, the mother of harlots, the abomination of the earth sitting upon and controlling the state, a scarlet colored beast full of names of blasphemy, and the beast was red and the woman was drunken with the blood of the saints, (Rev. 17:), and he wondered with a great wonder, (Rev. 17: 3-6).

Then he saw another mighty angel come down from heaven, having great power, and the earth was lighted with his glory, and he cried mighty with a strong voice saying Babylon, the great, is fallen, is fallen and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, for all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies, and he heard another voice from heaven saying, Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven and God hath remembered her iniquities.

Render unto her even as she rendered, and double unto her double according to her works in the cup which she mingled, mingle unto her double. How

muck she hath glorified herself and waxed wanton so much give her of torment and mourning for she saith in her heart: "I sit as a queen and am no widow and shall in no wise see mourning." Therefore in one day shall her plagues come, death, mourning and famine, and she shall be utterly burned with fire for strong is the Lord God that judgeth her (Rev. 18: 1-8).

Before our prayer "Thy Kingdom Come, Thy Will Be Done on Earth as it is in Heaven" is answered, the beast and his image and satan the root, and his children the branches, will have been cast into the lake of fire and burned up forever and ever (Rev. 20: 10-15), and then a new heaven and a new earth; and sin and death shall be no more. Chapter 21.

THE FALL OF BABYLON

If the transgression of God's law is sin (1 John 3:4), and the wages of sin is death (Rom. 6:23).

If he who transgresses one of the least of these commandments is guilty of all (James 2:10). If God's law is the rule of the Judgment (Rom. 2:12-16, James 2:8-12). If every transgression must meet with the atoning blood or the transgressor be eternally lost (Deu. 10:4, 5, Lev. 16:2, 14-17, Heb. 9:23-26). And he who wilfully transgresses after having been enlightened and made partaker of the Holy Ghost, cuts himself off from the atonement, and possibility of pardon (Heb. 6:4-8, 1 John 1:6-7). How can any Christian who values eternal life more than the things of this world depart from the plain statements of God's eternal unchangeable law to obey a company of men who, through the influence of the National Reform Association, have been led to enforce disobedience to God's law in order to enforce a man-made interpretation of it, even though that company of men are entrenched behind the civil power and using it to enforce their dogmas. Sixty years ago, before the existence of the National Reform Association, the Methodist denomination took exactly this view of God's law.

In a book of doctrinal sermons published in 1852 and accepted as standard of doctrine through the denomination the following statements are made in regard to the law and the gospel:

**The Law Is a Rule of Life for the Holy; The Gospel Is
a Provision of Life for the Unholy.**

That the law is a rule of life for the holy, is evident from its original reference to man, as he came pure from the hands of his Maker. This perfect rule is still binding, demanding a holy heart, and a holy life, and threatening sinners, because they are unholy, with the penalty of its curse. This is evident from the immutable nature of the law, which forbids the idea of a repeal; and also from the fact, that its binding precepts and awful penalties are clearly interwoven with the whole of divine revelation. This is further proved from the consideration, that, under a sense of the purity and penalty of this law, every awakened sinner stands self-condemned, and groans and trembles till he is conscious of salvation, by the provisions of the gospel. Such are the exercises described by the apostle. "I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet." For "by the law is the knowledge of sin." The soul is conscious of the claims of this law, and acknowledges that "it is holy, just and good," in all its demands, and in all it threatens. And it is the consciousness that he has broken the law, which presses down the awakened penitent under an insupportable weight of sin and guilt. He makes repeated efforts to observe its righteous requirements—but in vain—"when he would do good, evil is present with him." "For the good that he would, he does not, and the evil which he would not, that he does." And for this plain reason—the law is holy, in its character and requirements, but "he is carnal, sold under sin." Thus we see the law is a rule of life for the holy; but as the whole human family have fallen

from holiness they are all by nature children of wrath, and, unassisted, must perish without hope. What then can be done? Shall the law be changed? It was perfect at the first, and any change would make it imperfect. A less perfect law God could not prescribe. But the sinner, as we have already seen, cannot keep this law. He is under its curse for past deficiencies, and he has no ability to meet its present and future requirements. There is now, therefore, no remedy but by satisfying justice, in an adequate and honorable way, for past offences, and making provision for fulfilling the law, in its future claims for obedience. Both of these objects are secured by the gospel. "Jesus Christ died for our offences, and rose again for our justification." "He hath redeemed us from the curse of the law, being made a curse for us." So that, now, "there is no condemnation to them that are in Christ Jesus" for past offences, "for the law of the spirit of life"—the gospel—has made them free; and all this, because "God hath sent His Son in the likeness of sinful flesh, for sin," that is, as an expiation for sin, or, as it might be rendered, "for a sin-offering." So much is done to justify from the guilt of past offences; but the work and design of the gospel stops not here. It has made provision also, that the righteousness of the law might be fulfilled in us. This is an important saying, and worthy of all acceptance. The law of the Spirit of life is given, not that the law might be repealed, not that its claims should be lowered down, or its requisitions dispensed with; but that its righteousness might be fulfilled in us, by a holiness of walk, after the Spirit and not after the flesh. Let him that readeth, understand. The gospel embraces, in its extensive provisions, all the righteousness of the law; and points out a practicable

way on new and feasible conditions, by which its precepts can be kept. These provisions come down to man's weakness; they write the law upon the heart, and print it upon the inward parts, "that we, being delivered from our enemies, may serve God without fear, in holiness and righteousness, all the days of our life."

The Law Deprives the Sinner of the Power and Means of Repentance; the Gospel Supplies Both.

The penalty of the law is death. This implies something more than the mortality and subsequent death of the body; it includes also spiritual death. All who transgress this law become dead in trespasses and sins. This death utterly disqualifies the sinner for any acceptable moral exercise. The moral powers are weakened; the moral sense is benumbed, the mind is darkened, and all relish for things of God, and all desire to enjoy God, are lost. The more the sinner, therefore, needs repentance, the more disinclined he is to repent; the more he needs mercy, the less he realizes his need, and the less he feels disposed to humble himself to obtain it. And not only is the power of repentance removed, by the operations of sin through the law, but all means of salvation are removed from the reach of the sinner. As the cherubim and flaming sword were placed to guard the way of the tree of life, and turned every way to cut off all approach by sinful man, so all sinners are shut out from the means of eternal life, and the flaming penalty of the law turns every way, to cut them off from hope. This is the nature of the law. And until a law can be found, the violation of which does not induce moral corruption upon the soul, none can be found, but such as takes away both the means and disposition to repent, whenever it is transgressed. In short, until a law can be found which holds

out as its sanctions, the hope of mercy and promise of pardon to the transgressor, none can be found that supplies the means or the opportunity for repentance. Such a law, it is presumed, never did exist, and, while the meaning of the term continues what it now is, it never can. Such a law would be no law; it would have none of the binding nature of law; its penalty would not be a curse, but a blessing. It would warn the subject of the law not to transgress, on pain of having the opportunity and means furnished him, by the very law he violates, for repentance and forgiveness. Such ludicrous enactments never disgraced the divine code. God's law threatens the transgressor with a stern and an inflexible curse; and at the same time assures him, that "he that offends in one point is guilty of all;" because he thus spreads moral corruption over his soul, and manifests the very spirit of rebellion against the King of Heaven. In this situation, what shall the sinner do? There is no help in the law, for that worketh wrath. Shall he be put under a milder law? The transgression of any law worketh death; for the wages of sin is death. Hence, to obtain salvation, the sinner wants not another law. A thousand laws, properly so called, would not help his case. He wants something to open the door for repentance; something to enlighten his dark mind, to quicken his benumbed powers, and strengthen his weakness. This is all found in the gospel. The gospel may be considered as affording the opportunity and means for repentance;

1. By giving a day of probation to sinners. This, as it relates to Adam's posterity, is implied in their personal existence, which they, doubtless, would not have had without this provision. The curse of the law would have taken them off in their federal head, and in

their seminal existence, but for the intervention of the gospel. This existence, therefore, was granted to the race of Adam, in view of a state of probation and second trial, in which man might apply to God, through Christ, and be saved.

2. With this probation, light, strength and grace were provided so that now the sinner sees and feels his sinfulness and danger. He also sees the way of escape, and has strength and a gracious influence granted him, that he may escape. It is this gospel grace through Christ, that constitutes fallen man a free moral agent, and restores to him the power of choice, which he lost through sin, and thus lays the foundation for all the commands, invitations, and directions that are given to the sinner. Whatever sinners, therefore, are required to do, the gospel furnishes them with ability, and with all necessary helps to perform. "For He that spared not His own Son, but gave Him up for us all, how will He not with Him also freely give us all things?"

"What has the transgressor of God's law to hope for? The deadly poison of sin is equal to its strength; its strength is graduated by the power of the law; the power of the law is measured by the unchangeable attributes of God; and the eternal pillars of His throne. The terrific thunders of this law are heard as distinctly now as when they first uttered their voices. Their roar in the impenitent sinner's ear is tremendous; it is the voice of eternal justice proceeding out from the throne of God, and denouncing against the transgressor an eternal wrath. There is nothing beside, in earth, heaven or hell, so terrible as this.

Some have been led to the preposterous idea that the moral law is repealed, and that the gospel which

has been substituted for it, is a less rigorous rule of life.

Accommodated down to man's weak and sinful nature. As if because man has become sinful, God would compound with him and accept of something less than entire holiness. It would be shockingly absurd to suppose that when man through his own fault sinned against his God and fell from his perfection that God must then bring down His law to a level with his sinful imperfection that he might not by transgression incur further penalty.

The thought seriously indulged in is blasphemy; a law thus framed could be no expression of the Divine mind; could not have His sanction and could be no rule of moral action.

Others have supposed that although the former law is not repealed, its claims are unconditionally met by the atonement. And the milder gospel law to which man is now personally responsible and by which he is to be judged, has its claims dispensed with by pardon without an atonement. That is pardon and atonement do not meet in reference to the claims of the same law. By this theory sins pardoned need no atonement, and sins atoned for need no pardon.

This entirely changes the character of the atonement, and, of course, the whole plan of salvation.

It lays a foundation for antinomianism and licentiousness in relation to the law for which atonement was made and for pharisaism and universalism in relation to what is called the gospel law.

In this way little or no use is made of the atonement in Christian experience, and an indefinite law is introduced, having an uncertain and little to be dreaded penalty. The idea that the law can be dispensed with without an atonement in cases of transgression, strikes

a fatal blow at the whole of the divine government, for if one of God's laws could admit of pardon without an atonement, why not another? What need, therefore, of an atonement at all. How great might be the evil in pursuing out such a system in all its bearings it is impossible to determine.

This is an important saying, and worthy of all acception. The law of the Spirit of life is given, not that the law might be repealed or that its claims should be lowered down, or its requisitions dispensed with; but that its righteousness might be fulfilled in us by holiness of walk after the Spirit and not after the flesh. Let him that readeth understand "He who offends in one point is guilty of all."

This arises out of the very nature of sin. For in whatever form it presents itself it is high treason against the sovereign of the universe, and therefore contains within itself the very essence of all sin. Against such a rebel the law is armed.

He is arraigned by its righteous requisitions. He is condemned by its just and inflexible principles. He is cursed by its awful penalties. Though it were possible he should commit no more sin, still he is condemned. But he will commit more; the depravity which one offence brings in is the forerunner of a legion.

The heart becomes sinful in all its exercises, and the life is a continued course of rebellious acts. Thus therefore, he is guilty of all, not only because by one offence he embraces the very essence of all sin which is rebellion against God, but also because he is thereby disabled in future from keeping any of the law in the Spirit of its requirements, and his heart becomes the seat of every unholy principle and passion." The ser-

mon from which we have copied this was preached by Rev. Wilbur Fisk, D. D., President of the Wesley University, Middletown, Conn., over sixty years ago, and as we have already stated, published in 1852 as a Standard of Doctrines.

If you could go back sixty years and enter a Methodist Church, you would notice that as the members came in each one knelt down and asked God's blessing on the meeting. You would notice the silence that prevailed, the reverence with which each one entered the building, the plainness of dress, and lack of jewelry. You would also notice that during the Minister's prayer all members were on their knees. If you saw someone sitting during prayer with his head leaned forward you would suppose he was an invalid. If you saw anyone sitting bolt upright you would suppose he was an atheist. You would hear a plain Gospel sermon that was intended to lead men to see their lost condition and accept Christ as their Saviour. Pew renting, feasting, festivals, shows and so-called entertainments in the church building were unknown, but the things that took place since then are better described in a poem which we clipped from a Methodist paper thirty years ago, than we can describe them. We will give it just as it was published then with its heading.

THE CHURCH AND THE WORLD.

We publish by request the following poem. It tells in allegory the story which more than once has been realized in the history of the Church, and illustrates a peril from which the Church can escape only by walking closely with God. We had an illustration of this danger of the Church some years ago. We were in Boston, Mass., when the fame of the celebrated Dr.

Parker, of the Unitarian Church, was at its height. Of the hundred churches of Boston of that time just one-third were of that denomination. We had a curiosity to hear this remarkable man, so went to the public hall (not church), in which he preached. We found that there had been a ball in the hall the night before; that the seats had been removed to permit dancing, and had not been restored; hence there would not be preaching.

If the world and worldliness find admission to the Church, it will be like the camel's head getting inside the tent, but making way for its whole body, which will crowd the rightful owners out. The only way to avoid this peril is to have a firm grip upon the great verities of religion and to live ever in the conscious presence and fellowship of God:

The Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
"And then walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered "Nay;

"I will not give thee my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."
"Nay, walk with me a little apace,"
Said the World with a kindly air,
"The road I walk is a pleasant road,
And the sun shines always there;

"Your way is narrow and thorny and rough,
 While mine is flowery and smooth;
 Your lot is sad, with reproach and toil;
 But in rounds of joy I move.
 My way, you can see, is a broad, fair one,
 And my gate is high and wide;
 There is room enough for you and me,
 And we'll travel side by side."

Half shyly the Church approached the World,
 And gave him her hand of snow;
 And the false World grasped it, and walked along,
 And whispered in accents low,
 "Your dress is too simple to please my taste;
 I have gold and pearls to wear;
 Rich velvets and silks for your graceful form,
 And diamonds to deck your hair."

The Church looked down at her plain white robes,
 And then at the dazzling world,
 And blushed as she saw his handsome lip,
 With a smile contemptuous curled.
 "I will change my dress for a costlier one,"
 Said the Church with a smile of grace;
 Then her pure white garments drifted away,
 And the World gave, in their place,

Beautiful satins and fashionable silks,
 And roses and gems and pearls;
 And over her forehead her bright hair fell
 Waving in a thousand curls.
 "Your house is too plain," said the proud old World,
 "Let me build you one like mine,
 With kitchen for feasting and parlor for play,
 And furniture ever so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.
And fair and festival—frolics untold,
Were held in the place of prayer;
And maidens bewitching as syrens of old—
With world-winning graces rare.

Bedecked with fair jewels and hair all curled—
Untrammelled by Gospel or laws,
To beguile and amuse and win from the World,
Some help for the righteous cause.
The Angel of Mercy rebuked the Church,
And whispered, "I know thy sin;"
Then the Church looked sad and anxiously longed
To gather the children in.

But some were away at the midnight ball,
And others busy at the play,
And some were drinking in gay saloons,
And the Angel went away.
And then said the World in soothing tones,
"Your much loved ones mean no harm—
Merely indulging in innocent sports,"
So she leaned still on his proffered arm,
And smiled, and chatted and gathered flowers,
And walked along with the World,
While countless millions of precious souls
To the horrible pit were hurled!
"Your preachers are all too old and plain,"
Said the gay world with a sneer;
They frighten my children with dreadful tales
Which I do not like them to hear.

“They talk of judgment and fire and pain,
And the doom of endless night;
They warn of a place that should not be
Thus spoken to ears polite!
I will send you some—a better stamp,
More brilliant and gay and fast:
Who will show how men may live as they list
And go to heaven at last.

“The Father is merciful, great and good,
Loving and tender and kind;
Do you think He’d take one child to heaven,
And leave another behind?”
So she called for pleasing and gay divines,—
Deemed gifted, and great, and learned,
And the plain old men that preached the cross,
Were out of her pulpits turned.

Then Mammon came in and supported the Church,
And rented a prominent pew;
And preaching and singing and floral display
Soon proclaimed a Gospel new.
“You give too much to the poor,” said the World,
“Far more than you ought to do;
Though the poor need shelter, food, and clothes,
Why thus should it trouble you?

“Go, take your money and buy rich robes,
And horses and carriages fine,
And pearls, and jewels, and dainty food,—
The rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the way,
The flowery way they’re in.”

Then the Church, her purse strings tightly held,
And gracefully lowered her head,
And simpered, "I've given too much away,
I will do, sir, as you have said."
So the poor were turned from the door in scorn,
She heard not the orphans' cry;
And she drew her beautiful robes aside
As the widows went weeping by.

And they of the Church, and they of the World,
Journeyed closely, hand and heart,
And none but the Master, who knoweth all,
Could discern the two apart.
Then the Church sat down at her ease and said,
I'm rich and in goods increased;
I have need of nothing, and naught to do,
But to laugh and dance and feast."
The sly World heard her and laughed within,
And mockingly said aside,—
"The Church has fallen—the beautiful Church—
Her shame is her boast and pride."

Thus her witnessing power, alas! was lost;
And the perilous times came in;
The time of the end, so often foretold—
Of form and pleasure and sin;
Then the Angel drew near the mercy seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame.

A voice came down from the hush of heaven,
From Him that sat on the throne,
"I know thy works, and what thou hast said,

But, alas! thou hast not known
That thou art poor, and naked, and blind,
With pride and ruin enthralled:
The expected Bride of a heavenly Groom
Is the harlot of the World!
Thou hast ceased to watch for that blessed hope,
Hast fallen from zeal and grace,
So, now, alas! I must cast thee out,
And blot thy name from its place."

How low she has fallen to entrench herself behind the civil power and announce that she is going to force men to become traitors against the Sovereign of the universe because they happen to be in the minority. She forgets the verse her ministers quoted so often in her early days, "Broad is the way that leads to hell, and many walk together there, but wisdom shows a narrow way with here and there a traveller." Yet it is even more true now than then. But each church within the federation (the great Babylon of the revelation), has had a like fall. Babylon has fallen.

New light has come on the requirements of God's law, and men would rather do away with God's law than change their course of action. And when even this will not stop the mouths of those upon whom the light is shining, they will bring back the law they done away with, graft it into the civil code, and then take refuge behind the civil power and use its force to establish their dark age ideas.

"Shall the throne of iniquity have fellowship with God which frameth mischief by law? They gather themselves together against the soul of the righteous and condemn the innocent blood." Psalms 94:20-21.

The first page of the preface of the book from which we have copied reads as follows:

The Bible, the Bible, sir," said Chillingworth, "is the religion of protestants." This is a most important truth, beautifully and forcibly expressed, and worthy to be reiterated from every pulpit in Christendom.

The fifth article of religion in the discipline of the M. E. Church, reads as follows: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

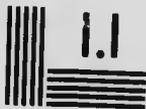
This acknowledges the Bible alone as the authoritative standard in doctrine, experience, discipline, and practice. The Popish and semi-Popish notion, that the Bible is not sufficient, taken alone, is discarded as unworthy a place in a Christian creed, and a virtual denial of the authority of Revelation. Tradition, however important as a portion of church history, has neither a co-ordinate or subordinate authority, in anything essential in the doctrine and government of the church.

What may have been said by Fathers, Popes, or Councils, is of very little consequence, unless confirmed by Holy Scripture, notwithstanding their self-claimed infallibility. The Bible is more ancient than fathers, more wise than councils, and more infallible than Popes. It is the exact and perfect standard of truth; the unerring wisdom of God. Our religious views and practices are neither true nor useful, unless moulded and directed by its divine teachings, and moral power. The theology of Wesley, and of those who have rallied under the standard which he raised, and have taken



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their place in the great family of protestant denominations, has ever been distinguished for its pure Scriptural character. "To the law and the testimony," has ever been their motto. "If any man speak not according to these, it is because there is no light in him."

If the Methodist Church and Protestantism in general had adhered to the Bible only, and had walked in the light, and allowed themselves to be reflectors of the light as it came to them; their light would have shined more and more unto the perfect day; and the theory of the National Reform Association that religion ought to be put into legal ink and enforced through the civil power, would have died in its swaddling bands; and the false prophecy that the Kingdom of Heaven will be established on earth in that way by the progress of civil righteousness, till the Lord's will is done on earth as it is done in Heaven, "and men shall beat their swords into plow-shares and their spears into pruning hooks and learn war no more," that is being propagated by the two horned beast that came up out of the earth (Protestant America) would never have had an existence in Protestantism, much less to gain currency among the nations of the world as it is doing to-day, and although by the power of the devil, the two horned beast will work miracles to prove this prophecy true. (Rev. 13: 13, 14). And from the mouth of the dragon (the devil) and from the mouth of the beast (the papacy), and from the mouth of the false prophet (Protestant America), messengers will carry this theory to the kings of the earth and the whole world (Rev. 16: 13, 14), yet just when they shall say peace and safety then sudden destruction will come upon them and they shall not escape. (1 Thess. 5:3).

It is a false prophecy and the beast that came up

out of the earth, (Rev. 13:11), is a false prophet, and along with the beast whose image apostate protestantism made as he directed, will be cast into the lake of fire. (Rev. 19:20).

But the Christian's sorrow is not the fact that he will have to suffer persecution. Persecution has always purified the church, and will do it again, and fit a people for translation. "If we suffer with Him we shall also reign with Him." 11 Tim. 2:12. Yea and all that will live godly in Christ Jesus shall suffer persecution. 11 Tim. 3:12.

Christ said, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven." Matt. 5: 11. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of Man's sake; rejoice in that day, and leap for joy, for behold your reward is great in heaven, for in like manner did their fathers unto the prophets." Luke 6: 22, 23.

But the sorrow of the Christian is to see the great denominations of protestantism who went out under Christ's great commission to go into all the world and preach the gospel and for a time ran well, following a persuasion that is not of Him that commissioned them, till as they stand to-day united in one great federation to work on Satan's plan; God is forced to say to those who ought have been united in the truth by the Holy Spirit, but are now united in error by the deceptions of satan, "Babylon the great has fallen and is become the habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird."

THE KINGDOM OF HEAVEN

"To watch the strange misguided steps
Of those who once bid fair,
To tread the hallowed courts above
And dwell with angels there.
To think that they who, once made God
Of all their joys the Chief,
Should e'er forget a Saviour's love;
This is the Christian's grief.

As we stand today amidst this great Babylon of so-called churches that are trying to establish the Kingdom of God on earth by the process of civic righteousness (civil law), it becomes us to study very carefully not only what the Kingdom of Heaven is, and what it is not, but what the church is and what it is not.

SECTION TWO

THE CHURCH

THE CHURCH

A prominent Greek scholar has defined the word **CHURCH** as follows:

The word church and churches occur in the New Testament 109 times always translated from **ekklesia**, which would have been more correctly rendered **congregation**, which with the Bible qualifications would have read "the congregation of God", the congregation of the First Born, denoting its Divine Founder and Owner; and 'the congregation that was at Antioch', 'the congregation of God which was at Corinth, the congregations of Asia, the congregations of Galatia, etc. denoting the geographical locations of the congregations of God. But whether we use the word **Church**, as in common use, or **congregation**, the more correct appellation, we should only attach such meaning to it as agrees with the word of God. To use a Bible word out of its Biblical meaning is perverting the Bible. What, then, is the Bible definition of the word **Church**? This is very important. Let us not take some man-made definition, but what saith the Lord. What is the church? Answer, "And hath put all things under rHim, and hath made Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all. (Ephesians 1: 22, 23).

Here we have the plain scriptural statement that the church is the body of Christ, and it being the body of Christ necessarily includes all its members. No

sect contains all the members of the body of Christ, therefore no sect is the church.

Under our present system, the eyes of the Methodists, for instance, are directed to the place where their particular creed is centered, and they call that their church. The eyes of the Presbyterians are directed to the place where their creed is centered and they call that their church. The Baptists have their eyes fixed on that which is bounded by their creed line and they call that their church, and Roswell D. Hitchcock, D. D., L. L. D., Professor of Church History in the Union Theological Seminary, New York City, in his analysis of the Holy Bible gives the creeds of 290 denominations, and the time when they were founded, and states that there is supposed to be in the world 1,000 sects.

This is a terrible state of affairs in the face of the fact that God sent the Holy Spirit to lead His people into all truth. Yet God's people to-day are scattered among several hundred denominations, no two of them believing the same thing. Each one surrounded by a creed line which its members are not supposed to go. The books of Daniel and Revelation containing the things connected with the coming of the Lord were not intended to be revealed till the time of the end. Yet long before the time of the end these creed lines, like so many barbed wire fences around 290 fields, have separated the Lord's sheep and shut them away from each other, and away from the green pasture (the things that they must know in order to be ready when the Lord comes), and when the sheep get a glimpse of the light that shines from God's sacred word, that beckons them over the creed

line, the shepherds with their ecclesiastical rods drive them back and so they are prevented from following the light, although their souls salvation depends on it; for the continual cleansing power of the Blood of Christ and their fellowship with Him is conditioned on walking in the light. (I. John 1:6, 7). And so God's people are kept away from the green pastures, although they are hungry and away from the pure water, although they are thirsty. (See Ezek. 34).

All members of Christ's body sustain the same relation to Him that the branch does to the vine.

"I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, but without me ye can do nothing. (John 15: 5.)

We do not naturally sustain this relationship to Christ for "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." I. Corinthians 2:14.

Neither can we come into that relation with Christ by simply changing our course of action or in subscribing to the creed of some sect and following its dictation.

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." Jeremiah 13: 23.

The man in the seventh chapter of Romans was having just that experience when he said, "For the good that I would I do not, but the evil which I would not that I do. Now if I do that which I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law that when I would do good evil is present with me. For I delight in the law of God after the

inward man, but I see another law in my members warring against the law in my mind, and bringing me into captivity to the law of sin which is in my members. Oh, wretched man that I am, who shall deliver me from the body of this death."

This is a description of the natural man, or the man in the flesh, trying to do good, trying in vain to keep God's law. He consents unto the law that it is good, but strives in vain to keep its righteous requirements. Just as the law of gravitation draws a body to the earth, so the law of sin and death which was in his members, was drawing him down, until he came into the experience of the 5th chapter, verse 1, and 2, "Therefore being justified by faith we have peace with God through our Lord, Jesus Christ, by Whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God."

John tells us "as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name which were born not of blood nor of the will of the flesh, nor of the will of man but of God," 1:12-13.

Then they were not the children of God until they accepted Him, believed in His name and were born again, not of the flesh, nor of the will of man, but born of God.

Christ said "that which is born of the flesh, is flesh, and that which is born of the spirit is spirit. Marvel not that I say unto thee ye must be born again." John 3: 6, 7.

And you hath he quickened (made alive), who were dead in trespasses and sins, and were by nature children of wrath even as others, (Eph. 2: 1). The

natural man is dead and the child of wrath. When man fell his nature became evil and evil will link with evil, wherever found, and naturally evil men and evil angels are linked together in a desperate companionship. There is another root and other branches that will be destroyed. (Mai. 4: 1, Heb. 2: 14).

Satan is the root and his children are the branches. The natural man has to be unlinked from the iron chains that come up from beneath and draw him down and linked on to the golden chain that God let down from Heaven when He so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life. (John 3: 16).

When by the word of God which is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (Hebrews 4: 12), he has been completely severed from the root to which he naturally belongs, and by a living faith in the Lord Jesus Christ as his personal Saviour, he has been grafted into the true vine; he is then made a partaker of the Divine nature and enabled through strength Divine to escape the corruption of the world through lust (2 Peter 1: 4); and thus, and not until then does he pass from the experience of the seventh chapter of Romans to the experience of the eighth.

There is, therefore, now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit, for the law of the spirit of life in Christ Jesus hath made me free from the law of

and death, for what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin condemned, sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.

And then and not until then does he become a member of the Church of God which Christ purchased with His own blood. (Acts 20:28).

He is now a member of Christ's body and a member of the church which is His body, and the Ecclesiastic does not live on the earth who can take a member into the church or put a member out.

In Ephesians 5:22-30 and many other passages of Scripture, Christ is represented as the husband and the church as His wife. In Revelations 19:7-8 we have the following:

Let us be glad and rejoice and give honor to Him for the marriage of the Lamb is come and His wife hath made herself ready, and to her it is granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. So the Lamb's wife is a company of people called saints, for that in which she is arrayed is the righteousness of the saints.

In Revelations 21:2, 3, we get a glimpse of the church or the Lamb's wife, in her church Home the New Jerusalem.

And I, John, saw the Holy City, the New Jerusalem coming down from God out of Heaven prepared as a bride adorned for her husband; and I heard a great voice out of the Heaven saying, "Behold the tabernacle of God is with men and He will dwell with them and

they shall be His people. How foolish then to call any earthly building or any sect the "Church."

As Christ only has one body there is only one church. The members of that church are all Christians, children of God, branches of the true vine; and the building that is the church home is the New Jerusalem, The city that Abraham looked forward to which hath foundation, whose builder and maker is God. (Hebrews 11: 10).

And this material city the home of the church and the church in her home is called the Lamb's wife. We are strangers and pilgrims here as all our fathers were. The various congregations of God's people ought to have meeting places and not forsake the assembling of themselves together, but like Abraham, look forward to the city whose builder and maker is God.

The relationship between the church and the New Jerusalem is strikingly brought out in Galatians 4: 26.

"But Jerusalem, which is above, is free which is the mother of us all."

This statement is made to bring out the fact that when we are born again, when the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death, we become children of God through Christ and children of the New Jerusalem, the Lamb's wife.

In the four preceding verses a comparison is drawn between Ishmael, the son of Abraham, by Hagar, the bondwoman, and Isaac, the son of Sarah, the free woman. Ishmael was first born but was not the heir. Isaac was miraculously born when his parents were past age, but he not only was the prom-

ised child, but the child who was heir to the promise made to Abraham, and the object is to bring out clearly that "those who are born after the flesh, whether Jews or Gentiles, are not heirs to the promised inheritance; but those who are born again in a miraculous way are the heirs." If ye be Christ's, then are ye Abraham's seed and heirs according to the promise. The child that is an offspring of a branch of the True Vine, is an heir on the merit of its parents until it sins. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, and now are they ho'ly." 1 Cor. 7: 14.

Also the New Jerusalem and her children are contrasted with the Old Jerusalem and her children, in order to show that the Spiritual man who has been born of God, born from above, has his affections placed upon Heavenly things, and the natural man who has been born only after the flesh has his affections placed only on earthly things.

In the natural birth we put on Adam, in the new birth we put on Christ. Through the natural birth we put on Adam's fallen nature. Through the new birth we are made partakers of the Divine nature. The first birth is natural, the second, like Isaac, is miraculous. The first child is the child of the flesh. The second, the child of promise, and heir to the inheritance. The new covenant is also contrasted with the old.

All down the ages men under the old covenant whose terms were *obey and *live, found it impossible to obey because they had inherited Adam's fallen nature and they had never come in contact with Christ by faith so as to be born again and made par-

takers of the Divine nature. (Although every thing under the covenant made at Mount Sinai, pointed to Christ as the Lamb of God to take away the sins of the world), and those who fail in that particular to-day are just as much in bondage as they were.

The transgression of the law is sin, and the wages of sin is death. (1 John 3: 4, Romans 6: 23).

They are under the sentence of death and there is no way by which they can cancel their past transgressions and they find it impossible to keep the law in its future claims for obedience, and although obedience is just as necessary under the new covenant as under the old. Those who have never been made partakers of the Divine nature through contact with Christ will come no nearer to obedience under the new covenant than the others did under the old. But those who have found Christ as the Lamb of God to take away their sins and received the evidence of pardon, have been enabled to say, My sins. O the bliss of that glorious thought, my sins, not in part but the whole—are laid at the Cross and I bear them no more," and by being made partakers of the Divine nature they have been enabled to keep the law in its claims for obedience.

Christ did not come to do away with the law or to lower down its precepts. He came to magnify the law and make it honorable. (Isa. 42: 21, Matt. 5:14, 19)

The terms of the New Covenant were explained to Adam and Eve in the garden after the fall. (Gen. 3: 15).

From Romans 4:13, Galatians 3:16 and Galatians 3:29, we know that what God promised Abraham in Gen. 17:8, was the earth and the seed was Christ and the heirs to the promise are they that are Christ's.

GOD'S COVENANT WITH ISRAEL

The covenant that God made with Abraham was the New covenant, and no child of the bondwoman shall be heir with the children of the free woman. "Nevertheless, what saith the Scriptures, cast out the bondwoman and her son for the son of the bondwoman shall not be heir with the son of the free woman, so then we are not children of the bondwoman, but of the free." Galatians 4: 30, 31.

This covenant God has promised to remember forever.

He hath remembered His covenant forever, the word which He commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, "Unto thee will I give the land of Canaan, the lot of your inheritance." Ps. 195:8-11. "For thou hast confirmed to Thyself Thy people Israel to be a people unto Thee forever; and Thou, Lord, art become their God." 2 Sam. 7: 24. Thus saith the Lord which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name; "If these ordinances depart from before Me, saith the Lord, then the seed of Israel shall also cease from being a nation before Me forever." Jer. 31: 35, 36.

We have here an everlasting covenant and an everlasting nation. The everlasting covenant is with

Israel. The name Israel (the prince that prevails with God) was given to Jacob after His wrestling with the angel. (Gen. 32:28). This name is applied to the descendants of Jacob (Ex. 3:16), and was ever afterward the national name of the twelve tribes, collectively.

The covenant that God made with Abraham, and confirmed to Isaac and Jacob, He also confirmed to Israel for an everlasting covenant. In this covenant God promised Abraham and his seed all the land of Canaan for an everlasting possession. (Gen. 17:8). By consulting Heb. 11:13, we find that Abraham, Isaac, and Jacob, and certain of their descendants, all died in faith, not having received the promise. From verse 10 we learn that Abraham did not expect the fulfillment of the promise in this life; "for he looked for a city which hath foundations whose maker and builder is God."

Rom. 4:13 informs us that the land of Canaan promised to Abraham and his seed included the world; and from the fact that the city which hath foundations (the New Jerusalem) whose builder and maker is God, is to be the capital of the earth made new (Revelation 21), it is plain that Abraham so understood it.

Then what God promised Israel was the new earth; not part of it, but all of it; and this is the inheritance promised to God's children of all ages. Ps. 37: 9-11, 22, 29, 34; Matt. 5: 5; Rom. 4: 13; Heb. 11: 39, 40.

Israel must, therefore, be the family name of God's children of all ages; for the inheritance is all promised to Israel, and if God has any children who are not Israelites, they can have no inheritance in the new

earth. In Eph. 3: 15 we read that God's children, both in heaven and on earth are one family; and also that they have a family name. When a child is adopted into a family it takes the family name. When a Gentile is adopted into the family of God does he remain a Gentile still? This is impossible, for the word "Gentile" is applied to those outside of God's people, worshippers of false gods.

Eph. 2: 1-3 tells us of some persons who "in time past were dead in trespasses and sins." Verse 11 informs us that when they were dead in trespasses and sins they were Gentiles; and verse 12 says that "at that time (when they were Gentiles) they were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world." Then both the commonwealth and the covenant of promise belong to Israel.

Verse 13 tells us that "now in Christ Jesus ye who were sometimes afar off are made nigh by the blood of Christ"; and verses 19 and 20, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." But this foundation is Israel (Micah 5:2), and as the family name of God's children is Israel, then when a Gentile accepts Christ and is adopted into the family of God, he takes the family name Israel; he ceases to be a Gentile, and becomes an Israelite.

In proof of this we will consult a few more passages of Scripture. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is out-

ward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart in the spirit, and not in the letter; whose praise is not of men but to God." Rom. 2:28, 29. Here we are told that the Gentile and the Jew may change places, the Gentile after the flesh becoming a Jew, and the Jew after the flesh ceasing to be a Jew; that this change is accomplished by a change of heart in the former, and the absence of that change in the latter.

We find the same statement in Rom. 9: 6-8: "For they are not all Israel, which are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh these are not the children of God." Plainly those who through faith in Christ have been born again are Israel, and those who have not accepted Christ, and been born again, though they may be of the seed of Abraham after the flesh, are not Israel.

We will give one more passage of Scripture, which is so clear on this point that if it stood alone it would prove all we claim. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. We have seen that the new earth is promised to Israel, he who is Christ's must be of Israel or he could not be heir to the promise made to Israel. Before passing on to Israel or to the church in the earth made new, we would just call attention once more to Rom. 4: 13, "For the promise that he should be heir to the world was not to Abraham or to his seed, through the law, but through the righteousness of faith."

THE FULFILLMENT OF THE PROMISE.

“And he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation.” Acts 17:26, R. V. In G. R. Berry’s literal translation of the Greek New Testament the last clause reads, “Having fore-arranged times and the boundaries of their dwelling.” From this verse we are referred to (Deut. 32: 8), where we read as follows: “When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel.” Jacob was called Israel, and the number of his sons was twelve. Dr. Adam Clarke in commenting on this passage renders it, “according to the number of the sons of Jacob.”

The next verse is proof that this is the meaning of the passage, “For the Lord’s portion is His people. Jacob is the lot of His inheritance.” That this verse does not refer to the division of the land of Canaan between the twelve tribes, is evident from the preceding verse: “Remember the days of old, consider the years of many generations; ask thy Father and he will show thee; thy elders and they will tell thee.”

The plain meaning of these passages is that God made of one (Adam) all the nations of the earth, and fore-arranged to divide the sons of Adam into twelve nations after the number of the sons of Jacob, and give them the earth, having beforehand not only determined their appointed season, but the bounds of their habitation. This is only another expression of the statement in Rom. 4:13, that God has promised

Israel the earth, with the additional information that Israel will then be twelve nations, elsewhere called tribes.

This promise has never been fulfilled, and never can be till Isa. 13:9, is fulfilled and sinners are destroyed out of the earth; for we have seen that Israel is the family name of all God's earthly children. Under present conditions they are "strangers and sojourners here, as all their fathers were." 1 Chron. 29:15; Ps. 39: 12; Heb. 11: 9-13. But when they inherit the earth there can be no other nations or peoples in it. The fulfillment of this promise lies beyond the millennium, when the whole land will be desolate. (Isa. 13: 9; 24: 1-3; Jer. 4: 23-27). This one thousand years is often called "The Day of the Lord." 2 Pet. 3: 8-10. In the morning of that day Christ will come as a thief; in the evening of that day the earth and the works that are therein will be burned up.

At the beginning of this period Israel, both those who have fallen asleep and those who are alive, will be taken to be with Christ (1 Thess. 4: 15-17); and, assisting in the judgment of the wicked (1 Cor. 6:2, 3), they will reign with Christ a thousand years. (Rev. 20: 4).

At the close of the thousand years they will come again to the earth, when the wicked dead who lived not again till the thousand years were ended will be raised (verse 5), and urged on by Satan, they will try to take the camp of the saints and the beloved city, and fire will come down from God out of Heaven and devour them. Verse 9. In verse 15, we find that all those whose names were not written in the Lamb's Book of Life were cast into the lake of fire. (Ps. 37:20).

The next verse, chapter 21: 1, tells us that a new heaven and a new earth had taken the place of the old heaven and the old earth which had passed away. From 2 Peter 3: 7-13 we learn that just prior to the appearance of the new earth "the (old) heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up;" also that this fire is the perdition of ungodly men. In the new earth we find the holy city, the New Jerusalem. (Rev. 21: 2).

Now we have on the earth the city that Abraham looked forward to, "which hath foundations, whose builder and maker is God," and we may expect the fulfillment of the promise made to Israel. This city is the capital of the new earth, for in verse 24 we read that the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it.

So there will be nations and kings in the earth made new. From the number of gates in the city (verse 12), through which they are to bring their glory and honor into it, we would expect just twelve nations in the new earth, and this is the exact number of nations among whom God fore-arranged to divide the earth. From the names on the gates (verse 12), we find that these nations are the twelve tribes of Israel and this is an exact fulfilment of God's covenant with Abraham, and His oath to Isaac, confirmed to Jacob and to Israel for an everlasting covenant.

In Matt. 19:28 we find further proofs of this, "Jesus said unto them (His disciples), "Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit on the throne

of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." If the twelve tribes of Israel are the twelve nations in the new earth, we would expect to find the twelve apostles the twelve kings; and these are the very names we find on the walls of the city (verse 14), while within the city, the capital of the earth, is the throne of God and of the Lamb.

When the earth is divided between the twelve tribes of Israel their inheritance will be forever. Ps. 37:18; Isa. 60:21). In this we see the antitype of the division of the land of Canaan. In the type, when Israel was to cross over into the land of Canaan, 12 men were appointed, one of every tribe, each to take a stone from the midst of Jordon with which to erect a memorial of their miraculous passage. (Joshua 3: 11 to 47. In the antitype a number of people pass over without seeing death. (2 Thess. 4: 17). In Rev. 7: 4-8 and 14-1, we have mention of the twelve thousand from each tribe of the children of Israel. In chapter 14: 4 we learn that the hundred and forty-four thousand will constitute an everlasting memorial of the miraculous passage from the wilderness of this world to the Canaan of the earth made new. As the hundred and forty-four thousand are to "follow the Lamb whithersoever He goeth", they will be the representatives of the twelve tribes of Israel in the new earth. (Malichi 3:3; Isa. 66:21). As the twelve tribes were always twelve parts of one nation, so the twelve nations in the new earth will be twelve divisions of the one everlasting nation, Israel, whose capital will be the New Jerusalem. They will have access to the tree of life, and there will be no more curse, neither

shall there be any more death, neither sorrow nor crying; neither shall there be any more pain, for former things have passed away.

We know by the budding of the fig tree (Matt. 24: 32-35), that the Lord is coming in this generation to gather His children home. This being the case, the twelve tribes of Israel must be on the earth to-day; for all who are to cross over are Israel; twelve thousand of each tribe. (Rev. 7: 4-8; 14-3. They are not Israel after the flesh except as they have been grafted in again for God is able to graft them in again if they abide not in unbelief. But the wild branches are also grafted in, and with them partake of the root and fatness of the olive tree. (Rom. 11: 17-23). "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Ga. 3: 29.

"Deep in unfathomable mines
Of never failing skill,
God treasures up His vast designs
And works His sovereign will."

"I am waiting for that City,
Where the pavements are of gold;
Oh the joys within its portals
Oh the treasures they unfold.

And the feet whose weary journey
Climbed the rugged mountains steep;
Shall beside life's flowing waters
Find their resting long and sweet.

I am waiting for those mansions
And the mysteries they hold;

Waiting while my heart is yearning
With a hungering untold.

And the Saviour's gracious promise
Fills my being more and more,
Till I long to know the secrets
Waiting on the farther shore.
Some day will the veil be lifted,
Hiding mansions bright and fair;
Some day will the skies be rifted
We shall see them over there.

There will come a day of resting,
When the pain and toil are done;
When the heartaches are forgotten
In the peace and joy of home."

But the church has not yet reached her home. She has not yet fulfilled her mission. She is still under the great commission, "Go ye into all the world and preach the gospel to every creature." "He that believeth and is baptized shall be saved and he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils. They shall speak with new tongues. They shall take up serpents and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover." Mark 26:15-18.

She is still in a world where sin abounds.

"And the dragon is wrath with the woman and is making war with the remnant of her seed which keep the Commandments of God and have the testimony of Jesus Christ." Rev. 12:17.

THE FOUNDATION

In order to get a better understanding of the church, it will be necessary to start with the foundation and follow the woman of Rev. 12:1-6 briefly through her varied experiences down to the time when the dragon who first tried to destroy the man child and then the woman is making war with the remnant of her seed.

The woman was the church. The Man Child, Christ; the twelve stars the apostles; the sun the new covenant; the moon the old; the dragon the devil; the stars that were cast to the earth, fallen angels. In the 28th chapter of Isaiah and the 16th verse, we have a prophecy which pointed to Christ as the foundation of the church, the rock on which it was to be built.

Therefore, thus saith the Lord God, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Isa. 28:16.

When Christ asked his disciples, "Whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God," and Jesus answered and said unto him "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, and I say also unto thee that thou art Peter and upon this rock will I build my church, and the gates of hell shall not prevail against it."

In confessing Christ to be the Messiah, the Christ,

the Son of the living God, Peter acknowledged Him to be the sure foundation that was to be laid in Zion. The rock foundation upon which the church was to be built.

Other foundation can no man lay than that which is laid, which is Jesus Christ (I. Cor. 3:11).

When Peter had confessed that He was the Messiah, the sure foundation rock, that was to be laid in Zion, Christ said "Upon this rock," this foundation rock that was to be laid in Zion, "will I build my church, and the gates of hell shall not prevail against it."

Christ was the rock, but each of the apostles was to be a stone in the foundation that was to be laid on the rock Christ Jesus. See Eph. 2:20, 21, and Rev. 21:14.

"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The apostles all being stones in the foundation, of course Peter was one of them. Christ did not single out Peter here because he had any pre-eminence over the rest, but because he was conversing with him and his name, Cephas, a stone, called out the assertion, "I say also unto thee that thou art a stone." Every member of the church is a stone in the building. See I. Peter 2:4-7. Each child of his is a member of this church. The apostles being first chosen and inspired to give us the New Testament, are foundation stones, occupying a connecting position between Christ and the rest of the building. See Eph. 2:19-22.

The church is being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Enoch was a prophet. (Jude 14). Then the material for the foundation included the chil-

dren of God through faith in Christ from Adam down and each child of God in the future would be a stone in the building. Christ was the lamb slain from the foundation of the world, Rev. 13:8. But the transaction did not actually take place for four thousand years.

But the Holy Ghost, the Master Builder, who for four thousand years had been getting out the material (for the prophecies came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost) did not start to build the building out of which was to "flow rivers of living water" till after Christ was glorified. In the last day, that great day of the feast, Jesus stood and cried "If any man thirst let him come unto me and drink. He that believeth on me as the Scriptures hath said out of his heart shall "flow rivers of living water," but this He spake of the Spirit which they that believeth on Him should receive, for the Holy Ghost was not yet. (The word given is a supplied word) (He was not yet manifesting Himself in that way), because Christ was not yet glorified." John 7:37-39.

The Holy Ghost can manifest himself in this way only when God's people are working in harmony with his plan in building the Church, which He purchased with His own blood, and the plan was not given to the workmen till the day of Pentecost, when the Holy Spirit, the Master Builder, laid the foundation stones on the solid rock, Christ Jesus.

Christ who was not only the underlying rock, but the chief corner stone of the foundation that was laid on the rock, gave out the plan of the church, arranged his workmen, called others and gave to every man his work, and from the Church there flowed rivers of liv-

ing water that reached the then known world in that generation. If the reader doubts that this referred to the Church, and of course to each individual in the Church, but in its broadest application to the organized Church, let us turn to the Scripture that Christ referred to, Ezekiel 47:1-12.

Here is a representation of the Church standing as the sanctuary had always stood, with its front to the east and a river of living water issued out and gave a new life to every living thing that it came in contact with in its onward flow. Verses 1, 2 and 9.

This river was first to the ankles; then to the knees; then to the loins, and then waters to swim in; a river that could not be passed over."

The gospel attended by the power of the Holy Ghost first among a few disciples, widened till it reached the world. On either side of the river there were trees. In Isaiah 61:3.

The righteous are called trees of righteousness, the planting of the Lord. "And fishers shall stand upon it from En-gedi even unto Eneglain." These places were one on each side of the dead sea.

The dead sea is the world "dead in trespasses and sins" (Eph. 2:1), the fishers, the preachers of the gospel. Matt. 4:19. The miry and marshes shall not be healed; the world will not all be converted. Matt. 24:37-39. "Given to salt," the earth will lie desolate a thousand years while the righteous reign with Christ. Rev. 20:1-6.

The land around the dead sea that is given to salt is desolate of both animal and vegetable life, even the waters of the river Jordan, are barren in the dead sea. So even the gospel which is the power of God unto

salvation, attended by the power of the Holy Ghost, is barren in the soul that will not yield to Christ, but in the earth made new, its life giving power will be in every soul.

The river Jordan seems to have reached its final receptacle in the dead sea, but ascends heavenward in a healed state, and again returns to the earth. So man seems to have reached his final doom in death, but through Christ he is resurrected in a healed state and again returned to the earth.

This chapter well portrays the Church and the healing, life-giving power of the gospel flowing out from the Church and from the heart of every spirit-filled individual within the Church.

The Saviour so loved the world that he left the glory of heaven and the songs of angels and arch-angels.

"Where ranks of shining hosts around fell worshipping and spread the ground"; took on him man's fallen nature, was tempted in all points as we are tempted, lived a life of toil and suffering under the shadow of the cross all the way, till it was laid on his shoulder, and worn and faint, he fell beneath its weight, yet He by whom the world was made and "without him was nothing made that was made," so loved the world that he suffered cruel men to drive great nails through his hands and feet and extend him between the heavens and the earth and sit down and mock him there.

The laying of that foundation rock cost the anguish in the garden that caused the son of God and Saviour of the world to sweat, as it were, great drops of blood.

The hours of excruciating pain on the cross, and the mental agony that wrung from Him the cry "My God; my God, why has thou forsaken me." And the great loving heart that beat and bled for men burst asunder and it was done, the great transaction done, the son of God had died for man.

But words cannot describe the scene. "And none of the ransomed ever knew how deep were the waters crossed,"

Or how dark was the night that the Lord passed through to rescue a world that was lost.

With pitying eye, the Prince of Peace,
Beheld our helpless grief,
He saw, and, O, amazing love,
He came to our relief.

Down from the shining courts above,
With joyful haste He sped,
Entered the grave in mortal flesh,
And dwelt among the dead.

Oh, for such love, let rocks and hills,
There lasting silence break,
And all harmonious human tongues,
The Saviour's praises speak.

But He "who could not be holden of death"; He who had "power to lay down His life, and power to take it up again"; He who said "I am the first and the last, I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death." Rev. 1:17-18.

He who told His disciples that he would go away and come again. John 14:2, 3; Act. 1:11.

Promised to send one who would be better than His own bodily presence (John 16:7. One who would guide them into all truth; one who would be a comforter and a teacher. One who would connect them with the Power house of Heaven. And although he had given them the great commission to go into all the world and preach the gospel to every creature. Mark 16:15-18. He charged them to wait for the promise of the Father (the coming of the promised comforter and teacher); to tarry at Jerusalem till endued with power from on high. Luke 24:49. To wait for the baptism of the Holy Ghost. Acts 1:5.

“And when He had spoken these things while they beheld, He was taken up out of their sight, and while they looked steadfastly toward Heaven; as He went up behold two men stood by them in white apparel, which also said “Ye men of Galilee, why stand ye gazing up into Heaven. This same Jesus which is taken up from among you into Heaven, shall so come in like manner as ye have seen him go into Heaven.”

Then they returned to Jerusalem and for ten days about one hundred and twenty men and women continued, with one accord in prayer and supplication, waiting for the fulfilment of the promise. But the time when the promised Comforter (the Holy Ghost) would come and the foundation of the Church would be laid had been foretold and through a typical wave offering marked out to the 7000th day, more than 1500 years before. Let us turn to Leviticus 23 and read the 15th, 16th and 17th verses. And ye shall count unto you from the morrow after the Sabbath, from the day

that ye brought the shief of the wave offering, seven Sabbaths shall be complete even unto the morrow atfer the seventh Sabbath, shall ye number fifty days and ye shall offer a new meal offering unto the Lord; ye shall bring out of your habitation two wave loaves of two tenth deals. They shall be baked with leaven. They are the first fruits unto the Lord."

These Sabbaths were not seventh day Sabbaths. They were not the Sabbaths of the fourth commandment, but annual Sabbaths, the first one on the fifteenth day of the first month each year; the second on the twenty second day of the month, and so on they would never come on the same day of the week two years in succession, the sheaf that was waved the morrow after the first annual Sabbath was typical of Christ as the first perfect life cut from the earth, the first fruits. From that Sabbath they were to number seven Sabbaths and the morrow after the seventh Sabbath fifty days from the first Sabbath there was another wave offering made from new meal (Revised version) and baked with leaven. This wave offering was typical of Christ and His Church. The parable of the leaven and the meal. Matt. 13:33 illustrates the same thing; the idea conveyed is one of life and growth. For more than fifteen hundred years this wave offering had pointed forward to the founding of the Church. Just fifty days from the day Christ was crucified.

For forty days after He rose from the dead, He was instructing His disciples in the things pertaining to the Church. Acts 1:3. The remainder of the seven weeks they were in the upper room in Jerusalem praying and waiting for the promise. Acts 1:13-14. And

when the morrow after the seventh Sabbath, the fiftieth day, the day of Pentecost was fully come, they were all with one accord in one place. Then suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. Acts 2:1, 2.

Like the sound of a mighty rushing wind the one whose companionship was to be better than even the Saviour's bodily presence, had come, and cloven tongues, like as of fire, sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. Then Peter, under the inspiration of the Holy Spirit, connected this remarkable outpouring of the Holy Ghost. With the prophecy of Joel, 2:23-32. This is a prophecy of things that were to take place under the former and latter rain.

The baptism of the Holy Ghost on the day of Pentecost was the former rain, and the things that took place under the former rain, we may expect in a still larger measure under the latter rain.

The former rain was to start the growth, the latter rain is to ripen the harvest.

It is the exalted privilege of the people in this generation to live in the time of the latter rain, and the Lord is saying Ask ye of the Lord rain in the time of the latter rain so the Lord shall make bright clouds and give them showers of rain to every one grass in the field. Zec. 10:1. And it becomes us to study very carefully the things that took place under the former rain before the great apostacy. When the locust, and the caterpillar, and cankerworm, and the palmerworm, had destroyed the truth that God has promised to re-

store under the latter rain. Joel 2:25. When all His children shall be taught of Him.

The Church that was founded on the day of Pentecost includes all from Adam to Abraham who believed the promise made to Adam that "the seed of the woman would bruise the serpent's head," and all from Abraham to Christ who have been of the faith of Abraham. And all from Christ to the end of the world, who have accepted him as their personal Saviour and proved faithful. Just as Christ was the Lamb of God slain from the foundation of the world, although the transaction did not actually take place for 4000 years. So this was the Church from the foundation of the world although it was not actually founded till the day of Pentecost.

THE BUILDING

Now, perhaps we are in a better position to examine more closely the Church reaching back to Adam, but founded on the day of Pentecost, and still being built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner stone in whom all the building fitly framed together groweth into a holy temple in the Lord.

In whom ye also are builded together for a habitation of God through the Spirit. Eph. 2:20-22.

Let us keep in mind that the Church was the center of God's great plan from the foundation of the world, that in order that it might be built, Christ had laid down His life and that it was founded under the personal supervision of the Holy Spirit, and that immediately on the arrival of the Holy Spirit, like the sound of a rushing mighty wind, the signs which Christ promised immediately began to follow them that believed. Keep in mind that it had cost the highest price that Heaven could pay. Christ had purchased it with His own blood and then ask ourselves was there a mistake made in the way in which it was founded.

Did the Holy Ghost, the third person of the Godhead whom Christ had sent to lay the foundation of the Church that had cost so much, make a mistake in the way in which He founded it?

However far the plan of organization instituted under the direct supervision of the Holy Ghost may be from our perverted idea of Church organization. We know of a certainty that a mistake was impossible, and

that no mistake was made. Now let us read the account. (Acts 2.)

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, behold are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappodocia, in Pontus and Asia.

Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes.

Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

And they were all amazed and were in doubt, saying one to another, "What meaneth this?"

Others, mocking, said, these men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them. Ye men of Judea, and

all ye that dwell at Jerusalem, be this known unto you, and hearken to my words.

For these are not drunken as ye suppose, seeing it is but the third hour of the day.

But this is that which was spoken by the prophet Joel:

And it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams.

And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy.

And I will show wonders in heaven above and signs in the earth beneath; blood and fire and vapour of smoke;

The sun shall be turned into darkness, and the moon into blood before that great and notable day of the Lord come.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourself also know.

Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it.

For David speaketh concerning him, I foresaw the

Lord always before my face, for he is on my right hand, that I should not be moved.

Therefore did my heart rejoice, and my tongue was glad, moreover also my flesh shall rest in hope.

Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.

Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulchre is with us unto this day.

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.

He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

This Jesus hath God raised up, whereof we are all witnesses.

Therefore being by the right hand of God, exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord sit thou on my right hand.

Until I make thy foes thy footstool.

Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now, when they heard this, they were pricked in

their heart, and said unto Peter and to the rest of the apostles: Men and brethren, what shall we do?"

Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words, did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized and the same day were added unto them about three thousand souls.

And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul, and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common.

And sold their possessions and goods, and parted them to all men, as every man had need.

And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

Praising God and having favor with all the people. And the Lord added to the Church daily such as should be saved.

Now, notice that just as soon as the Holy Spirit arrived to take supervision of the work; the signs

which Christ promised, manifested themselves immediately.

They spake with new tongues and every man heard them speak in the tongue wherein he was born. Jesus had said, "Behold, I send the promise of the Father unto you, but tarry ye in the city of Jerusalem till ye be endued with power from on high. As soon as the promised power came, Peter began to preach, and under his first sermon three thousand souls were converted, baptized and added to the company who already believed. Notice verse 41. They were added not by joining a sect or subscribing to a man-made creed, but they were added by virtue of their conversion.

In Christ's great commission to preach the gospel, He said he that believeth and is baptized shall be saved and he that believeth not shall be damned. Note verse 44, and all that believeth "were together," by virtue of being believers they "were together." (The tie that bound them together was faith in the Lord Jesus Christ) "and had all things in common," and sold their possessions and goods and parted them to all as every man had need. Not all men. The word "men" is supplied, but to all in the company of believers as every man had need. Notice there was none of it given away to those who had no need, and there is no intimation that there was any given outside of the company of believers. All that believed were together as one family, and as a family, had all things in common. And the Lord added to the church daily such as should be saved. It does not say that they took into the church daily such as subscribe to their creed, but the Lord added to the church daily such as should be saved; such as by faith had accepted

Christ as their personal Saviour; had been born again and had come into the family of God, and so were added to the church. After the healing of the lame man at the beautiful gate of the temple, Peter preached another sermon, and five thousand believed.

When they were again visited by the power of the Holy Ghost to such an extent that the place where they were assembled was shaken and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Now, notice again the result of being "all filled with the Holy Ghost." (Verses 32-35.)

"And the multitude of them that believed were of one heart and of one soul. Neither said any of them that ought of the things which He possessed was His own, but with great power gave the apostles witness of the resurrection of the Lord Jesus and great grace was upon them all, neither was there any among them that lacked; for as many as were possessors of lands and houses, sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet and distribution was made unto every man according as he had need."

Before Christ ascended, He had at least 500 followers, brethren who saw Him after He rose from the dead. (1 Cor. 15:6.)

Undoubtedly they were all there on the day of Pentecost. That day 3,000 were converted, later 5,000, so that the multitude of them that believed was probably not less than ten thousand who were of one heart and of one soul, and it is distinctly stated that the same thing that occurred on the day of Pentecost occurred again under the direct power of the Holy Ghost.

As many as were possessors of houses and lands sold them, brought the prices of the things that were sold and laid them down at the apostles' feet, and distribution was made to every man according as he had need, and there was none among them that lacked. There was no rich and no poor. They were all one family and had all things in common.

This was the direct result of the baptism of the Holy Ghost.

In the fifth chapter, we have an account of an unconverted man, Ananias, and his unconverted wife, Sappira, who thought that this communal system was a good thing, and they wished to share in its benefits. If it lasted it would insure them against the possibility of ever coming to want, for all that belonged to the church would belong to them according to their need; but they were afraid it would not last, so they sold a possession, put away part of the price, brought the rest into the common treasury, and professed to have given their all. This would entitle them to put into the common fund according to their prosperity or draw out according to their need, and so insure them against the care and worry of riches and the possible privations of poverty through all their lives.

But they were afraid it would not last, and so kept back part of the price, and told a lie as to what they had received for the possession, so as to make it correspond with what they had put into the common fund.

Now, notice how distinctly the fact that this system of communion was instituted by the Holy Ghost, is brought out in the third and fourth verses: "But Peter said, 'Ananias, why hath Satan filled thine heart

to lie to the Holy Ghost and to keep back part of the price, while it remained was it not thine own, and after it was sold was it not thine own also? Why hast thou then conceived this thing in thine heart; thou hast not lied to men, but to God.'"

Inasmuch as this system was instituted by and carried on under the personal supervision of the Holy Ghost. They had lied to the Holy Ghost. Not to men, but to God, and God Himself immediately meted out the punishment to both of them, and great fear came upon all the church and upon as many as heard these things.

These were the last unbelievers who dared to join themselves to them in hope of earthly gain, receiving benefit from their communal system. Verse 13: "And of the rest durst not join himself to them, but the people magnified, and believers were the more added to the Lord. Multitudes, both of men and women." Notice "added to the Lord." Now we will pass on to the sixth chapter.

Up to this time the apostles were the treasurers and received the money that was brought in, and paid it out to each one according to his need. But the number of the disciples had multiplied 'till the work necessary to look after the temporal wants of the people was interfering with the preaching of the gospel.

And the twelve called the multitude of the disciples unto them, and said: "It is not reason that we should leave the word of God and serve tables."

Wherefore, brethren, look you out among you seven men of honest report full of the Holy Ghost and wisdom, whom we may appoint over this business, but we will give ourselves continually to prayer and to the

ministry of the word, and the saying pleased the whole multitude, and they appointed seven men to take care of the money and look after the temporal needs of the church. It is true that Stephen developed into a preacher, but that was not the work he was appointed to do, but there was no prohibition to any of them preaching.

Then the church was provided with deacons to look after its temporal wants and elders to preach the gospel, and as the multitude of believers increased and they were scattered abroad after the death of Stephen and companies were formed in different places. (Acts 14:23, 41.) Each company has to have deacons and elders according to its need. The office of a bishop and elder were the same. The bishop was the traveling elder. The requirements for a bishop are given in 1 Tim. 3:1-7, and the requirements for a deacon, 1 Tim. 3:8-13; for elders see I. Peter 5:1-4. But this system of communion was established wherever a church was organized and was a vital fundamental part of every society. The early Christians held everything in common, but their wives and children and the church grew and multiplied and the promised signs continued to follow them that believed.

And from Nero to Constantine, Roman emperor after Roman emperor strove in vain to exterminate it by sword and rack and fagot and stake, by wild animals and the headsman's block, but the church was like John Bunyan's fire against the wall, the more water was poured on the higher and hotter it burned, till Constantine accomplished, by stratagem and cunning craftiness, what persecution failed to accomplish and succeeded in seducing and subverting the church.

Bishop Eusebius of Caesarea (perhaps innocently) helped Constantine more than any other man to seduce and subvert the church. On the other hand Arius, of Alexandria, perhaps, sacrificed the most and laboured the hardest of any man to maintain the communal. Primitive organization against the oncoming imperial church and bastard Christianity of Constantine.

As many who read this book will not have the privilege of studying the characters of those men elsewhere, we will give some extracts from the article entitled "Constantine in the Encyclopedia, Britannica," and also from Chambers' Encyclopedia.

Also the articles, Arius and Eusebius, from the same source, and then an historical account of the things that took place at the Council of Nice, which was convened by the Emperor Constantine, and through which he succeeded in subverting the church, breaking up their communal organization and enthroning the "mother of harlots" in the place of the visible primitive church. If any one should doubt the correctness of this account, get any good encyclopedia, and read the articles Constantine, Eusebius, Arius, Athanasius, Council of Nice, Hosins, Nicean Creed, etc.

CONSTANTINE

From Chambers' Encyclopaedia

Flavius Valerius Aurelius, surnamed "the Great," a Roman emperor, was born 272 or 274 A. D., at Naissus in Moesia. He was the eldest son of Constantinus Chlorus, and first distinguished himself by his military talents under Diocletian, in that monarch's famous Egyptian expedition, 296; subsequently he served under Galerius in the Persian war. In 305, the two emperors, Diocletian and Maximian, abdicated, and were succeeded by Constantius Chlorus and Galerius. Galerius, who could not endure the brilliant and energetic genius of C., took every means of exposing him to danger, and it is believed that this was the period when he acquired that mixture of reserve, cunning and wisdom which was so conspicuous in his conduct in after years. At last C. fled to his father, who ruled in the west, and joined him at Boulogne just as he was setting out on an expedition against the Picts in North Britain. Constantius died at York, July 25, 306, having proclaimed his son C. his successor. The latter now wrote a conciliatory letter to Galerius, and requested to be acknowledged as Augustus. Galerius did not dare to quarrel with C., yet he granted him the title of Caesar only. Political complications now increased, and in a short time no less than six emperors were in the field, viz.: Galerius, Licinius and Maximian in the east, and Maximian, Maxentius, his son, and Constantine in the west—308 A.

D. Maxentius, having quarrelled with his father, forced him to flee from Rome; he took refuge with C., but was ungrateful enough to plot the destruction of his benefactor. This being discovered, he fled to Marseille, the inhabitants of which city gave him up to C., who put him to death, 309 A. D. Maxentius professed great anger at the death of his father, and assembled a large army, with which he threatened Gaul. Crossing the Alps by Mont Cenis, C. thrice defeated Maxentius—first near Turin, then under the walls of Verona, and finally in the vicinity of Rome, 28th October, 312. Maxentius himself in the last of these engagements being drowned in an attempt to escape across the Tiber. C. now entered the capital, disbanded the Praetorians and adopted other judicious measures for allaying the public excitement. He was also honoured with the title of Pontifex Maximus, or Supreme Dignitary of the Pagan Hierarchy.

C. was now sole emperor of the west. Similarly, by the death of Galerius in 311, and of Maximin in 313, Licinius became sole emperor of the east. In 314, a war broke out between the two rulers, in which Licinius had the worst, and was fain to conclude a peace by the cession of Illyric, Pannonia and Greece. C. gave Licinius his sister Constantina in marriage, and for the next nine years devoted himself vigorously to the correction of the abuses in the administration of the laws, to the strengthening of the frontiers of his empire and to the chastising the barbarians, who learned to fear and respect his power. In 323, he renewed the war with Licinius, whom he defeated, and ultimately put to death. C. was now at the summit of his ambition, the sole governor of the Roman world.

He chose Byzantium for his capital, and in 330 solemnly inaugurated it as the seat of government, under the name of Constantinople or City of Constantine. In 326, he committed a deed that has thrown a dark shade over his memory. He had a gallant and accomplished son, named Crispus, who was exceedingly popular, and him, along with Constantina's son and others, he put to death on a charge of treason. Next year occurred the great Council of Nice.* C. sided with the orthodox fathers, probably for very heterodox reasons. As yet he was a pagan, but his sense of justice, and his conviction of the growing importance of the Christians, both as a moral and political element in the life of the empire, had from the very first induced him to protect them. As early as 313, he had everywhere granted them toleration, and since continued to favour them more and more decidedly. As president of the Nicene Council, he opposed the Arians, on political grounds, as the weaker party, but not being theologically interested in the dissensions, he refrained from active persecution. During the latter years of his life Christianity became the state religion, the Pagan temples were closed, and sacrifices forbidden. Yet it was only a short time before his death, which occurred 2nd July, 337, that he would allow himself to be baptized.

The question has been much discussed, whether or not C. was a Christian. The truth seems to be, that he looked upon religion as a statesman, who feels that his first duty is to rule the nation over which he is set in an orderly and peaceable manner. Had Paganism

* The above statement, from Chambers' Encyclopaedia, that Constantine murdered his son and his nephews the year before the Council of Nice, is a mistake. From the Britannica Encyclopaedia and many other sources we find that this took place the year after the Council of Nice.

been still in its prime and possessed any real political vitality, it is not likely that a man of C.'s secular temperament would have troubled himself in regard to the new faith; but when he found that the latter was making rapid progress in spite of the fiercest persecution, he must have felt it wisest and probably also conceived it right, to protect and favour it. But he continued to the last addicted to many Pagan superstitions.

EUSEBIUS.

From Chambers' Encyclopedia.

"Eusebius of Nicomedia, Patriarch of Constantinople, related to the Emperor Julian by his mother's side, was appointed Bishop of Berypa in Syria and afterward of Nicomedia.

"He defended Arius at the Council of Nice, and afterward placed himself at the head of the Arian party. He baptized the Emperor Constantine in 337, became Patriarch of Constantinople in 339 and died in 342.

"His enemies are our only source of information as regards his character and opinions, yet making the ordinary allowance for partisanship, there would seem to be sufficient reason for concluding that Eusebius was cunning and double-tongued when occasion required. Athanasius considered him not the disciple, but the teacher of Arius."

ARIUS.

The following is also from Chambers' Encyclopedia.

"Arius, the celebrated founder of Arianism, was a native of Libya, and is generally supposed to have been born shortly after the middle of the third century.

"Arius was first brought into collision on a point of doctrine with his ecclesiastical superiors in securing the adherence of large numbers, both of the clergy and laity in Egypt, Syria and Asia Minor. In 321, a synod of bishops at Alexandria deposed and excom-

municated him. To escape persecution he retired to Palistine. Whence he wrote a letter to his friend, Eusebius, Bishop of Nicomedia. Eusebius warmly sympathized with him; wrote in his behalf to Paulinus, Bishop of Tyre, and others; absolved him from the Alexandrian synod's excommunication, and in 323 convened another synod in Bithynia, which pronounced favorably on Arius. Constantine, as he thought, in order to effect a final settlement of the question, convoked the remarkable council of Nice. Three hundred and eighteen bishops from almost all parts of the Christian world were present, besides numbers of priests and deacons. Arius boldly expounded and defended his opinions. The manner of Arius was graceful and modest. He was noted for even and ascetic abstinence and the purity of his moral character was never questioned by a single enemy. After his death, his followers rallied around Eusebius, now Bishop of Constantinople (338), from whom they were styled "Eusebians."

CONSTANTINE.

From the *Britannica Encyclopedia*.

"With the war against Lucinius, the military career of Constantine may be said to have closed. He was now the sole emperor of both east and west. His enlightened policy had made his power through the empire so secure that an attempt to usurp it would have been utterly vain. Accordingly the remainder of his reign was passed in undisturbed tranquility. The period of peace was not inglorious including, among lesser events, the convocation of the Council of Nicæa (325), and the foundation of Constantinople (328). But unfortunately it was disgraced by a series of bloody deeds. In 326, Constantine visited Rome to celebrate the twentieth anniversary of his accession. During the festivals, his eldest son, Crispus, was accused of treason by Fausta, and was banished to Pola, where he was put to death. Licinius, the emperor's nephew, being included in the same charge, likewise fell a victim. Later he caused Fausta to be suffocated in her bath. The bloody tragedy struck horror into the minds of the citizens, and it was amid omenous indications of unpopularity that Constantine quitted Rome for the last time. The most interesting and most disputed subject in connection with the life of Constantine is the nature of his relation to Christianity.

The facts bearing upon it are clear enough and the controversy must therefore be entirely attributed to the manipulation and distortion of partisans. A brief statement of the facts will suffice to show how far his

acceptance of Christianity was a matter of personal conviction and how far on the other hand it was a matter of statesmanship. His own narrative to Eusebius attributed his conversion to the miraculous appearance of a flaming cross in the sky at noon-day under the circumstances already indicated.

The story has met with nearly every degree of acceptance from the unquestioning faith of Eusebius himself to the incredulity of Gibbon who treats it as a fable.

The notion of conversion in the sense of a real acceptance of the new religion and a thorough rejection of the old, is inconsistent with the hesitating attitude in which he stood toward both.

Much of this may indeed be due to motives of political expediency, but there is a good deal that cannot be so explained.

Paganism must still have been an operative belief with the man who, down almost to the close of his life, retained so many pagan superstitions. He was at best only half heathen, half christian. Who could ask to combine the worship of Christ with the worship of Apollo, having the name of the one and the figure of the other impressed upon his coins and ordaining the observance of Sunday under the name *Dies Solis* in his celebrated decree of March, 321.

From the time of the Council of Nice, there are fewer signs of halting between two opinions, but the interest of the emperor in Christianity was still primarily political and official, rather than personal. He summoned the council, presided over its first meeting and took a prominent part in its proceedings, both before and behind the scenes. The year before it met,

he had, in a noteworthy letter to the Alexandrian bishops, urged such a scheme of comprehension as might include Arians and the orthodox in one church. The result of his deliberations was the adoption for the first time in the history of the church of a written creed. He was thus the earliest to enforce uniformity by means of subscription.

It has been remarked by Stanley that Constantine was entitled to be called great in virtue, rather of what he did than of what he was. Tested by character, indeed, he stands among the lowest of all to whom the epithet has in ancient or modern times been applied. Fearless decision, poetical sagacity, and religious tolerance he possessed from first to last; but the generous clemency of which there are traces in his earlier years cannot have any longer worked effectually in him. When he sanctioned the treacherous treatment of Licinius and the atrocities that connected themselves with the murder of Crispus, as to Christianity, the historically significant fact is not his personal acceptance of it; it is rather that by his policy as a statesman he endowed the new religion for the first time with that instrument of worldly power, which has made it, whether for good or evil, is a subject of much discussion. The strongest social and political agent that affects the destinies of the human race."

CONSTANTINE AND THE CHURCH

"Eusebius, of Caesarea, who had prepared the way for Constantine to become the head of the church in the Western Empire, was the emperor's chosen friend and constant counsellor, and the ruler of Rome never forgot that the bishop had, first of all men, invited his attention to the fact that the despised and persecuted Christians constituted already a body of men so numerous, so virtuous, and so prosperous, as to hold the balance of power between any factions which might divide the Roman people just as soon as the legal disabilities, which both concealed their numbers and fettered their influence might be removed by imperial favor.

Under the advice of Eusebius, the emperor, in his own name, sent to Anulinus, Proconsul of Africa, a decree most favorable to the Christians throughout that region; he also made presents of large sums of money to the bishops of Africa, Numidia, and Mauritania, who had been plundered in the persecutions of Maximian; he also sent a decree ordaining that all church prelates be freed from compulsion to discharge any public, military or political duties and offices; also, he made a decree commanding a certain council to be held concerning the affairs of Caecilianus, Bishop of Carthage, and sent to Miltiades, Bishop of Rome, copies of the charges against Caecilianus; also a decree addressed to Chrestus, Bishop of Syracuse, commanding that a council of many bishops, both of Africa and of Gaul, should assemble at the City of Arles, in order to consider and

determine certain questions which were disputed among the faithful.

In short, counselled by Eusebius, who never doubted the ultimate overthrow of idolatry, and the ultimate triumph of whatever ecclesiastical system might be established in place of the Christian communities, Constantine zealously strove in every way to identify himself and his new government with the new religion, and to hold himself out as the head of the church, as well as of the state. At the same time he steadily pursued a secret policy of winning to himself the affection and confidence of the Christian subjects of the Emperor Licinius, by the use of agents whom he kept in his own service, in the household of every bishop of the eastern church. This zeal in the service of the established ecclesiasticism soon met with the great reward which Eusebius had promised to the emperor; for, throughout the length and breadth of the churches it began to be commonly declared that "Constantine was the divinely-appointed protector of the Christians;" that "God was the friend and vigilant protector of Constantine;" and that "no man could be his equal, and no man could stand against him." Licinius soon perceived the influence of these machinations, and saw that, even in his own dominions, the Christians, and especially the prelates, offered up more prayers for Constantine than for himself—"So that he did not suppose," said Eusebius, "that they offered prayers for him at all, but persuaded himself that they did all things, and propitiated the Deity, only for the divinely-favored Emperor Constantine."

This treasonable sentiment, of course, aroused the resentment of the jealous Licinius, and more and more

developed that estrangement between him and the Christians, for which Constantine secretly but zealously labored; and Licinius sought revenge by fomenting every disaffection which manifested itself against the rule of Constantine in Africa. But the bishops were as perfect a police force as modern times have succeeded in organizing, and kept Rome fully advised of every movement inaugurated by the enemies of the "most Christian emperor." And Esuebius saith, concerning Licinius, that "when he saw that his secret preparations by no means succeeded according to his wish, as God detected every artifice and villainy to his favorite prince, no longer able to conceal himself, Licinius commenced an open war. And in thus determining war against Constantine, he now proceeded to array himself against the Supreme God whom he knew Constantine to worship. Afterward he began imperceptibly to assail those pious subjects under him who had never at any time troubled his government. This, too, he did, violently urged on by the innate propensity of his malice, that overclouded and darkened his understanding. He did not, therefore, bear in mind those that had persecuted the Christians before him, nor those whose destroyer and punisher he himself had been appointed, for their wickedness. But, departing from sound reason, and, as one might say, seized with insanity, he had determined to wage war against God Himself, the Protector and aid of Constantine, in place of the one whom He assisted. And first, indeed, he drove away all the Christians from his house, the wretch thus divesting himself of those prayers to God for his safety which they were taught to offer up for all men. After this, he ordered the soldiers in the

cities to be cashiered and stripped of military honors unless they chose to sacrifice to demons."

Constantine, having craftily succeeded in embroiling Licinius with the church, watched with secret joy, until the enemy whom he wished to destroy, followed up this lustration of his army and navy, which was designed to drive out the Christian spies of Constantine, with more strenuous measures; and, in the language of Eusebius, "at last proceeded to such an extent of madness as to attack the bishops, now, indeed, regarding them as the servants of the Supreme God, but hostile to his measures." And as the angry tyrant adopted extreme remedies for this ecclesiastical treason, "razing the churches to the ground;" subjecting the bishops to the same punishment as the worst criminals;" "cutting the bodies of some into small pieces and feeding them out to fishes in the sea;" and "destroying others by various modes of torture and death,"—the whole Christian world regarded him with horror and detestation, and looked to Constantine for deliverance.

So that the error which the emperor had committed in soliciting Licinius to affix his signature to the Decree of Milan, was not only fully compensated by his consummate skill and artifice, but the church prayed earth and Heaven for destruction of Licinius. Licinius, irritated more and more by the wide-spread disaffection of his subjects, espoused the cause of Bassianus, who had married Anastasia, the sister of Constantine, and urged him on to rebellion in order to gain larger power; and, Bassianus, having been defeated and dethroned, Licinius refused to deliver up the partisans of the fallen Caesar who had taken refuge in his dominions; and upon this pretext, Constantine declared

war against him; and in two battles, one at Cibalis in Pannonia, and the other upon the plains of Mardia in Thrace, he defeated Licinius, and so crippled him that he was compelled to make peace, with the loss of Pannonia, Dalmatia, Dacia, Macedonia and Greece, which provinces were added to the dominions of Constantine, and extended his empire to the extremity of Peloponnesus, leaving Licinius Emperor of Thrace, Asia Minor, Syria and Egypt.

This war happened in the year 315, and the ambition of Constantine was temporarily sated so that he then refrained from pushing to extremities the defeated but still powerful Licinius until he might have time and opportunity to alienate the affection and confidence of his subjects in Asia as thoroughly as he had done in Europe. And, besides this, he wanted time in order to subjugate the Goths whom Ulfilas had converted, and subvert the Christian communities organized among them on the primitive foundation, and force them to adopt the ecclesiastical system which he had established at Rome, in order to make the Gothic nation an available factor in any future war in which he might engage. But in a few years afterward, having successfully waged war against the Goths, and having seen the influence of Licinius greatly impaired by the persecutions of the church in Syria and Egypt, which he had encouraged and, perhaps, instigated, as well as by that secret diplomacy of which Constantine was master, the Roman emperor deemed that the time had come to destroy Licinius, and restore the unity of the empire, and consolidate all power in his own hands, especially as the great age and unpopular vices of Licinius seemed to presage an easy victory. He accord-

ingly (and without any pretext whatever on this occasion) declared war against the Illyrian emperor; and in the great battle of Adrianople, and in the siege of Byzantium, and in the decisive action of Chrysopolis, in all of which he engaged Licinius with inferior numbers, his vast military genius asserted itself, so that by continuous defeats he reduced the emperor of the east to the necessity of making an unconditional surrender. Constantia, the wife of Licinius, was the sister of Constantine and, at her request and entreaties, the conqueror temporarily spared the life of his fallen rival, and banished him to Thessalonica, where he was soon afterward assassinated in some mysterious manner, it being to this day uncertain whether he perished by order of the senate, by a tumult of the soldiers, or by the machinations of Constantine. But it is certain that the "first Christian emperor" regarded the fact that a man might stand in the way of his ambition, or possibly compromise his safety, as a sufficient reason for putting him to death, even if the unlucky person happened to be his own son.

"Thus the mighty and victorious Constantine," saith Eusebius, "adorned with every virtue of religion with his most pious son, Crispus Caesar, resembling in all things his father, recovered the east as his own, and thus restored the Roman empire to its ancient state of one united body; extending their peaceful sway around the world, from the rising sun to the borders of the declining day."

But this greatest statesman, politician, and ruler—this absolute untroubled, and self-confident atheist—had only "the godliness that is profitable for the life that now is;" for this "Christian" had never been bap-

tised; and he afterward murdered, in cold blood, without provocation, "his most pious son, Crispus Caesar, resembling in all things his father;" his own wife, Fausta, and the youthful Licinius, son of his sister, Constantia; just as he systematically assassinated every one whom his calm, merciless, wise policy thought to be possibly inimical to his own safety. But he realized the life-long ambition of his soul, the restoration of the unity of the Roman empire under his own authority; and did it by the aid of the Christian church, which he bribed, corrupted, and secularized, until it acknowledged him to be king instead of Jesus Christ.

After the overthrow of the Christian communities which Ulfilas had founded among the Goths, Constantine called Eusebias, Bishop of Caesarea, unto himself, and began to make diligent inquiries concerning the churches of Syria and Egypt; and having obtained all of the information current among the bishops, he entered into conversation with Eusebius, apparently for the purpose of still further satisfying himself upon certain points involved in his investigations.

"Thou sayest," said Constantine, "that, in spite of the persecution in which many bishops and private persons have suffered martyrdom, the Church constantly increases in numbers and influence?"

"Yes," replied Eusebius, "but not so rapidly as in thine own dominions, for in most places there services are secretly conducted because of the heathen; yet the truth triumphs everywhere, and the churches prosper wonderfully. The cruel wrongs done unto the faithful excite the interest and compassion of all fair-minded men, and there are always many who seek for fuller

information concerning our holy religion, and there are always some at hand to impart it."

"I would that it were possible for me at this time to occupy the same relation to the Eastern Church that so happily obtains in the Empire of the West. But that seems to be impossible while the Emperor Licinius reigns over those realms."

"Thou art as much beloved by the Christians of the East as by those of Europe or of Africa; and they look unto thee for deliverance, and hopefully await thy coming."

"But Europe and Africa are under mine own hand, and Asia is not; the Church of the East is beyond the reach of my protection."

"Stretch forth thine arm of power, thou favorite of the Supreme God, and take it unto thyself. Thou alone art fitted to be emperor, and Asia, as part of the Roman Empire is rightfully thine own."

Then Constantine gave way to one of those fits of sudden silent meditation which were not unusual to him, and continued to gaze upon his bishop long and earnestly. At last he said: "The Emperor Licinius is a brave and skilful commander, trained all his life in the discipline of the Roman army. He not only hath yet a solid foothold upon European soil, but he could call into action out of populous Asia double as many soldiers as the Western Empire could put into the field, including the hardy Goths, whom I have added to the military force of Rome. He is no merely titular emperor, but is a consummate warrior, a wise ruler, and able and valiant man as he hath already proved against Maximian and myself."

"Thou and God art greater still!" said the bishop solemnly.

"That might be so upon the land," murmured Constantine, absently, "for many of my legions are veterans, who have followed me through seventeen campaigns without defeat, and the Goths are brave and hardy. But the old emperor's vast superiority is on the sea. For, since Rome ceased to be the seat of empire, the naval establishments of Misenum and Ravenna have been greatly neglected, and the maritime cities of Greece no longer furnish those formidable fleets which made the republic of Athens so famous. But the Emperor Licinius can draw from Egypt and the adjacent coasts of Africa, from the ports of Phoenicia and the Isle of Cyprus, and from Bithynia, Ionia and Caria, a fleet to which the rest of mankind could offer no effective opposition; so that, if I should be successful on land, the emperor's naval superiority would enable him to carry an offensive war into every sea-coast of Hispania, Gaul and Italy, cut off all my supplies, and force me to retreat even in the face of victory." "It will not do," he cried, passionately and despondently. "It will not do!" and it requires years to prepare a navy! There must be some other way—some other way!"

What dark and secret thought slumbered in the capacious deeps of that calm, unwavering spirit to which expediency was ever a sufficient justification for any crime that might advance political designs, no man can ever know; but Eusebius at once perceived that the thing which he supposed to have been a suggestion of his own—a temptation held out by him to the emperor and ventured upon because his

zeal for the persecuted Christians of the Eastern Church made him earnestly desire that Constantine should conquer and protect those regions—had in truth long been a subject of profoundest meditation in the emperor's soul; a most dangerous ambition, which he had considered in every possible aspect of it. Neither of these able men spoke for some time. Then the emperor said, musingly: "Would that it were possible for me at this time to occupy the same relation to the Eastern churches that so happily obtains in the Empire of the West! But there must be some other way—some other way!"

Eusebius perceived from the repetition of these words "there must be some way," that they contained the particular matter concerning which Constantine desired him to speak; and he shuddered at the unwelcome thought of what might possibly be required at the hand of some bishop of the Church by the implacable and unscrupulous emperor; but not fully comprehending the drift of the royal mind, he answered, "It would be easy to attach the bishops and their congregations unto thyself as thou didst those of Africa, by secret aid to the churches and by kind messages unto those who have experienced the tyrant's cruelty; for already all Christians regard thee as divinely raised up for their succor, and they are comforted by the hope that, when thou dost rule the world, the gospel shall be as free in the East as it is in the West."

"But that is a mere sentiment," answered Constantine. "The Christians are not soldiers; in the East they refuse to bear arms, or to recognize an earthly ruler. Surely thou dost remember how difficult it was

to bring them over to any active support of mine empire even in the West."

"Yea, verily! But when thou mayst gradually assume direction of the Church there as thou hast done here; by largesses to the bishops; by calling councils in thine own name to settle clerical differences; and by training them, as thou hast done here, to regard thee alone as the real source of both ecclesiastical and political authority; and so by degrees control them as thou wilt."

"I have meditated over all of that," said Constantine, "and the great difficulty in the way of its accomplishment grows out of the fact that any attempt to interfere in the trial of charges against bishops or presbyters, whether upon accusations of personal misconduct or of erroneous doctrine, within the dominions of the Emperor Licinius, would be regarded by him, and by his subjects, as an unwarrantable interference in matters which do not concern the Empire of the West; and such a course would only inflame and consolidate those whom I prefer to divide in sentiment."

"But," said Eusebius, "if the question in dispute should be one, not between the members of some particular community, or locality, but between almost the whole body of the Christians in the Western Empire on the one hand, and almost the whole body of the Eastern Church upon the other, could there be any impropriety in calling a council of the whole Church, East and West, to consider and determine it?"

"No," said Constantine, "if there were only such a question the way would be laid open at least for a be-

ginning. But how couldst thou ever create such a question?"

"The question, or rather the questions (for there are two of them), are already created—the East upon one side of both, and the West upon the other."

"What are these questions?"

"One is a great dispute concerning the proper time for the celebration of Easter; and the other a most subtle controversy concerning the nature of the Godhead and the relation of the Father, Son and Holy Ghost; a dispute in which Hosius of Cordova leads many bishops and presbyters upon one side, and Arius the Libyan as many on the other."

"Arius the Libyan!" cried Constantine, with sudden wrath. "The Libyan serpent! The ram of Baucalis! A presbyter of Alexandria! I will yet crush that hard, stubborn, fearless nature, for he hath been more in my way than even the Emperor Licinius himself!"

Eusebius gazed upon the emperor in mute astonishment. He knew that Constantine possessed an almost supernatural knowledge of all political movements and persons, even in the remotest corner of the empire over which he reigned, but he had never even dreamed that the mighty emperor had heard so much as the name of the gaunt, unsocial, self-denying and inflexible presbyter of the Baucalis Church at Alexandria, in the dominions of Licinius.

"Knowest thou the man?" he asked with unconcealed astonishment.

Constantine had already regained his usual calmness, and in placid tones replied: "I have never seen Arius, but have constantly and often heard of his

dangerous and revolutionary teachings, and of his rugged, implacable, unyielding character. He hateth me without any cause, except that I am emperor and scorneth every favor I was inclined to show him. I even tendered unto him the bishopric of Alexandria, which Alexander now holds, but he refused to accept it, for no other reason than that he supposed his advancement to that high place to have been procured by the influence of my agents in that city."

"I regret that he is not thy friend," answered Eusebius; "but wilt thou instruct me how a presbyter could teach dangerous and revolutionary doctrines? Perhaps such teachings might furnish matter for which the Church might suspend him from the office of presbyter, and silence his utterances."

"I do not think so," answered Constantine. "He teaches that a Christian cannot be an emperor, nor bear arms in war; and that to take sides in a struggle between any earthly governments is to betray the Christ. He teaches that no Christian can hold slaves, own private property or recognize Roman and Egyptian laws and customs in reference to marriage and divorce. In a word, he still rigidly adheres to that primitive Christianity, the prevalence of which would soon render all government over the people unnecessary if not impossible, and which, as thou knowest, it was so difficult for us to guide to right and reasonable action even in Rome and in other parts of the West. But his primitive and fearless teachings have reduced to the ghostly form of a mere sentiment all the active aid I had expected to obtain from the Christians of Syria and of Egypt. The fleet, the mighty fleet, which putteth all my coasts at the mercy of Licinius, ought to

have been mine own, and would have been but for that Libyan serpent who paralyzed the arms of willing Christians by his accursed teachings."

"But," said Eusebius, solemnly, "these teachings were the very doctrines of our Lord, and Arius hath proclaimed nothing but the truths of the gospel, and for three hundred years no Christian man hath owned a slave or claimed private title to property, or lifted up a weapon even in defence of the faith for which he does not hesitate to die." And the bishop's face darkened, and his heart twitched as if some transient gleam of lightning had revealed before him a bottomless pit that opened down to perdition, and for a moment he half-way felt that he had lost his own soul by juggling with the empire in the name of Jesus and for the glory of the Church.

While he stood in painful meditation, the emperor continued: "Yea, doubtless this was the primitive system, and, thoroughly permeated with its new and radical principles, Arius seeketh to enforce them. The African ram, bold, self-confident, aggressive! The Libyan serpent, agile, beautiful, tameless and dangerous; scorning all earthly ambitions as trifles unworthy of the consideration of an immortal spirit; despising pain, and toil and peril; almost courting martyrdom; immovable by threats of vengeance, or by hope of reward; alike inaccessible to flattery and to fear—but for that one man I would hold the East in my hand to-day. For the fleet was largely manned and officered by Christians, and all things were arranged to deliver up the ships to me, when this fierce invincible, immovable presbyter poured out the angry torrent of his eloquence and learning, urging the Christians to obey all

laws of the government under which they lived that were not contrary to conscience, and denouncing those who might engage on either side in favor of an earthly ruler as traitors to Christ and His kingdom. Their courage shriveled up before his fierce denunciation, as if it had been smitten by the wrath of God, and all my carefully-prepared plans for getting possession of more than half the fleet of Licinius, and especially of the great galleys with three banks of oars, faded away before the breath of this one irreconcilable and immovable man. Then the attention of the Emperor Licinius having been called to the matter, he made a lustration of his army and navy, and dishonorably dismissed therefrom every man who refused to offer sacrifice to the gods; and also from his civil service, and from his palaces. And since that day there hath been no man in the service of Licinius that is a Christian. But the emperor sent to Arius a parchment giving to him legal authority to preach the gospel publicly in his city of Alexandria, because his gospel had saved the fleet; and the stern uncompromising presbyter sent it back with a message that his authority to preach was from God, not from man."

"For what reason did Arius so bitterly take sides against thee, the favorite of God, the protector of the Church."

"It would be unjust," said Constantine, "to say that he ever did so. He did not; but his powerful influence in holding the Christians of Egypt and of Syria to strictest neutrality was the most injurious policy he could have pursued against me; but he would have pursued the same course against any other ruler in the world."

Eusebius was the fast friend of Arius, whom he admired and loved beyond all living men; and the great ecclesiastic, rejoicing at the praises bestowed upon his friend by the greatest ruler of men, strove to call out yet more of his opinion, and accordingly said unto him, "Couldst thou not, then attack the moral character of Arius, and call a council to condemn him for some irregularity, and so get rid of him."

"Nay," answered the emperor, "the man is proof against all earthly temptations. When all arrangements had been made to confer upon him the see of Alexandria, he calmly but positively refused to accept the office, saying he would live and die presbyter of the Baucalis Church. Gifts of money sent to him anonymously he poured into the common treasury of the Church uncounted, and, in the midst of opulence, lived the life of an anchorite. Seven hundred of the noblest women of Alexandria are his communicants, and constant watchfulness never detected him in the slightest impropriety with any of them. In the pestilence which decimated and terrified the great city, by day and night, he ministered unto the afflicted, when even parents abandoned their children and children their parents, and the ties of blood were disregarded, until the people believed him to be invested with a charmed life that was invulnerable to poniard, poison or pestilence. He is the purest and the strongest soul on earth," said the emperor, with undisguised admiration, "but he hath barred my way into the conquest of the East."

"Eusebius glowed with pleasure as he listened to the language in which the emperor depicted the character of Arius, and replied: "On'y the truly great are

able to do justice to those whom they have strong reason to dislike, but thou hast painted the grand and lonely soul of the Libyan even as it is. He hath been purified by sorrow. He is all for Christ, and earthly hopes, fears and ambitions no more can move his chaste and lofty spirit."

"But," said Constantine, sternly, "however admirable the presbyter may be, I will not forget that he hath robbed me of the fleet! He hath barred my way unto the conquest of the East."

A day or two afterward, Eusebius again sought audience of the emperor, and in a long interview, during which Constantine, with his own hand, kept copious and accurate memoranda of the conversation, the bishop carefully explained the nature of the Church controversy respecting the observance of Easter, and also the nature of the abstract and peculiar ideas involved in the dispute concerning the Deity; and in the whole interview the emperor manifested the perfect thoroughness with which his calm, grand intelligence was accustomed to go to the very bottom of every matter which once secured his interest, grasping all possible aspects and relationships of the subject—the evidence upon which alleged facts might be founded, the authority upon which each opinion might rest—so that at the close of the long and studious interview he was as well informed upon the subjects discussed as were the most learned ecclesiastics of his generation.

"I perceive," he said to Eusebius, "that thou art an advocate of the opinion of Arius the Libyan, concerning what Hosius called the Holy Trinity?"

"Yea," answered the bishop, "for neither do the gospels teach me, nor can the aid of reason enable me

to understand that three are one any more than that one is three; nor can I believe that God the Father lived in our flesh and died upon the cross. So, that, whenever the 'Arian heresy,' as they call it, shall be heard before a general council, I shall be numbered among the heterodox, if it is indeed possible that any council shall ever condemn the grand Libyan's doctrines!"

"I regret much," replied the emperor, "that thy conscience leadeth thee in that direction, although the fact must never become a cause of difference between thee and me. For, while I would yield cheerful acquiescence to thy superior learning about all merely religious questions, I perceive already that the political aspects of this controversy will make it politic for me to maintain the opinions of Hcsius and his party."

"What possible political significance can exist in such an abstract dispute about matters of theological faith and doctrine?"

Constantine laughed pleasantly, and answered: "Of course, a pious and learned bishop would sooner perceive the minutest ramifications of the theological root of any question than to grasp its most palpable political outgrowth. I will tell thee, bishop, but the communication is for thee alone. As to the paschal controversy, it is a mere matter of sentiment or feeling between those who do not wish to follow the Jews in fixing the time of its observance, and desire to have some period assigned by the Christian authority, on the one hand; and on the other, those who are unwilling to depart from the practice of three centuries for any reason—but these differences can be easily reconciled. But, as to this other controversy, it is an

essentially different kind. Thy statement of it revealed to me the salient fact that the doctrine of Arius is that of the Eastern Church, the doctrine of Hosius that of the Western; and a geographical line might almost be run through the faith upon this question—Arius and his party upon one side, Hosius and his upon the other—and along the line itself many who are not the partisans of either opinion. Thou seest, therefore, that it is really a question between two empires, and whenever it shall be determined, a proper regard for the prestige of mine own empire requires me to see that the decision shall be in favor of the Western Church. Doest thou now perceive one plainest and least important point of its political bearings?"

"Yea, verily," answered Eusebius. "But it had not occurred to me before."

"After the matter shall have been accomplished," said Constantine, "many others shall also see it, but not just yet; for it is the business of him who is fit to rule not only to see, but to foresee, whatever may concern his empire!"

"Thou alone hast seen it yet," replied the bishop. "But what other political significance can the controversy possibly possess?"

"Ah! bishop," said the emperor, "it is the great question of our age. It involves in itself the whole field of controversy between the old civilizations and the new; between paganism and Christianity; between Jesus Christ and the rulers of mankind. The doctrines of Arius are the utterances of that primitive Christianity which proclaimed the fraternity of all men, condemned war, slavery and private property rights. It maintaineth Jesus as the king of a kingdom among the

Christian communities, which may yield obedience to laws that do not fetter conscience, but does not acknowledge allegiance to any human emperor or king. Its universal prevalence would render all government over the people unnecessary; for Christ would be the only king, and all men brethren free and equal, as was the case in Moesia, under the apostolical Ulfias, until I was constrained to send an army thither and force the Goths to give up their communal organization, and adopt the Roman laws and customs. The system of Arius, primitive Christianity, dear bishop, would leave no room for Constantine on earth. But the doctrine of Hosius, by elevating Jesus to actual Godhead, leaveth His earthly career a mere manifestation, or appearance, of the divine in human flesh; and, since the God hath returned to his former ineffable condition, it leaveth His kingdom to be only a pure and lofty spiritual phantasm—and leaves mankind for Constantine to govern. Beyond any question the emperors, from Nero to my own time, sought only to preserve the empire by persecuting the Christians, and properly described Christianity as a baneful and malignant superstition, a criminal association, 'a new society that departed from the laws and ceremonies of our fathers, inventing a new government for itself inconsistent with the imperial laws and rights.' They understood that Roman sovereignty could not maintain itself against a rapidly increasing association that proposed to abolish war, slavery, private rights of property, office rank and prerogative; and they tried to stamp it out of existence. These emperors strove to defend the empire by exterminating the Christians; if they had been greater men, they would have adopted the new religion, pruned

it of all doctrines that might menace the imperial authority, translating Jesus to the highest heaven, and taking for themselves his place upon the earth—as I have done. I am, therefore, the champion of the Holy Trinity, as Hosius hath defined it; and at the right time Arius must be condemned as a heretic. For I will no more suffer him to build up the churches of the East upon this basis of primitive Christianity than I would suffer Ulfilas to accomplish a similar purpose among the Gothic tribes. Dost thou now perceive the political significancy of this Arian heresy, my dear bishop?"

But Eusebius stood before the emperor pale and trembling, the cold perspiration standing in great drops upon his pallid brow. For a moment an awful mist of horror enveloped his struggling soul. Had he, then, made a terrible mistake in using his own large abilities and influence to place the persecuted saints under the protection of the grand and humane emperor? Had he betrayed the Church of Christ, and lost his own soul, in bringing about that union of ecclesiastical and imperial authority which made the church an appanage of the Roman emperor, and had secured safety, peace and glory, for the Christians by giving to Constantine the place that should belong only to Jesus Christ? Had he indeed been overreached and manipulated by this most able of mankind for his own political purposes, even while he thought himself to be using Constantine for the glory of God and for the edification of the Church? Sick, doubtful, terrified, he faintly answered: "But the things which thou sayest the doctrines of Arius would accomplish are precisely the triumph which our Lord did promise to the Church and which He pledged His divinity to achieve. Surely

Arius must be right. War, slavery and mammon worship must be banished out of the world. Mankind must become brethren in the Lord. The Church must triumph, and Christ must be the only king."

"Not in my time," said Constantine, with the calmness and firmness of mature and deliberate conviction; "not while I live. The empire shall be mine own. I will yield my right to no man, human or divine. Let the Church grow and prepare for future triumph over earthly sovereignty when the scepter shall be held by some more weak and nerveless hand than mine. I will govern while I live, both church and state, in spite of gods or demons."

The bishop made no answer. The terrible error into which he had gone with glad heart and exuberant hope seemed palpably revealed to him. He was utterly cowed and humbled. With a crushing sense of self-abasement, shame, mortification, repentance, almost crime, he realized the fact that, compared with that colossal man, who amused himself by playing with the loftiest emotions of the human soul, as he did with his ever-victorious legions—a man, who under his calm, grand bearing, concealed a devil of ambition that was ready to mock at all that men hold sacred and even to hurl his phalanx against Christ himself—he felt like a child, a pygmy.

With ashy lips he murmured: "Almost thou has defied the Son of God. Beware."

Then with a singular smile that had in its beauty and light something of lofty mournfulness, the emperor answered: "And if I should do so, dear bishop, what then? Jesus hath no power against me except through thaumaturgy, and thou dost know that

thaumaturgy faded out when the Church abandoned that communal system upon which Arius insisteth yet so manfully. I have made my choice, and will abide the issue, bishop. Thou knowest that I never was baptized. I might have been a Christian, but I preferred to reign over the Roman Empire; and I will reign until the end.

Ah, for him, then, with all the glad assurance born of utter ignorance that such a being could exist among mankind, the bishop had carefully freighted "the old ship Zion" with the godless furniture of Roman law and custom, its statutes of slavery, its laws and usages of war and conquest, its idolatrous system of private property rights, titles, prerogatives, political and social distinctions between those whom God made to be brethren, out of which idolatry, the sorrow of the world had grown, from all of which Jesus had died to ransom a fallen race. He had unwittingly launched the freighted ship upon the troubled sea of earthly politics. Thinking that he would win the Roman Empire for the Church, he had betrayed and sold the cause of Christ to Constantine. Thinking that he guided and controlled the emperor, he had labored with all diligence to make himself the master's slave. He knew it now only too well—he knew that Constantine had always known it; and, appalled by the vast resources of that greatest of mankind, crushed by the sense of his amazing genius seemed unto himself to grow small, contemptible and weak.

And the ship of the Church? Would she go down forever in the troubled waters, amid the stormy strife for wordly gains and power? Or would she yet, somehow, sometime, somewhere, outride the tempests, and

in some unknown and distant clime reach into a safe haven? "Not in my time," said Constantine; "not while I live." Then when?

These bitter meditations were broken by the calm, sweet voice of Constantine—"Bishop, thou must perceive for thyself that the radical polity of the primitive Christianity to which Arius cleaves unswervingly, and which Ulfilas founded among the Goths so firmly that I had to send the legions thither to uproot it, was somewhat fanatical, or at least premature, and not suited to the every-day life of selfish and wicked men. Thou must perceive, also, with equal clearness, that the splendid ecclesiasticism which I have established throughout the Western Empire in place of the primitive religion is vastly better for mankind than any system ever before attempted, and that it should be speedily extended over all the East. What future, grander, developments await the Church, no mortal can foretell. For the present, I desire of thee to seek means whereby to fan the flame of this Arian controversy; it must not die out until it can be summoned before an imperial council, and receive formal condemnation at the mouths of all the bishops called into a synod by the emperor of the West."

"And if, when the council shall have been convened, its members shall sustain Arius, what then?"

"A religious war, perhaps," answered Constantine, "or a return unto the pagan gods; both dreadful alternatives, which the Church and the empire should regard with equal horror. But the council will never so decide. I answer for its action; only keep thou the flame of controversy burning until the proper hour arrives."

"I will contrive means that shall not fail to do so," answered Eusebius, and, bowing low, at a sign from the emperor, he withdrew, overwhelmed with the perception of that calm, relentless, almost superhuman sagacity, which Constantine had permitted him to see.

"Yea," murmured Eusebius, "I will fan this flame of controversy. It shall blaze throughout the Church. And it may even happen that Constantine, although the greatest of the human race, is not a match for God. Who knows? Thaumaturgy may be restored to the Church.

"The spiritual truth of the gospel will sometime educate mankind up to the ultimate reception of its socialism and politics. And to this end it shall be my task before I die to organize within the bosom of the Church sacred brotherhoods bound by holy ties of chastity, obedience and poverty, to keep alive forever the memory of that communal system upon which Christ founded His Church. At all events, there is no possibility of going backward now; and more than ever do I desire to see Constantine obtain the sovereignty of the East."

Soon after this conversation with Eusebius, Constantine renewed his war with Licinius, whom he defeated and ultimately put to death, although he had promised his sister, Licinius' wife, that he would not; and confirmed it with an oath.

By this victory of Constantine the Roman world was again united under one emperor, thirty-seven years after Diocletian had divided his power and provinces with his associate Maximian. The foundation of Constantinople, and the legal establishment of the

Christian religion, were the immediate and memorable consequences of this revolution.

If the victory had been otherwise, the face of history might have been entirely changed; the Christian communities might have been permitted to maintain original communal organization, at least in the Eastern Church, and Christ might still have had a Church upon earth. If Licinius had employed his naval superiority in offensive war, instead of keeping it cooped up under the shores of Asia, "in those narrow straits where its superiority of numbers was of little use or advantage," the probabilities are that he might have maintained his power at least in the East; but the Eusebii had "neutralized" the mighty fleet by that which Constantine denominated "the prophecy of Gaius of Chalcis," and Christianity was subverted everywhere, and the "legal establishment" of Constantine usurped its place.

Almost immediately Constantine proceeded to mark out the boundaries of the city of Constantinople. He traced the boundaries thereof, going on foot with a spear in his hand, and declared that in so doing he was acting in obedience to the directions of God; and when those who were with him remonstrated against his tracing so vast a space for a city, the emperor replied: "I shall advance till He, the invisible guide, who marches before me, thinks proper to stop. And so he laid off the boundaries of the city upon seven great hills, which included the ancient site of Byzantium, and soon began to lay the foundations, and to plan and to build the palaces, theatres, circus, amphi theatre, and churches of Constantinople.

THE COUNCIL OF NICE

About the same time the emperor became greatly interested in the preparation of new copies of the Scriptures, and especially of the epistles of John; and he had learned clerks and skilful writers constantly employed in making copies in the new, running Greek text, which was lately come into use, and was more easy and beautiful than the uncial letters of an earlier age; and he distributed them to the bishops throughout the Roman Empire. And next he sent letters to all of the bishops, requesting them to meet in a solemn council of the whole Christian Church, at the City of Nice, upon a designated day, in order to discuss and settle the disputed questions by which the world was agitated. And in conformity with this royal request, or order, in the year 325 was assembled the most remarkable body of men that the exigencies of political or religious life hath ever convened together in the history of the world; for it was the first ecumenical council ever called in Christendom, those which had preceded it having been assembled by the Christian bishops, of their own accord, and not by the authority of a prince or emperor, whose power was said to rule the habitable earth.

The letter which Constantine addressed to the bishops was as follows: "That there is nothing more honorable in my sight than religion, is, I believe, manifest to every man. Now, because the Synod of Bishops at Ancyra, of Galatia, consented formerly that it should be so, it hath now seemed unto us, on many accounts,

that it would be well for it to be assembled at Nice, a city of Bithynia; because the bishops of Italy, and of the rest of the countries of Europe, are coming, and because of the excellent temperature of the air, and because I shall be at hand as a spectator and participator of what is done. Wherefore, I signify to you, my beloved brethren that ye, all of you, promptly assemble at the city I spoke of, that is Nice. Let every one of you, therefore, diligently inquire into that which is profitable, in order that, as I before said, without any delay, we may speedily come to be a present spectator of those things which are done by the same. God keep you, my beloved brethren."

The reasons assigned by the emperor for calling the Council of Nice were first and chiefly that "the Synod of Ancyra (which has been called by the bishops without the interference of any secular authority), "ad idemque consented" to meet in a general council. Next, that "the bishops of Italy and of Europe would be there," and that "the air of the place was of an excellent temperature," and that their coming to Bithynia would afford the emperor an opportunity to be "a spectator of their proceedings." There was no intimation given that the emperor desired to preside over their council, or to control its action, or to force its deliberations to assume any political significance whatever, or to compel it to take such action as must inevitable result in the subversion of the Christian polity and the establishment of an entirely different church system. The letter was based first upon the consent given by the Council of Ancyra, and then upon matters of expediency, and in no respect did it question the absolute right of the bishops to

meet where they might please, and to deliberate without intermeddling of secular authority. So, at least, it seemed to all the bishops of the Eastern Church, except a small number who had been, to a greater or less degree, leavened by the leaven of ecclesiasticism. On the face of it the letter was as full a recognition of the Christian polity which had for three centuries held all property in common as was the celebrated Edict of Milan, in which Constantine and Licinius had united in commanding the officers of the Roman world to restore the property of Christians as communal property, the language of that edict being as follows: "All of which will be necessary to be delivered up to the body of the Christians without delay. And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the right of the whole body of Christians, you will also command all these, by virtue of the law before mentioned, without any hesitation, to be restored to the same Christians, that is to their body, and to each conventicle separately."

But already the bishops of the Western Empire, with Hosius and Eusebius at their head, had come to understand that while Constantine cared little about any matter of faith, he had determined to utterly destroy the Christian polity, especially in regard to communism and the refusal of Christians to bear arms. The regulations by which their journeys were governed prescribed that they should come at the emperor's expense, and that "each bishop should be accompanied by a retinue of two presbyters and three slaves."

At and near the appointed time there were bishops

and presbyters assembled from the four quarters of the world—from Persia and from Gaul, from Scythia and from Africa. There were many who were the victims of the pagan persecutions, and still bore in their own persons the marks of the tortures to which they had been subjected. This one had lost an eye, gouged out by the torturer's sword or pincers; that one had the sinews of his leg ceared with hot iron to keep him from escaping from the mines, to which he had been condemned for the crime of being a Christian; and the other had had the flesh scraped off his ribs by the instruments of torture. Of the whole number present, it was believed that only eleven who came from the remotest East had escaped mutilation in some gastly form.

Arius, although not a bishop, was there by the express order of Constantine, who could always sleep upon his vengeance, but never could forget nor forgo it. The place of the assembly's sessions was a great hall in the imperial palace of Nice. The bishops and presbyters, assembled upon the emperor's order, travelling at his expense, to the immediate vicinity of Nicomedia, then the imperial residence, into a royal palace, and fed by his bounty, were from the very first the creatures of Constantine, so far as complete control of the political signifancy of religion could make them so.

The emperor had only two great purposes to accomplish in patronizing the church and engineering the council; one of which was to make the Eastern Church as willingly and thoroughly dependent upon the imperial authority as he had already practically made that of the West, and to render it as much a bulwark

of his government; the other was to render this condition of things, in appearance at least, the spontaneous and inspired action of a free conclave of bishops.

As for the theological verity of their doctrines or practice, the royal aesthetist cared not a denarius. His object was to make the church as much a part of the imperial power as a legion might be, its bishops as much his agents and servants as the military officers, and to uproot and cast out the only essential features of Christianity which tended to segregate the Christians into a separate and distinct body in the empire, by subverting, the church with its communistic organization, that excluded war, slavery and mammon-worship from the communities of the faithful, so that no man should feel that because he was a Christian he was therefore more free, or less a subject of the empire. This he proposed to do by inducing the council to define the faith and prescribe temporal penalties for heresy, which were to be enforced by the emperor's authority, just as were the judgments of the magistrates against violators of the criminal laws; the action of the council was to make an offense against the Church a crime against the imperial law. Subject to the accomplishment of these purposes, he really desired that they might reach conclusions as nearly unanimous as possible; for he was as anxious to avoid the creating of parties and classes in the Church as he was to avoid sowing discord among his other subjects.

Upon the assembling of the council, Eusebius of Caesarea, "in metrical prose, if not in actual verses, recited an address to the emperor, and then a hymn of thanksgiving to the Almighty for the victory over Licinius." Thereupon Constantine addressed the

council in Latin language, which his dragoman immediately interpreted into Greek, as follows: "It has, my friends, been the object of my highest wishes to enjoy your sacred company, and, having obtained this, I confess my thankfulness to the King of ali, that in addition to all my other blessings, he has granted to me this greatest of all—I mean, to receive you all assembled together, and to see one common, harmonious opinion of all. Let, then, no envious enemy injure our happiness, and, after the destruction of the impious power of the tyrants by the might of God our Saviour, let not the spirit of evil overwhelm the divine law with blasphemies; for to me far worse than any war or battle is the civil war of the Church of God—yea, far more fearful than the wars which have waged without. As, then, by the assent and co-operation of a higher power, I have gained my victories over my enemies, I thought that nothing remained but to give God thanks, and to rejoice with those who have been delivered by me. But since I learned of your divisions, contrary to all expectations, I gave the report my first consideration, and, praying that this also might be healed through my assistance, I called you all together without delay. I rejoice at the mere sight of your assembly; but the moment that I shall consider the chief fulfilment of my prayers will be when I see you all joined together in heart and soul, and determining on one peaceful harmony for all, which it should well become you, who are consecrated to God, to preach to others. Do not, then, delay, my friends; do not delay, ministers of God, and good servants of our common Lord and Saviour, to remove all grounds of difference, and to wind up, by laws of peace, every link of con-

troversy. Thus will you have done what is most pleasing to the God who is over all, and you will render the greatest boon to me your fellow-servant."

"The council was now formerly opened, and the emperor gave permission to the presidents of the assembly to commence their proceedings"; and the Bishops of Alexandria, Cordova, Antioch and Caesarea, were chosen to preside over their deliberations; of whom Hosius, Alexander and Eusebius, were politicians thoroughly imbued with the ecclesiastical spirit and purposes of the emperor, although the last-named bishop was the warm personal friend of Arius, and a follower of his theological tenets. Constantine himself assumed the functions of a bishop, and participated in all their debates, directing all his energies to that one point which he himself described as his aim—a unanimity of decision" as to all merely theological disputes. For, even before the council had met, innumerable complaints of one bishop against another had been placed in his hands; so that he was satisfied that one great design he had in view was already accomplished; for this fact showed that already they regarded him as the ultimate judge—the real source of all authority in the Church (instead of Christ), as truly as he was in the state. All of these complaints, therefore, he publicly burned in their presence, with a solemn oath that he had not read any of them, and he said: "It is the command of Christ that he who desires to be himself forgiven, must first forgive his brother."

But the very strongest proof that the emperor was lying, was the fact that he made oath to his statement; and perhaps there was not a thing named in any of the

complaints, that could give him a hold upon any bishop, that was not carefully preserved.

The first matter which came before this august assembly was the question whether the Christian pass-over (Easter) should be celebrated on the same day with the Jewish (the fourteenth day of the month Nisan), or on the following Sunday. And the bitter feeling of many of the Christians that "the celebration of it on the same day that was kept by the wicked race that put the Saviour to death was an impious absurdity," on one side, and the reverence on the other side for a custom which had come down from the apostles gave rise to a long controversy on the subject; but it was finally "determined by common consent" that the ancient custom should be set aside, and the more recent Christian practice established.

During these proceedings, Arius the Libyan took no part whatever in the discussions or business of the Council, but sat as a quiet and attentive spectator of their deliberations. Many of them, knowing his great erudition and holy character, consulted him privately, and he fully gave them the benefit of his learning and opinions. Arius was now sixty years of age, greatly changed from the bright, happy youth of Beaucalis, greatly changed from the broken-hearted, but ever diligent, earnest and eloquent presbyter of the earlier years of his ministry at Alexandria. "He is tall and thin, apparently unable to support his stature; he has an odd way of contorting and twisting himself, which his enemies compare to the wriglings of a snake. He would be handsome, but for the emaciation and deadly pallor of his face, and a downcast look imparted by a weakness of eye sight. At times his veins throb and

swell, and his limbs tremble, as if suffering from some violent internal complaint, the same, perhaps, that will terminate one day in his sudden and terrible death. There is a wild look about him, that is at first sight startling. His dress and demeanor are those of a rigid ascetic. He wears a long coat with short sleeves, such as the monks wore to indicate that their hands were not made for injury, and a scarf of only half size, such as was the mark of an austere life; and his hair hangs in tangled masses about his head. He is usually silent, but at times breaks out into fierce excitement such as will give the impression of madness. Yet with all this there is a sweetness in his voice, and a winning, earnest manner, which fascinate those who come across him. Among the religious ladies of Alexandria he is said to have had from the first a following of not less than seven hundred. This strange, captivating, moon-struck giant is the heretic Arius, or, as his adversaries call him, the madman of Ares or Mars; and the description given here of him is not that of a partisan of his own, but a Trinitarian ecclesiastic.

Many sittings of the council passed, day after day, in which the paschal controversy, the Melitan schism, and other matters of a theological character, were discussed and determined, but the heretic remained utterly silent. He was ever ready to give aid, advice, counsel and furnish references to authorities, to those who applied to him, but not once did he open his lips to speak to the assembly. But the purpose of Constantine to crush him wavered not, and the emperor had one rare quality—he knew how to wait.

One evening, after the close of the council's daily session, the ancient Bishop Alexander, accompanied by

his young Archdeacon Athanasius, was proceeding toward his lodgings, when Marcellus, the Bishop of Ancyra, accosted him: "Hail Bishop. From what thou didst tell me of his fierce aggressive nature, I am astonished to find that the Libyan madman continueth so quiet. How is it that thou hast called him vehement, fierce, eloquent and controversial."

"He hath some secret end in view," replied the bishop, "and I can not fathom his purposes. But on to-morrow Athanasius, who speaketh for me in the council, shall provoke him to some reply, and thou mayst then judge of his quiet disposition for thyself."

"Good enough," said Marcellus. "No man can pick a quarrel with an oyster that keepeth its shell closed."

THE SUBVERSION OF THE PRIMITIVE CHURCH.

On the next meeting of the council, Hosi^us, Bishop of Cordova, offered a resolution that the Church should make a decree requiring all the married clergy to separate from their wives and lead lives of celibacy. Some objected to this, on the ground that the practice of the Church had never prohibited the marriage of clergymen of any rank; others insisted on adopting the rule, because clerical marriages, besides other inconveniences, would tend to make the office of bishop an hereditary one, and so elevate improper persons to that sacred place. But the chief opposition came from a most unexpected quarter. From among the Egyptian bishops stepped out into the midst, looking out of his one remaining eye, and halting on his paralyzed leg, the old hermit-confessor, Paphmutius. With a roar of indignation rather than a speech, he broke into the debate: "Lay not this heavy yoke on the clergy. Marriage is honorable in all, and the bed undefiled. By exaggerated strictness you will do the Church more harm than good. All can not bear such an ascetic rule. The wives themselves will suffer from it. Marriage itself is continence. It is enough for a man to keep from marriage after he has been ordained, according to the ancient custom, but do not separate him from the wife whom once for all he married when he was a layman."

"His speech produced a profound impression. His own austere life and unblemished celibacy gave force to every word he uttered."

The resolution, or proposition, was voted down,

but the discussion of it gave Athanasius the opportunity he wanted. Having arisen with that almost irresistible grace and suavity which distinguished him, the beautiful young man, in a light, musical, mocking tone, that must have been terribly irritating to a grave and reverend presbyter like Arius, spoke as follows: "I greatly marvel, brethren, that we have not enjoyed the benefit of that princely readiness and strength in debate for which the very learned Presbyter Arius hath so great reputation, upon this important question. Surely a minister who is reputed to have at his beck and call, day or night, rain or shine, more than seven hundred virgins and widows in our good city of Alexandria, ought to be able, from his own experience, to give us wise counsel concerning the celibacy of the clergy. I hope he will do so."

The brilliant smiling youth resumed his seat, and every eye was turned upon the Libyan, but he neither rose nor answered. The grand, shaggy head bent slightly forward, and a momentary gleam shone in the somber eyes; while a peculiar shiver passed over his whole frame, and a weary sigh exhaled through the ashy lips; but he took not even the slightest notice of Athanasius, nor of his flippant speech. It was manifest that all of them expected him to say something, knowing the readiness and splendor of his oratory, but he was utterly silent; and this silence, following the young archdeacon's satire against him, seemed to indicate an unpleasant state of feeling—or what did it indicate?

"He could browbeat his bishop in Alexandria," whispered a bishop to Eusebius of Nicomedia, "but he quailleth in the presence of the emperor."

But Eusebius answered: "He quaiileth not for any man; but he answereth not, because to do so might be to recognize this assembly as a council of the Church, and that he hath not yet done by speech or act."

Then the headstrong and violent Marcellus, Bishop of Ancyra, cried out in fierce, defiant tones: "Hearest thou not the friendly utterances of Athanasius, who speaketh for Alexander, thy bishop, or dost thou carry thyself so high as to treat with contempt thy learned and venerable bishop, thou iron-hearted heretic, that thou answerest nothing."

The Libyan turned his head slightly, and, fixing his sad eyes upon Marcellus, gazed upon him steadily, quietly, compassionately, but did not utter a word; and immediately there was a clamor throughout the assembly, some condemning the intemperate words and manner of the Bishop of Ancyra, and some the seeming insolence of Arius. Then the Emperor Constantine arose, and forthwith the clamor subsided, and the Emperor said: "I have often and earnestly desired that peace and Christian charity might characterize our deliberations. The remarks and the manner of the Bishop of Ancyra are hasty and uncalled for; but the obstinate silence of the presbyter indicated a proud and scornful mind—for it is known to all that the young archdeacon speaketh for the holy Bishop of Alexander because of his age and feebleness, and if thou dost decline to notice the brilliant Athanasius because of his youth, thou must not despise thy venerable superior who speaketh through him. I command thee, therefore, to answer as if Alexander himself had addressed thee."

The emperor sat down, and a murmur of admira-

tion and applause ran through the entire assembly. Then the mighty heretic arose, and in his sweet incisive, penetrating voice answered: "By command of Augustus, the emperor, whose legal subject I have become by the defeat and death of the late Emperor Licinius, I arise to declare that if any one supposeth I did fail to notice the remarks of the young, learned and eloquent archdeacon, because of any feeling of scorn for his youth, or for his office, or because of any uncharity toward him, or any one else in this assembly, he doeth me much injustice. This, it seemeth to me, is well proved by the fact which ye all do know, that during the weeks that ye have been assembled, I have taken no part in any discussion, ecclesiastical or political, in which ye have engaged. Because I am not an officer of the Roman government, civil, military, or judicial, and have not thought it to be consistent with the position and duties of a presbyter of the Church of Jesus Christ to assume the right to take part in the business of a royal council, seeing that my life hath been devoted to religious affairs which belong to our Lord, and not to civil, military or judicial functions which pertain unto the emperor, I supposed that it would be as indecent and presumptuous for me to meddle with the business of the empire, by virtue of my office, as it would be for a Roman judge or centurion, to intrude into my church and preach the gospel by virtue of his judicial or military rank. If it had been otherwise I might have had something to say when I perceived that the royal authority offered a gross insult to Christ and to His Church by making Elia Capitolina the ancient Jerusalem, the oldest and most honored see in Christendom, secondary to new



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Nicomedia, in order to accomodate ecclesiastical departments to the other political divisions of the empire; nor would I speak at all except at the command of the Emperor."

Having thus spoken, Arius took his seat. The words opened up plainly and unmistakably the vast difference that separated the Christianity of the first three centuries from the Imperial Church of Constantine; the allegiance that belonged to Jesus alone was in process of being transferred to the emperor. It was to extirpate this very freedom of conscience, this very liberty of the gospel that acknowledged no master but Christ, that Constantine had convened this council, and although he had known that the question must come up, and must be met, and although he had been for years, and especially since the summoning of the bishops, using every artifice, argument and influence, and urging his ablest agents, to be prepared for it when it might come, he and his partisans had determined that it should be raised out of proceedings to be instituted against Arius upon charges of heresy, but the wonderful adroitness with which the great presbyter had changed the face of the whole matter, and had actually put both the emperor and his council on the defensive, took Constantine utterly by surprise, and for a moment he lost even his marvelous self-control, and cried out in a voice of thunder, "Then why art thou here?"

And Arius, with scintillant eyes, but in placid, melodious tones responded: "I came thither upon the written order of the emperor, as I supposed it to be the duty of a law-abiding subject to do; but certainly

not as an officer of the Roman government, entitled to participate in royal business."

This calm and dignified reply still more clearly revealed to all the assembly the fact that their enthusiastic love for Constantine had too much blinded their eyes to the undeniable truth that the council was oecumenical, not apostolical—the affair of the Emperor, not of the Christ. This reply was not ostensibly connected with any heretical teachings of Arius, or of any one else, and raised no question of orthodoxy at all; it struck at the very tap-roots of the whole movement. "whose council is this?" was the question that each involuntarily asked himself, and it was manifest that the simple, unobjectionable words of the Libyan produced a profound impression upon many hearts that began to consider whether the fact that the Council was royal did not imply in itself the fact that it was not Christian, but was really treasonable toward Christ; and in the midst of the solemn silence caused by such anxious meditation, the virulent and incautious Bishop of Ancyra cried out: "Who art thou that censurest the victorious and holy emperor, and condemnest the oecumenical council of the church with thy sly, serpentine wriggle and speech? Art thou not Arius the heretic? Thou bold scorner; thou cunning madman."

But Arius only looked upon the furious bishop with a sad and pitying smile.

Then Constantine cried out: "Answer thou the bishop."

Then, still quietly and pleasantly, with a peculiar, mesmeric light in his somber eyes, and strange, thrilling sibilation in his penetrating voice. Arius arose and said: "By the command of Augustus I answer that I

have not censured the emperor, nor condemned the Council. As to my being a heretic, I only reply that, if this thing be true, it is no concern of the emperor's who hath never been ordained to be the keeper of my conscience. It is an affair entirely between the Master—Christ—and his servant Arius. For ye all do know that there is no Roman law prescribing what we must believe or disbelieve, since the persecutors lost power to enforce obedience to their laws prescribing faith in false gods, by the infliction of tortures and death, against those who for consciences' sake refused to obey. But ye know that neither Jesus nor his apostles ever denounced, nor authorized any human being to denounce a temporal penalty for heresy; for the Church only prescribes that ye should refuse to fellowship the obdurate heretic or disobedient person; and I trust you far enough to believe that if any pagan emperor, or any human authority should enact laws requiring you to believe, or to do, anything contrary to good conscience, ye would be faithful Christians enough to refuse obedience to such laws, as our fathers from the beginning have gloriously done. For this is a matter between each man and his God only; not between him and the government which exercises dominion over him. This the Church hath held from the beginning; and when the heathen laws did prescribe that ye who are here assembled should do and believe things contrary to Christ and to conscience, ye did refuse, so, that every bishop here, except those eleven who come from the remotest East, hath endured tortures rather than obey the human laws. If, therefore, I be a heretic as brother Marcellus of Ancyra ignorantly supposeth, what hath the empire or its laws to do

with that? Why speak ye of orthodoxy, or of hetrodoxy, in a great royal, political assembly like this, unless perhaps, some of ye are willing to believe that the great and powerful emperor is also a god, having charge of your faith and conscience, as well as of your political condition; so that what the law of Constantine prescribe as right to be believed and done shall be your rule of faith and practice, and not what our Lord Christ hath prescribed? For me, a poor presbyter, of the Christian Church, to assume the right to deliberate upon and prescribe laws for the empire would be gross impudence and arrogance; for any human authority to usurp the right to make laws controlling the faith of Christ's Church, would be as gross a sacrilege. Was Constantine crucified for you? Or were ye baptized in his name? And do ye hope for salvation by faith and obedience to him? I was not. I have come, therefore, hither in obedience to the imperial mandate, and have spoken by the emperor's command. As to the empire, I have no authority, and no desire to make laws for it; as to my Christian faith, no man nor angel hath right or power to meddle therewith, or to prescribe laws for it. It is a thing between my soul and its Saviour, whom I have served all my life long in spite of imperial laws, and whom I will continue to serve no matter what laws may be enacted. Brethren, will ye do likewise or will ye now deny the Christ?"

For an instant the old man raised his tall form, upright, the shaggy head sprang forward upon the long, peculiar neck, and the somber, sad eyes rested upon almost every face. Then quietly he resumed his seat.

Athanasius, Hosius, Constantine and others, saw at the same instant that against the impregnable position taken by Arius no assault could prosper. They knew that constant and almost imperceptible steps had been necessary for years to seduce any large section of the Western Church from that very position, and that the church which Ulfilas had planted among the Goths had only been driven therefrom by the merciless use of fire and sword. They knew well that the line of demarkation between all earthly kingdoms and the Church of Christ in the world was clearly and unmistakably drawn, consisting not alone in faith and sentiment, but in a social and political policy which had been for three centuries the glory of Christianity, and had been so fearfully illustrated by recent persecutions under Licinius in the East, that the council could not be deluded in reference thereto; and they were seeking with anxious solicitude to find some way to avoid further discussion upon the matter, which might arouse an interest in it that would dissolve the council upon the point which the Libyan urged, that the Church could not meet in oecumenical council at the order of an emperor, and make decrees to be forced by imperial law, without forsaking Christ. Long before the bold presbyter had ceased to speak, the emperor had determined in his own mind that it was necessary to gain time for consultation and for concerted action, and especially necessary to stop the discussion of this dangerous question as to the right of a royal council to legislate for the Church of Christ—the tendency of which was obviously to separate the Church from imperialism altogether, rather than to accomplish his determined purpose of blending the Church with im-

perial law and make himself head of both. As soon, therefore, as the heretic sat down, at a sign from the emperor, Alexander and Hosius adjourned the council until the following day.

There is little doubt but upon that night so many of the council favored the views of the Libyan, that if a vote had been taken upon the point urged by him, the council would have resolved that its own organization was contrary to Christ; was an effort thoughtlessly made to put Constantine in place of Jesus at the head of the Church, and would have dissolved itself, until summoned to convene by the agreement of the bishops only. Almost the whole night was spent in anxious consultation between those bishops who were ready to maintain the freedom of the Church at any hazard, and the great heresiarch whom they instinctively recognized as leader of the struggle in favor of religious liberty, as to the most available path of escape from the dangerous and unchristian position into which they had been led by their zeal and love for the emperor who protected the Church from persecution. Arius told them plainly that if the Church of Christ was to be governed by an oecumenical or royal council, its independence was gone; and in place of being the church which our Lord had organized, it must become a human institution—part of the empire of Constantine, or of any other prince or power to whom its members might be subject; its faith and policy dictated by Roman law, not by the word of God; its doctrines dependent upon the mutations of government, not upon the teachings of Jesus; a thing by which the cause of Christ is verily betrayed. There were none in the council who did not perceive this truth, although there

were some who were for Constantine, even against Jesus himself.

During nearly the whole night, also, Hosius, Athanasius, Eustatius, Marcellus, Constantine and others, were engaged in eager consultation, but seemed unable to find any solution of the difficulty. And the next morning Athanasius reported to the emperor that the more they had considered the matter, the more difficult and dangerous it had appeared; and that the only way to avoid serious risk of dissolving the council was to avoid all discussion upon its right to sit for the Church, and to let Arius alone as long as he might appear disposed to remain quiet. Many hearts were burdened with anxiety, and Eusebius of Caesarea was especially oppressed with deep concern.

"And if the council when assembled shall sustain the views of Arius," he had once asked Constantine, "what then?" and the Emperor had answered, "A religious war, perhaps, or a return to paganism."

But to Athanasius and others who urged the necessity of temporizing with Arius, and avoiding all discussion of the points which the heretic lost no opportunity of bringing upon them, Constantine finally said: "I will not compromise with the Libyan, it is necessary to crush that serpent's head, and I will do it. He hath certainly evinced marvelous skill, intelligence, and daring. in forcing an issue upon us which we do not desire to determine; he would have made a magnificent general; but I will ruin him to-day. Rest ye all in peace."

And when the council assembled, all of them filled with anxiety as to what might occur, and many of them determined, even at the risk of martyrdom, not

to take any further part in the deliberations of an imperial conclave such as they clearly perceived that one to be, the emperor arose first of all, and, with wonderful grace and ease, addressed them as follows: "Ye know my love for all of you, my friends, and my zeal for the cause of Christ. But some of you have taken offense and have even doubted the propriety or binding force of your own decrees upon the conscience of Christians, because it hath appeared to you that the emperor hath assumed authority over you in regard to matters of faith. This is surely a grave mistake. To correct this false and injurious impression, I here commit to your presiding bishops my ring, my sword, and my scepter; and unto you I give power this day over mine empire, to do in it whatever you think fit for the promotion of religion and for the advantage of the faithful. Ye are all law-makers of the Church of Christ, and not him whom God hath made Emperor of Rome. Proceed with your sacred business in your own time and way. If ye shall deem it to be necessary to remove even the most intangible objection of the cavilers to do so, ye can dissolve the Council, return to your homes, and let the bishops reassemble when and where ye will. But if, being already assembled at some expense of time and trouble, ye deem it more expedient now to constitute yourselves into a church council, do so in your own time and manner. Farewell."

And, having so spoken, the emperor bowed gracefully to the admiring assembly and withdrew. But almost immediately Hosius, Bishop of Cordova, proposed, and without a dissenting voice the council voted that a deputation of bishops be appointed to inform the emperor that the Church had met in council, and

to request him to return and bestow upon them the benefit of his great wisdom and Christian zeal, in aid of their deliberations; and smilingly the Emperor returned.

The action of the emperor was just that of the pre-eminently greatest politician; and Arius, then first fully realizing the vast intellectual resources of the most consummate statesman whom the world has seen, murmured unto himself, "Again is Christ betrayed into the hands of wicked men." And thenceforth calmly, almost indifferently, he looked forward to what he supposed to be his own impending doom; for he well knew that Constantine spared no human life that, even by chance, might seem to stand in the way of self-aggrandizement; and if his marvelous sagacity could conceive and execute such an act as he had just accomplished what was there of which he could be incapable?

Then the Bishop Hosius of Cordova said: "Brethren, it is manifest that the technical objection which found place in the conscience of some among us, based upon the seeming authority of our most glorious and Christian emperor over us, have been thoroughly eradicated by his own most wise, pious and unsolicited condescension, and that we sit now as an absolutely independent body for the consideration of the business and doctrines of the Church of Christ, as much as if we had come of our own motion original from the ends of the earth, without the generous and Christian liberality of our royal friend and protector. Let us, therefore, proceed with our deliberations to secure the prosperity of the Church of our blessed Lord."

In this sentiment all concurred; and even the dullest among them immediately perceived that the crafty

act of Constantine had cut out from under the great heretic the only sure foundation upon which he might have builded, and had left him at the mercy of the Emperor.

For many days the great council proceeded with its business and sometimes their differences gave rise to excited and earnest debate, in which the easy, marvelous, persuasive eloquence and irresistible manners of Athanasius raised the brilliant youth to the highest place in the opinions of all; in which the magnificent Spaniard Hosius fully maintained the almost apostolic reverence that had long been given to his great age, vast erudition, and grand character; and in which both the Eusebii added to their former widespread reputation for learning, piety and influence. Many other names, before that time almost unknown beyond the local limits of their own churches and bishoprics, became celebrated throughout Christendom for various excellences or for striking characteristics. Only the sad-eyed and seemingly broken-hearted presbyter Arius appeared to be indifferent to the course of business, and silent during the discussion of questions upon which all knew he might have brought to bear an unequalled mass of erudition, illumined by the strong light of genius, if he had cared to do so.

Gradually, little by little, as no one knew how, the conviction spread throughout the assembly that the man Arius was doomed; and that there was no possibility of escape for him; and day by day they were waiting the institution of proceedings against him which would be the beginning of the end anticipated. None knew whence this weird impression arose, and few ever spoke of it; for no man there ever dared on

earth knew better how to create or how to guide for his own purposes that intangible, remorseless and murderous influence to which in later times we have applied the expression "public opinion" than did the wonderful Emperor Constantine, ages before other statesmen recognized even the existence of such a force. And through the more gifted agents, lay and clerical, who were devoted to him heart and soul, the impression that the Libyan must be condemned grew imperceptibly, but unceasingly stronger. Without knowing why, the enemies of the great presbyter became daily more self-confident and aggressive; without knowing why the lukewarm and undecided souls that form a considerable segment of every large assembly, insensibly withdrew themselves from his support, and drifted more and more into the sentiment of his foes; and, without knowing why, the few strong, brave, earnest men, who decidedly clung to his opinions and unswervingly loved the man, began to concentrate their forces and husband their resources for some desperate and decisive struggle which they instinctively felt to be approaching.

The Libyan himself had long regarded his fate as decisively settled. He had interpreted the Apocalypse as referring to Constantine, and did not doubt either the temporary overthrow of Christianity by the Emperor, or the fact that he would be involved in its ruin. He looked without fear, perhaps more with a feeling of curiosity than anything else, for signs which might enable him to form a conjecture as to how long the Church might be banished out of the world; its ultimate restoration and final triumph, he never doubted; but he would hardly have turned his hand, or raised his head, to avoid the death which he supposed

Constantine had determined to bring upon him. "If," he said unto his intimate friends, "the Emperor's Council carry out his wish, I desire ye all to remember in the future, that no Christian council hath, or hath ever attempted to exercise authority to put any man to death for heresy. The only punishments the Church hath ever imposed stop with the refusal to fellows' an unbeliever or a wrong-doer. If Constantine condemn me, remember that he is not a bishop, hath never even been baptized, and hath no authority to decide upon what is or what is not heretical; and the Roman law hath never, so far at least, attempted to define what a Christian may lawfully believe. Ye see, therefore, that the fact of my destruction illustrateth well the character of the Council, and showeth that even the magnificent spectacle of his resignation which he so well enacted can not convert Constantine's meeting into a council of the Christian Church. And I suppose that this will more plainly appear as the matter proceedeth further."

Then answered the Bishop of Nicomedia, saying: "Brother, if thou must perish for the cause of Christ, I perish also with thee. I am an Arian, and shall claim the right to die with thee if any murder shall be done."

"And I also," said Eusebius of Caesarea. "And I also," said Maris of Chalcedon, and Theognis of Nicea, and Menophantes of Ephesus, and a score of other bishops, each in his turn pressing the old presbyter's hand. Then said the presbyter: "If your resolution hold, either the policy and craft of Constantine will deny us a death so glorious, or our martyrdom will of itself reinstate the Church in spite of the Emperor.

Let us therefore rejoice, then, in hope of the triumph of the truth."

And having thus quietly but unflinchingly made a covenant that, if the matter should be prosecuted to extremities against Arius, they would share his fate, and thereby furnish the whole body of Christians throughout the world a most terrible and unanswerable protest against the council and the emperor, these devoted men calmly waited the beginning of the struggle which they knew to be steadily approaching, although they were unable to determine from what quarter it would come.

When the council met one morning, Athanasius produced and laughingly read a song, a hymn, which had been written and set to music by the Libyan, for the use of the uneducated Christians at Alexandria, in order to enable them to memorize and keep in mind the doctrines of Christianity as he had understood them. This song was part of a little book entitled "Thalia" or "Songs of Joy," which the presbyter had written for sailors and others who had no certain means of attending regular religious services, and in it occurred the following expressions: "God was not always Father; once he was not Father; afterward he became Father; and His only-begotten Son is Jesus Christ our Lord."

And thereupon Marcellus, Bishop of Ancyra, moved the council to declare that this sentiment was heretical; and that the man who wrote it should be expelled from the Church of Christ; and Arius and his friends perceived that the struggle for the destruction of the presbyter had begun. For awhile the council-hall was filled with clamorous and bitter denunciations of Arius;

"The heretic." "The aethiest." "The defamer of Christ." "The polytheist." "The pagan." "The Libyan serpent." "The ram of Baucalis," and almost every other term of reproach which the vocabulary of ecclesiasticism could furnish, were shouted throughout the hall by the partisans of Constantine. Finally, the clamor seemed to wear itself out, and, order having been partially restored, Potammon of Hierapolis, a confessor whom the pagans had left blind and lame, straightened up himself and with great awkwardness and earnestness, cried out: "Brethren, I was reared up in Central Africa, and know nothing of philosophy, but do try to serve the Lord, and to avoid all heresy and false doctrine. I have often sung this song, not knowing it was heresy, with my people. What is there wrong about the song, then? Do any of you deny that Jesus Christ is the only-begotten Son of God? or that he is our Lord and Saviour? or will some of you now pretend to believe that the Son is older than the Father. What is wrong about the song?"

To the same effect spoke many of the friends of Arius; and Maris of Chalcedon said: "The gospels uniformly call Jesus Christ the only-begotten Son of the Father, and I have never believed it necessary or proper to go any further than the simple, direct scriptural statement."

Finally Eusebius of Nicomedia obtained a hearing, and, speaking calmly and soothingly, he said: "Brethren, the song which ye have heard read seems to be merely a metrical composition formed to aid the memory of those who were unable to read and write, and those who had no copy of the Scriptures, in keeping in mind certain scriptural phrases and doctrines;

and I could not be led to suspect a great and pious presbyter of heresy upon such a cause as that. Let us proceed, then, decently and in order; and if ye would know truly what Arius hath taught as religion, call upon him to declare what he hath so taught. This seemeth to me to be the only fair and honorable course, worthy of a Christian assembly if any one think there is cause to suppose that he hath taught anything contrary to Scripture."

This reasonable counsel at once prevailed with the greater number, and by a large vote they requested Arius to declare his teachings. Thereupon the old heretic arose, and in his strange, peculiar, fascinating tone and manner, spoke as follows: "Brethren, I have never taught anything concerning our Lord as religion except that which is expressly laid down in the Scriptures; to wit, that Jesus is the only-begotten Son of God, the Saviour of the world. I do not know anything, and have never taught as articles of faith necessary to be believed anything except what is thus expressly and definitely stated in the gospels. Of course, like every man who thinks at all, I have meditated often and earnestly about the philosophy of the facts stated, and have formed in my own mind certain speculations in relation thereto which are satisfactory to mine own understanding, and I have not hesitated to declare these opinions in all proper times and places; but I have never said, at any time or place, that these merely philosophical speculations upon the nature of Deity were binding upon any man's conscience, or that they should be taught and believed as the rule of any man's faith and practice; because they have not been revealed or declared as such by the word of God. If

any man allege that I have done otherwise, let him make the charge in writing and produce the proof, as was the custom of every Christian Council in such cases that hath ever been held upon the motion of the bishops authorized to call a council, as at Jerusalem, Antioch, Rome, in Pontus, Gaul, Mesopotamia and Ephesus."

The presbyter said no more, but quietly resumed his seat, and the calm, grave, and reasonable manner in which he had met and disposed of the vociferations which had assailed him, in the opinion of nearly all, left no course to be pursued with decency except to present written charges against him, and offer proofs thereof. But such a course did not by any means suit the purpose of those who were resolved upon his ruin; and Athanasius, who at all times was able to command a respectful hearing at the hands of the assembly, without seeming to notice the challenge thrown down by the Libyan, said in his own winning and seemingly respectful way: "Hast thou not publicly and customarily, in thy Baucalis Church in Alexandria, preached things that were contrary to the views of the Bishop Alexander—contrary to his interpretation of the Scriptures, for which he did order that thou be suspended from thy ministry; and didst not thou pertinaciously refuse to obey his episcopal order, and obstinately persevere in proclaiming thine abominable heresies? Wilt thou now deny this?"

Then with an effort to preserve his self-control that sent a strange shiver creeping over his gaunt and mighty frame, the presbyter made answer: "It appeareth, brethren, that this gifted youth hath been taught to believe that it is heresy to differ in opinion

with the learned and pious brother, Alexander. It is very true that I and my brother Alexander have somewhat differed in opinion, but I am not advised that he hath any more authority to dictate my opinions than have I to dictate his, and I am very certain that, wherein the bishop hath differed with me, he is in error”

But Constantine cried out: “Answer whether thou hast preached in spite of the order of suspension made against thee by thy superior.”

And the old heretic arose again, and answered: “I had supposed that the answer already made would be sufficient for any bishop, but being commanded by an unbaptized emperor to answer yet further, I have to say that I have no ‘superior’ but Christ; as for the order of brother Alexander, ‘suspending’ me from the exercise of the functions of a presbyter, all the clergy here assembled well know that it is void. The day hath not yet come when any one brother in the Church can (suspend) another. I suppose that, under the legal religion which is to replace the gospel of Christ, a bishop will have some such authority over a presbyter as a legionary hath over a centurion, or a centurion over a soldier; but we have not quite reached that condition. As to the differences of opinion between myself and the brother Alexander and others, I will simply state that our good city of Alexandria hath a population marvelously intellectual, and greatly addicted to the study of philosophy. Hence it hath happened that many of the brethren, and some even of the bishops and presbyters, have added, unconsciously perhaps, to their faith in the facts set forth in the Gospels certain philosophical notions they have derived from many

teachers—chiefly from the great heathen, Plato, and from his followers, the neo-Platonists, and from the school of Philo, the Egyptian. The learned and pious Bishop Alexander derived from some such source (I know not what) certain philosophical views which seemed to deny utterly the separate existence of the Son of God; and which savored strongly of the heresy of Sabellius that had been condemned by more than one Christian council, and which did tend directly to the subversion of the primitive Christian communities, and to the overthrow of the Church which Jesus did ordain and to the substitution therefor of some such ecclesiastical system as I am told the emperor hath established in the Western Empire, in which the emperor, not Christ, is head of the Church, and in which the law prescribes what a man may believe or not believe (just as the pagans' laws have always done), instead of the Scriptures. So long as Brother Alexander held these erroneous opinions privately, I meddled not with them; but when he afterward saw proper to come and preach these heresies to mine own congregation, I guarded my community against this pernicious philosophy; for the Gospels and the Acts furnish the only authority concerning Christ and faith in him; and not the opinion of Sabellius, Alexander, Hosius, or Constantine. As for mine own philosophical opinions concerning Tr^eity, I never learned them of Plato, nor of Philo, nor of Sabellius, but of the most wise and pious Am-nem-hat, who was for many years high priest of the pagan temple at Ombos, holding there the same position which the Emperor Constantine as Pontifes Maximus hath so long held at Rome; but Am-nem-hat was afterward a glorious Christian, and a holy martyr,

at our City of Alexandria, as many of you know. But no man hath ever heard me claim that these philosophical opinions constituted any rule of faith or practice, or were binding upon any man's conscience; although I doubt not that the theological opinions of the most ancient and learned Egyptian high priests are entitled to as much respect as these of the flamen of Jupiter at Rome, who is now the Emperor Constantine."

And again the old heretic resumed his seat, having created a strong impression in his favor in the minds of all who were not committed to the task of destroying him, although many of them trembled for his safety on hearing his bold and ingenious assault on the emperor. But Marcellus, Bishop of Ancyra, sprang to his feet, and in loud and threatening tones cried out: "O thou most insolent and abusive heretic, darest thou to call the most Christian emperor a pagan?"

But Maris, Bishop of Chalcedon, stretched forth his hand and answered: "The presbyter, Arius, hath said that the great emperor is yet unbaptized, and that he is, by the law of the Roman Empire, Pontifex Maximus, and flamen of Jupiter. I understand that all this is true; and if it be not true, no man will more rejoice than I would to hear the emperor now declare that he hath been baptized into the faith of Christ and that he is no longer high priest of pagan Rome."

This bishop sat down, and every eye was at once turned upon Constantine. But the emperor neither spoke nor moved; and almost immediately his partisans began to cry out that Arius should declare to the council what were those philosophical opinions to which he referred, which thing they did to cover up

the failure of the emperor to respond to Maris, the bishop; and the friends of the Libyan joined in the same cry, because they did believe that the philosophy of Arius would be found to be correct, and not heretical. And thereupon, being pressed upon all sides at once, the presbyter again arose and spoke in the following manner: "I suppose, brethren, that there hath never been any difficulty in the mind of any Christian as to the simple declarations of the gospel concerning our Lord; and that the faith of all Christians in the divinity of our common Saviour is founded upon the gospel narrative. The difficulties arise only when the mind passes on beyond the plain teachings of the gospel, and attempts to comprehend how these things may be, and to formulate for itself some creed upon the nature of the Deity. In this regard there have been maintained three great philosophical opinions, as ye do know, which may be very briefly stated as follows:

"1. That the Son of God must be a dependent and spontaneous being, created from nothing by the will of the Father, by whom also all things were made.

"2. That the Son possessed all the inherent, incommunicable perfections which religion and philosophy appropriate to the Supreme God. So that there are in the Godhead three distinct and infinite minds or substances, three co-equal, and co-eternal beings composing the divine essence, three independent Deities as to whom an effort is made to reserve the unity of the first cause by assuming the perpetual concord of their administration, the essential agreement of their will; and this, I understand to be the philosophy of Hosisus, Alexander, the emperor, and others for whom Athanasius is spokesman.

"3. Three beings who, by the self-derived necessity of their existence possess divine attributes in perfect degree, who are eternal in duration, infinite in space, intimately present to each other and to the universe; and are yet one and the same being, manifesting himself in different forms, and considered in different aspects; so that the 'Trinity' becomes a trinity of names and abstract manifestations existing only in the mind; they are not persons at all, but only attributes.

"This is the heresy of Sabellius, which Christian councils have condemned. It differeth from Athanasius in degree, but not, I think, in kind.

"Not one of these three opinions satisfieth my mind and heart. The martyr Am-nem-hat taught me when I was a boy that the original faith, which long ages ago preceded the polytheism of Egypt, Assyria, India, China, Greece, Rome, and all other heathen nations uniformly represented the one God to be a dual, Spiritual Being, and that the Divine nature must be a Triad, or Trinity, completed by the birth of a son of this double-natured God. In the gospels, I read that Christ is 'the only begotten Son of God;' a Father begets. He was conceived of the Holy Ghost: a mother conceives. He was 'born' of a virgin, and for our salvation did live among men. The same holy martyr called my attention to the fact, which I have since carefully verified, that while the Scriptures in no place apply the word 'mother' to the Holy Ghost, the words Holy Ghost are used in them two hundred and twelve times, and were uniformly in the Greek neuter gender, which affirmeth nothing as to sex. He also showed me that Moses called the one God by a name which is the plural number of a Hebrew noun. It hath, there-

fore, appeared to me to be true that, as far as anything concerning Deity can be expressed in human language, the sacred use of the words 'Father,' 'Son,' 'Holy Ghost,' 'begotten,' 'conceived,' were intended to convey to our minds the idea that in some spiritual sense of sexhood the nature of Deity is that in the likeness and image whereof man was created; and signify a divine family, so far as earthly things can typify spiritual truth. Hence as I did set forth in my letter to Eusebius of Nicomedia, and to Alexander of Alexandria, as the Church knoweth, I have always taught that the Son is not unoriginate, nor part of the unoriginate, nor made of things previously existing; but that by the will and purpose of God, he was in being before time, perfectly divine the only-begotten, that before his generation he was not; that we believe in one God alone without birth, alone everlasting, alone unoriginate. We believe that God gave birth to the only-begotten Son, before eternal periods, making the divine family a triad, through whom he made these periods and all else that was made; in that he gave birth to the Son, not in semblance, not in idea, but in truth giving unto him a real existence; and we have refused to profess faith in the teachings of Bishop Alexander, that 'as God is eternal, so is his Son;' 'where the Father, there the Son,' 'the Son is present in God without birth;' 'ever-begotten;' 'an Eternal God, an Eternal Son;' 'the Son is your God Himse'f.'

"But I have never taught this philosophy as an article of faith, binding upon the conscience of believers; and have required of them to profess faith in nothing except what the gospels declare."

The philosophy of Arius struck many as a novel

thing. To some of them it seemed to be a rational and beautiful solution of problems which they had pondered long and regarded as insoluble, and had abandoned in despair. To none of them did it seem to be at all tainted with heresy.

But Athanasius had a definite end in view, which closed his ears to any statement the presbyter might make, although he waited courteously until Arius had concluded his remarks, and then exclaimed: "Hast thou not taught that the Son of God was created out of things not existing?"

"Never," said Arius. "Thou knowest I have taught that He was not 'created' at all, but 'begotten;' 'conceived,' not made."

"Hast thou not taught that there was a time when the Son was not?"

"Nay, verily. The word 'time' is thine own, not mine. But I have said 'God was, when he was not.' I have said that 'before he was begotten, he was not.' Else how could God beget Him? But this was in the beginning, before 'time' was."

"Hast thou not taught that the Father was superior to the Son, and the Son inferior to the Father?"

"Nay, verily! I can not conceive the words 'superior' and 'inferior' as applicable to the Divine nature, or family, any more than I can conceive of the word 'time' as applied to the Divine existence. If thou canst do so, O Athanasius, thou or thy friends, and furnish a definition of the Trinity that does not deny the separate existence of the Son; nor imply identity of person in Father, Son, and Holy Ghost; or which does not set up three distinct, co-equal Gods, or which does not degrade the Son to the condition of a created

Being, made, not begotten, except the definition which I quoted from the philosophy of Am-nem-hat, the martyr, and have adopted as mine own, announce thou now, or when thou wilt, such a definition of the Trinity and if I can at all comprehend it, I will follow thee to death, if need be, in defense thereof; for lo' these many years have I sought for such a definition and found it not, except in Am-nem-hat's profound aphorism that the true and only idea of Trinity subsisteth in Trinity—Father, Mother, Son: the Father-Ghost and Christ!"

Then answered Athanasius: "Verily, I dare not dare to utter a formula of faith upon so high a theme in any hasty or inconsiderate manner. So, for the present, let that question rest, and I doubt not that the learned bishops who defend the Deity of Christ will soon frame out of the Scripture a definition of the Catholic faith, which shall both satisfy all orthodox souls and bring thine own God-dishonoring heresies to light."

"If it come out of the Scriptures, friend Athanasius, they must omit therefrom the newly-coined word 'Catholic,' for that word is not scriptural, nor is the idea which thou signifiest by it therein. The Scriptures speak not of the 'Catholic' church at all, but of 'the common church,' the 'common faith,' 'the common salvation,' 'the common hope,' the 'common Saviour;' and thou well knowest that 'common' pertaineth only to the common or communal organization of the Church. Yet, perhaps, it is natural that one so young, so beautiful, so gifted as thou art, should prefer the imperial and aristocratic designation which hath been recently adopted in the Western Empire, and despise the ple-

bian, scriptural name 'common' or 'communal.' For two Christians might both belong to thy 'Catholic' Church, while one of them might be a prince and the other a pauper; but the two Christians who belong to the primitive 'common' church must be brethren, equal, free, fraternal, and the difference, friend Athanasius, between 'common' and 'Catholic' is just the difference between the Christian Church and that of Constantine. I know not what the martyrs would have said of it, nor what the steadfast confessors here present may think of it; but I prefer the ancient, scriptural term 'common, 'communal, 'communistic' church of which Jesus Christ only is King, and in which all men are brethren, to the new Catholic establishment which has come in with our unbaptized emperor."

There was not a confessor present but what would have applauded these bold and truthful sentiments, the force of which we can at this day with difficulty realize; but Constantine bit his lip to restrain a terrible oath, and his face darkened ominously as he glared upon the audacious presbyter. Hosius, Marcellus, Alexander, and others of the same party, seemed to have been stricken dumb by the clear, incisive, fearless, and uncompromising declarations of Arius. Only Athanasius seemed to preserve his marvelous self-possession, and laughed musically, while, in order to distract attention from the dangerous question which the old heretic seemed determined to bring up at every possible turn of the discussion, he cried aloud: "But hast thou not commonly taught that the Father, Son and Holy Ghost are three, and not one God, and thereby made thy heresy assume the complexion of polytheism? Hast thou not done that?"

"I have taught," answered Arius, "and I think that the Scriptures teach, that the three are not one person, but three persons; and that the Trinity is one family, in likeness whereof man was created. Eve, the first mother, was not created out of things not existing, but she proceeded out of the first man's side, not above him, not below him—equal with him, bone of his bond, flesh of his flesh; and the first human son was born of them. This, to my mind, in some way typifies the divine family, except that the idea of creation applies not to it. This I have stated as mine own conception of the matter, not as an article of faith. If thou knowest any better idea, state it plainly, I pray thee: I am not yet too old to learn."

Then said Athanasius, triumphantly, "I supposed, indeed, that God would presently lay bare thy heresy: for thou dost deny the express words of Scripture that these three are one; and thou are convicted!"

Once more the dangerous light gleamed in the old man's sombre eyes, that nervous twitching, which his enemies likened to the wriggling of a serpent, passed over him; but he controlled himself wonderfully, and calmly enough inquired: "What Scripture then—wilt thou read it; or tell us in what place it may be found?"

Then said Athanasius: "I read from the first letter of John as follows: 'For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one. And there are three that bear witness in earth—the Spirit, and the water, and the blood: and these three agree in one.' How then sayest thou that the Father, the Word and the Holy Ghost are not one, in the very teeth of the Scriptures, O thou subtle heretic?"

The reading of this Scripture produced a profound sensation in the council. Many turned to their copy of John's letter to read the words for themselves, the greater number using the new and beautiful manuscripts which the munificent liberality of the emperor had caused to be transcribed and distributed among the bishops some time before; but many also had ancient copies written in the uncial text. But Arius said unto Athanasius, "Wilt thou give me thy book?"

And Athanasius sent it to him by one of the pages in attendance. The grim old presbyter received the parchment and looked at it, and handled it, and turned it over and over in his hands with a strange, sarcastic smile, and then said, in that peculiar sibilant tone which cut and tingled like a serpent's hiss: "I perceive, brethren, that this beautiful manuscript is one of those copies which hath been supplied to many bishops and presbyters by the zeal and benevolence of our most Christian, but unbaptized emperor; and the book is beautifully written in the new running Greek text which hath lately come into use. I have but one objection to it, brethren; and the objection is that the words 'in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth.' These words were never written by John, but by some one else; they have been added to the text within the last ten years!" And then the tall form reared itself to the full height of its gigantic stature; the long, thin right hand swayed to and fro with a strange rhythmic motion, the huge, rough noble head seemed to start forward; the strange, mesmeric light burned in the somber eyes, and fastening his gaze full upon the emperor, he cried

out in tones that rang through every corner and crevice of the vast hall, shrill, incisive, penetrating: "These words are forgeries—every one of them! What John wrote was this: 'For there are three that bear record, the spirit, the water, and the blood, and these three agree in one!'"

The effect was electrical. Many trembled for the bold and eloquent man whose words and manner seemed to charge upon the emperor himself the guilt of sacrilege in forging the sacred writings; although, perhaps, none doubted that the words were forged. But Athanasius gazed upon him haughtily and demanded: "Who are thou, madman, that dost so boldly assail the genuineness of a scripture that suiteth not with thy notorious heresy? How knowest thou that the words were never written by John?"

"The presbyter's fierce excitement had almost faded away, and he quietly answered: "Brethren, I know that the words are forgeries, because the rank Sabellianism which they teach is contrary to John's spirit, and would better suit the views of certain persons who desire to confound the Son with the Father in order to abolish the sovereignty of Christ over His Church by placing some one else in his rightful place. Second, because ye can not find the words in any copy written in the uncial text before the recent running Greek text came into common use. Ye have many uncial copies here: See whether any of them contain the words. Thirdly, because, more than thirty years ago, the learned martyr, Am-nem-hat in our city of Alexandria, had in his possession the original letter of John;" and with tremulous and mournful cadence that brought tears into the eyes of all who knew his his-

tory, he continued: "Am-nem-hat abode in the house of his great-grand-niece, the beautiful, the martyred Theckla. This blessed virgin did carefully copy the letter upon vellum and sent it to Antioch as a gift unto me, by the hands of Bishop Peter." Taking the book from a cedar box on the seat beside him, he continued: "Here is the copy of John's letter, written by the hand of one martyr, under the supervision of another, and delivered by a third martyr unto me, that am ready to follow them upon the glorious way whenever God so will! Search and see whether ye can find these forged words in this thrice-sacred book!

A moment of profound silence followed. Constantine, Athanasius, Hosius, and all of their faction perceived that this assault also had not only failed, but had left the powerful heretic in full possession of the field of battle; and, at a sign from the emperor, the bishops immediately adjourned the council until the following day.

THE COMMUNISM OF THE SAINTS

As soon as the great council assembled on the following day, Eusebius of Caesarea, addressed them, saying: "Brethren, the controversy concerning the nature of Deity provoketh much uncharity and leadeth to no result. I have, therefore, drawn up, and now offer for your consideration a Confession of Faith, which is no new form of doctrine, but is the same which I learned in my childhood, and during the time I was a catechumen in the bishopric of Nicomedia; and the same which I have taught for many year while I was a presbyter and bishop, before this great dispute had arisen. This confession hath been read and approved by the emperor, the beloved of Heaven, and it seemeth to me to be the truth as nearly as divine things can be expressed in human language. I have a hope, therefore, that it may be accepted by all as a sufficient declaration of our Christian faith.

"It is as follows: 'I believe in one God, the Father Almighty, Maker of all things, both visible and invisible, and in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life, the only begotten Son, the first born of every creature; begotten of the Father before all worlds, by whom, also, all things were made; who, for our salvation was made flesh and lived among men, and suffered, and rose again on the third day, and ascended to the Father, and shall come in glory to judge the quick and the dead. And we believe in one Holy Ghost. As also our Lord, sending forth His own disciples to preach said:

“Go and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.” Concerning which things we affirm that this is so, and that we think so, and that it hath long been so held; and that we remain steadfast to death for this faith, anathematizing every godless heresy; that we have taught these things from our heart and soul, from the time that we have known ourselves; and that we now think and say them in truth, we testify in the name of the Almighty God, and of our Lord Jesus Christ, being able to prove even by demonstration, and to persuade you that in past times also this we believed and preached.’ ”

This creed seemed to be acceptable to nearly all the members of the council, and Hosius said unto Arius, “Wilt thou subscribe this creed?”

And the heretic answered: “Certainly. I can cheerfully subscribe to all that is contained in this confession of faith; for Eusebius hath only made a formal statement of what I have taught and believed, and what the ancient church hath held from the beginning. Yet I like not the creed. For the bishops all know that while never before did a council draw up any written confession of faith, yet at every council the bishops did repeat and affirm the creed received from the apostles; and the most important item therein, next to the profession of faith in Christ, was this: “I verily believe in the communism of saints:” by which the Church constantly affirmed its faith in the divine wisdom of the communal organization of the Church. Ye have mutilated the confession by omitting this vital article in order to accommodate the faith to the imperial laws regarding war, slavery, and mammon-

worship. Let the great article be restored to its proper place, and I will subscribe the creed."

Then there was a terrible clamor, greater than all that had preceded it—the partisans of Constantine boldly declaring "the day had gone by forever for maintaining the communal organization of the Church;" that this "primitive community of rights and property was only a temporary arrangement, not designed to be permanent, and had faded away;" and, finally that "the emperor would not permit the creed to contain an article which cut off not only the emperor and all his officers, but also every 'rich man,' from admission to the Church." But those who were determined to maintain the apostolic organization, which Jesus himself had ordained, were equally clamorous in shouting that to omit the article of "communism of the saints" was to adopt the Roman law, and betray the Church into the hands of the enemies of Jesus. Then Constantine ordered in the imperial guards and commanded them to clear the hall and the bishops adjourned the council in the midst of an uproar, in which the struggle was not always confined to words, but some severe blows were given and received upon both sides. The voice of the bishops adjourning the council had failed to designate any day or hour at which it should reassemble, and for some days no session at all was held; and during these days all the weight of the imperial authority was brought to bear upon the unhappy bishops to force them to adopt a creed omitting the article concerning "the communism of saints," from the very days of Jesus had been the sacred symbol of the social and political organization of the Christian Church. Constantine de-

clared that bishops who made it a matter of conscience to do so might continue to teach and to preach it, but that the article must be omitted from the creed; and gradually all of them were brought over to the making of this kind of a compromise with their consciences. When this result had been attained, the bishops gave out that the council would be reassembled upon the following day.

On that evening, Constantine called unto him Hosius, Alexander, Athanasius, and others of his adherents, and said unto them: "It is not expedient for me that Arius, or any other man, should be condemned for refusing to subscribe a confession of faith that omits the article concerning community of the saints. I wish that thing to be forgotten as soon as possible, and that the condemnation of this man should be founded upon some other accusation. I desire ye, therefore, to seek for some scriptural word or other which may not be repugnant to the majority of the council, but which Arius can not subscribe. He is a man that would manifestly die and count it great gain rather than make even the slightest concession in any matter of conscience. Ye must, therefore, insert in the creed some word or phrase that he will not subscribe, but to which the majority shall not make any strenuous objection. It must not appear to the Church that 'the communism of saints' hath caused trouble."

"There is no such word or expression in any gospel," answered Hosius, sententiously.

"Then ye must seek elsewhere for it," said Constantine. "The creed must contain some word which he will refuse to subscribe, and it must appear that the controversy with him is concerning that word, and

not concerning the abandonment of the primitive Church polity."

"There is a word that hath lately come into use at Alexandria," said Athanasius, "which I feel certain would prevent the presbyter from signing any creed that contains it, but I do not think that either the Latin language or the Latin brain is delicate enough to grasp that peculiar signification of the Greek expression which would make it repugnant to Arius, so that the Western churchmen would not object to the use of it, but it is not exactly a scriptural phrase."

"What is the word?" asked the emperor.

"It is the new compour word, 'consubstantial,' which admitteth of an interpretation that would shock the fine Egyptian thought of the presbyter, but many might not be subtile enough to perceive it. It suiteth well the majority of the bishops in the sense in which they understand it."

I do well remember the word," said Constantine. "For, when I was upon the study of this controversy, I first heard it; and it occurreth either in some memoranda which I made of a conversation with Eusebius, or in a letter written unto him by his brother of Nicomedia. Let me get those papers."

So saying, the emperor opened a drawer in his bureau and took therefrom a bundle of manuscript, and after a short examination, he said: "Here is the letter. Eusebius of Nicomedia saith here that 'to assert the Son of God to be of one substance with the Father is a proposition evidently absurd.'"

The beautiful eyes of Athanasius sparkled with delight, and he cried out: "That is the very word and letter that we want! It cometh, like all good things,

from the emperor, and is like an inspiration to our cause!"

"Yea," said Hosius. "The majority will receive the word well, holding that it does not necessarily imply the identity of persons; but will Arius certainly reject it?"

"Yea," replied Athanasius; "I have heard his comments on the word, and I am certain that his stubborn, inflexible spirit will not bend enough to make him subscribe a creed containing it."

"Press thou not the matter too vehemently, archdeacon," said Constantine, "lest thou drive many to support him. Be mild and persuasive, for there is time enough."

So, when the council had assembled on the following day, Athanasius said: "The learned and venerable Bishop Alexander and Hosius, and many others with them, have carefully examined the form of the Confession of Faith offered by the learned Bishop Eusebius, and they make no objection thereto; but fear that it may leave open some advantages for entrance of heresy, as is shown by this letter of Eusebius of Nicomedia, wherein he declareth that to say that the Son is consubstantial with the Father is absurd. They therefore desire, in order to cut off all heretical interpretation of the creed, and vindicate the divinity of our Lord, to offer a creed containing the declaration that Son and Father are of one substance."

Immediately there was a clamor of the Arians against the use of the word; but they, and many who were undecided, looked to Arius for advice and direction, and Athanasius said: "The bishops desire to know whether the learned presbyter, Arius, subscribe

the creed containing this word, the bulwark against all heresy?"

And Arius arose, and, looking upon Athanasius with a gentle smile, said unto him: "I perceive that thy master, Constantine, hath at last reached the fulfilment of his desires against the Church of the Kingdom of my Master, Christ. Brethren, I have already declared to you that I would subscribe no confession of faith which omitted to set forth the article of the communism of saints; and I perceive well that the insertion of this new ecclesiastical term is resorted to only in order to avoid making notorious the fact that the emperor hath commanded that the primitive organization of the Church shall be abandoned. As to this word 'consubstantial,' I have no objection to it in the only sense in which I can conscientiously use it as implying that the Father and Son (like every other father and son), are beings of the same nature; yet I would not subscribe a creed containing this word, because it is unscriptural. In the sense in which it will come to be used hereafter (if not, indeed, already), it denies the separate existence of the Son; it will imply an almost physical adhesion of the persons of the Divine family, and the actual identity of Father and Son. It hath before this time been used by incautious or heretical persons, and hath already been condemned as heretical by councils, which no prince or emperor controlled, and whose voice was the free utterance of the unsecularized but persecuted Church. I will never subscribe a creed containing such a word; and have never found it necessary to go outside the Scriptures to find words wherein to define the Christian faith."

And Athanasius answered: "What if the word,

in the exact form of it, is not in the Scriptures? Surely its derivatives and compounds are found therein; nor is it any more unscriptural than the songs of Arius written in his book, 'Thalia.' What if it hath been used by heretics and condemned as heretical? That was only because it hath been used in some heretical sense, and not as we use it now. What if the use of the word might be tortured into the support of Sabellianism by some who wrest even the Scriptures to their own destruction? The rejection of it argues far more strongly in favor of polytheism—the ancient paganism from which the Church hath so long suffered—and the word must be used, because it is the only safeguard against the very heresy of which Arius hath been suspected or accused."

And the question was long debated by others, and the council adjourned; but there was not many that stood out firmly against the use of this celebrated word.

At the next meeting of the council, Hosius of Cordova, announced that, following the sentiments of the great majority, they had prepared another declaration of the Faith upon which he hoped all might agree; and thereupon the same was read: "We believe in one God, the Father Almighty, Maker of all things, both visible and invisible. And in one Lord, Jesus Christ, the Son of God, begotten of the Father, only begotten, that is to say, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, both things in heaven and things in earth; who for man and for our salvation came down and was made man, suffered and rose again

on the third day; went up into the heavens, and is to come again to judge the quick and the dead. And in the Holy Ghost.

"But those who say, 'There was when he was not; and 'Before He was begotten, He was not;' and that 'He came into existence from what was not,' or who profess that the Son of God is a different 'person' or 'substance,' or that he is created, or changeable, or variable, are anathematized by the Catholic Church."

A great many members refused to sign the creed, and especially the anathema with which it concluded; because they thought that the presbyter, Arius, at whom it was aimed, neither taught nor held the views thereby imputed to him. Eusebius of Caesarea asked for time to consider the matter, and "to consult with the emperor who had imposed it upon them" a course which others also followed.

Constantine professed to believe that this last creed was delivered by an inspiration of the bishops directly given from heaven; and he at once issued a decree of banishment against all who might refuse to subscribe to it.

"He denounced Arius and his disciples as impious, and ordered that he and his books should follow the fate of the pagan porphyry, and that he and his school should be called Porphyrians, and his books burned under penalty of death to any one who perused them. But he gave them time to reflect upon the matter; and on the next day many stood resolved not to sign, notwithstanding the terrible threats of the emperor. In this state of fear and perplexity, when no man knew to what extremities his brutal threats to extort their compliance might be carried, and when a moody si-

lence, born of their terror and distress, had settled upon the council, to the surprise of all, Arius, the Libyan, arose and addressed them as follows:

“Brethren, I am well persuaded that no other opportunity will ever be given unto me to address any assembly of Christians; being persuaded that the condemnation denounced against me ariseth not from any mistaken zeal on the part of the unbaptized emperor concerning religion, but only from a political necessity that springeth from his godless and insatiable thirst for universal and unhindered power; for I verily think he knoweth little, and careth less, for any confession of faith, except as it affecteth his imperial ambitions. As a man, therefore, already doomed, and soon, perhaps, to die, I desire to stir up your pure minds by way of remembrance concerning the primitive Church, which now fadeth out of the world, as it hath already faded out of the Western Empire. Brethren, centuries ago, the Greek philosopher, Plato in his ‘Republic,’ did declare that ‘any ordinary city is in fact two cities, one the city of the rich, the other that of the poor, at war with one another;’ and this statement is verily true everywhere on earth. For the religion of mankind hath been, in some shape, the worship of mammon, and the warfare, of which Plato speaketh, a warfare for property—for property in offices, prerogatives, lands, houses, wealth, slaves, and every shape that property can take. Ye know that the law was a school master to lead us to Christ; and that to prevent the universal and hopeless oppression of the poor, God, by Moses did ordain the statute of the year of jubilee, and the statute of the seventh year, and ye know that the

prophet Isaiah did make these statutes, which secured a certain blessing for the poor every 'seventh year,' and every 'fiftieth year,' typical of the continuous state of believers, in the Church, declaring it to be the gospel preached to the poor; and ye know that our Lord did solemnly declare that this prophecy was fulfilled in him, wherefore the wealthy and aristocratic Scribes and Pharisees, who were 'covetous,' persecuted him even unto death' even as the ruling classes at Rome, and throughout the world have done until the triumph of Constantine over Maxentius at the Milvian Bridge. Ye know that our Lord set up a kingdom that was good news, a gospel to the poor of the earth, because its purpose and effect were to abolish slavery, polygamy, and all unjust distinctions between men and classes of men, based upon the idolatry of mammon. Ye know that, while the apostles remained on earth, the believers had all things common, except wives and children, disowned all government except that of Jesus, obeyed all laws for the sake of peace except such as conflicted with conscience, and so builded up the Christian Communes that governed themselves by the laws of Christ alone, inflicting no temporal punishment except that they refused to fellowship the obdurately wicked. Ye know that they commonly wrought miracles to prove the divinity of Jesus and the right of the Church to preach and to teach in His name. We learn from Philo, the Egyptian, and from many others that those who entered upon the Christian life divested themselves of their property, and gave it to those legally entitled thereto or to the common Church,' and that the disciples of that time, animated by more ardent love of the divine word, first

fulfilled the Saviour's precept by distributing their substance to the needy; and that the Holy Spirit wrought many wonders through them, so that as soon as the gospel was heard, men voluntarily and in crowds eagerly embraced the true faith. Ye know that three bishops were ordained by the apostles, even Lucius, Evodius, and Polycarp, all of whom consecrated their property to the common church, as did the apostolical fathers, Clemens, Ignatius, Barnabas, Hermas, as also did Paulanis, Cyprian, Milary, and countless other well-known and notable Christians; and ye know that such were the law and the practice of the Church until very recent times! Ye know that thaumaturgy remained with the Church until this divine ordinance was neglected. Ye know, brethren, that there were no slaves, no war, no rich, no poor, no kings, no rulers in the Church, but liberty, fraternity, equality for all; and that war, slavery, mammon-worship, which had ever been the curse of human life, were abolished by the gospel of Christ. Brethren, already in the Western Empire (and from this day, in the East), all this is changed. The Church is utterly subverted. Even the bishops came hither with slaves; many of you are 'rich men,' that could not enter into the kingdom of heaven. The Church conformeth in all things to the imperial laws; for that man, Constantine, hath such unbounded ambition and unbelief that he suffereth not the Church of Christ to exist in the world, and hath so founded the Church of Constantine, subverting all of Christianity except its spiritual truth. But ye can plainly see what things shall come to pass. That man whom ye love because it hath suited the purpose of his atheistic ambition to protect the Church against other

tyrants, hath established an imperial legal religion for the world, and declares that he will persecute all who will not conform thereto. So did the Scribes and Pharisees; so did Tiberius, Caesar, Nero, Diocletian, and the rest of his predecessors; but so Jesus and his apostles never did. I know not whether that man who doeth these things and hath begun to found his capital, called by his own name of blasphemy, upon seven hills above the sea, be he of whom John in the Apocalypse did speak, but he suiteth well in many respects with what John did prophesy.

“Hear me yet a little further. Ye will all, or nearly all, subscribe this creed! Ye will be forced to do so! For the Holy Spirit cometh upon no council of an earthly emperor, but only of Christ's Church. Henceforth, therefore, thaumaturgy shall be lost unto the Church! Henceforth, therefore, Christianity shall be a human institution! And the faith of Christians will be first one thing, then another, as successive emperors may determine to be best. Those who now are orthodox will be proscribed as heretics, and those who now are heretics will be called orthodox; and Christian emperors will seek to exterminate Christian heretics with fire and sword throughout the world. For the millions of Armenia, and many more throughout Egypt, Syria, and Africa, and the whole nation of the Goths, are as I am, what ye call Arians. So is the brave, the successful, the popular Crispus Caesar. So is Ulfilas, whom Constantine called the Moses of the Goths, whom he now proposes to ordain a bishop over the people whom he converted, and upon whom Constantine made war to force them to accommodate their religion to imperial law. So is Constantia, the sister of

the emperor, the widow of Licinius; and so is the young Licinius, her son, and others perhaps of the same imperial family, concerning whom I do not know. See ye not that when Constantine shall die, and his sons shall succeed to empire, the faith of Christ which now condemned shall be established by the imperial law as true?—And even thou, Athanasius, next Bishop of Alexandria, mayst find thyself a fugitive from thine episcopal palace, (which the emperor shall give unto thee), a vagabond upon the friendless earth, a martyr for, or a renegade from, what thou now maintainest to be true!

“Brethren, I go hence to death, or banishment, or both. I care not for it. For I live in the steadfast faith and hope that, although the Church be now subverted by the man of sin, yet again some time, somehow, somewhere, it shall be re-established upon the foundation of faith and communism which our Lord did lay, and shall prevail over war, slavery, and mammon-worship, shall all cease to curse the church; for all people that love liberty and hate tyrants shall be Arians, and mankind shall yet realize the promise of our Lord which he confirmed by his life, by his miracles and parables, and by his death and resurrection, of liberty, equality, and fraternity. Brethren, farewell, and the peace of God be with you!”

Then the gaunt, sad, immovable and irreconcilable heretic walked calmly out of the hall. During the utterance of this terrible oration many seemed awed by the solemn grandeur and prophetic earnestness of the speaker; many were terrified at his fearless denunciation of the plans, atheism, and hypocrisy of the emperor; and some secretly rejoiced because they

supposed that his boldness irrevocably sealed his doom. Constantine, himself, convulsed with suppressed wrath, grew pale with passion and bit his lips to restrain some indiscreet expression of his jealousy, doubt and fear as Arius declared the numbers and strength of the Arian party in Armenia, Egypt, Syria and among the Goths and eulogized the gallant Crispus Caesar, his popular and splendid son.

On that very night the grand, lonely, immovable presbyter disappeared and in that council was seen no more. But the next day came the emperor's sister; Constantina, the widow of Licinius, and Licinius, her son, and Crispus Caesar, the eldest son of Constantine, born of his first wife, Minervina, and the emperor's mother, Helena, and all casting themselves at the feet of Constantine, with tears and supplications besought him that the great learned and holy Arius might not be put to death. And they so vehemently urged this petition that Constantine finally seemed to give way thereto, and promised, confirming his promise with an awful oath, that he would spare the life of the presbyter. In truth, he supposed that to execute Arius would be impolitic, because it would forever alienate a very large number of his subjects, and he wished to avoid it, and also to win praises for his clemency. He therefore ordered that Arius be banished to, and closely guarded in a strong fortress in the wildest portion of Illyricum, until, "in the opinion of the emperor, the Arians of Armenia, Egypt and Syria, and the Goths, might have become reconciled unto the creed of Nicea."

Crispus Caesar boldly declared that he endorsed the opinions of Arius, and regarded the great heretic

with larger love and reverence than any other man had ever gained from him; and the emperor heard this declaration with gloom and hatred, but in ominous silence.

And one by one, under the influence and threats of Constantine, who still held the bishops together, determined to extort the unanimous consent of all to the acts of the council under the specious and continuous arguments and forced interpretation of the creed, used by his partisans, both lay and clerical, and under the benumbing and stupefying effects of protracted weariness and hopelessness all of them finally subscribed the creed, except Arius and six others—Eusebius of Caesarea, Eusebius of Nicomedia, Theonas, Euzoius, the deacon; Achilles, the read; and Saras, a Bishop of Marmarica; Secundus, Bishop of Theuchira; presbyter—against all of whom the emperor made a decree of perpetual banishment.”

THE CREED

After the council had adjourned in order to save Eusebius and some other friends of Constantine who were strong believers in the primitive system of communism, the clause, the communion of saints, was added, the word Communion being supposed to mean communism; but this was simply a blind—it was never afterwards used in that sense.

Later, other clauses were taken out and others added, and we got what is now known as the Apostles' Creed.

Which the Britannica Encyclopedia says does not date farther back than the fifth century. You will find it in almost any Catholic book that treats on the doctrines of the Church. You will find it in Butler's Catechism of the Catholic Church, page 7. You will also find it word for word in the Methodist Discipline under Worship; chapter five. John Wesley copied it from the Church of England.

Here it is: "I believe in God the Father, Almighty, Creator of Heaven and earth, and in Jesus Christ, His only begotten Son, Our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into hell; the third day He rose again from the dead; he ascended into Heaven and sitteth at the right hand of God, the Father Almighty, from thence He will come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of

sins, the resurrection of the body and the life everlasting. Amen.

In a Catholic book entitled "The Sure Way to Find Out the True Religion," page 12, in proof of the statement that the Roman Catholic religion never changes, that the Roman Catholic Church teaches the same doctrines to-day that she did fifteen hundred years ago.

The reader is asked to compare the creed of the Council of Nice, held in 325, A. D., with the creed accepted by the Council of Trent, held in the year 1564, A. D., and see if there is any difference. In this same book on the first page there is a cross surrounded by the Latin words: "In hoc signo vinces" (in this sign conquer.)

This is intended to commemorate the lie by which Constantine deceived the Christians and led them to believe that he was called of God.

After consulting with Eusebius as to what method he should pursue in order to gain the confidence of the Christians, and having been informed by the bishop that scarcely anything less than a remarkable conversion, such as Paul had (Acts 9:3-6), would accomplish the purpose, he soon after gave out that while marching at the head of his army he saw a cross in the sky as bright and glittering as the sun and around it written, "In This Sign Conquer."—See Encyclopedia Britannica, article Constantine.

So that the connection between Constantine and the Catholic Church is very clear; also the connection between the Catholic Church and the Council of Nice and the creed that was there formulated and enforced.

The word "Catholic" means universal. A uni-

versal empire in which he would be the head of both the Church and the state was Constantine's ambition and aim. To subscribe to a creed at the Council of Nice containing the words, "I believe in the Holy Catholic Church, was to express their belief in the imperial church which Constantine had founded, which was simply an appendage to the Roman Empire with Constantine in the place of Christ and to renounce their faith in the primitive Common Church, founded by Christ, which proclaimed the fraternity of all men and condemned war, slavery and private property rights. The line between the Primitive Church with its system of communion so vital and fundamental to the Church and the newly-born Catholic Church, which completely subverted it, was very clearly drawn and to sign a creed at the Council of Nice containing the words I believe in the Holy Catholic Church was to turn their backs on Christ who is the head of the Church, and renounce the Church that was founded by His representative, the Holy Ghost on the day of Pentecost, and accept a man-made institution with a man as its head in its stead.

The clause "The Communion of Saints" in the Creed, which was added after the Council, has never since been used to convey the idea of the original communion. Webster's definition of the word communionism is, "A scheme of equalizing the social conditions of life; specially a scheme which contemplates the abolition of inequalities in the possession of property; as by distributing all wealth equally to all; or by holding all wealth in common for the equal use and advantage of all."

Now let us study our Bibles awhile and compare

the so-called Churches of to-day with the Church that Christ said He would build on the rock and the gates of hell would not prevail against it.

We have already noted that there is only one foundation, and there can be only one Church. Therefore thus saith the Lord God: "Behold, I lay in Zion for a foundation a stone; a tried stone, a precious corner stone, a sure foundation." Judgment also will I lay to the line and righteousness to the plummet and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding place and your covenant with death shall be disannulled and your agreement with hell shall not stand when the overflowing scourge shall pass through; then ye shall be trodden down by it from the time that it goeth forth it shall take you: for morning by morning shall it pass over; by day and by night, and it shall be a vexation only to understand the report. For the bed is shorter than a man can stretch himself on it; and the covering is narrower than he can wrap himself in it."

Now therefore be ye not mockers lest your bands be made strong for I have heard from the Lord God of Hosts a consumption even determined upon the whole earth. Isa. 28:16-22.

Here Christ is the foundation, and the line and the plummet are used on the building and it is squared up on every side and then the storm described in Matt. 7:24-27 comes and sweeps away everything that is not on that foundation.

And the man wants to wrap himself up in the things of this world and then stretch himself out and take it easy while souls go to ruin, will find that the bed is shorter than a man can stretch himself on and

the covering is narrower than a man can wrap himself in.

Not only does the many creeded condition of the Church prevent unity of faith and place several hundred bushels over the light that ought to shine for the common good of all and prevent God's people from walking in the light upon which their eternal destiny hangs (I. John 1:7), but the organization of each and every one of these sects as well as the organization of almost everything outside of them is such as to render it almost impossible to keep Christ's commandments.

And this has prevailed to such an extent and men have been taught to such an extent to obey the head of a sect instead of the head of the Church, which is Christ, that not one professed follower of Christ in a hundred pays any attention to what Christ told us to do, and not one in a thousand makes any effort to do what He said, and not one in ten thousand follows His directions in intent and in practice. Let us notice a few passages of Scripture in regard to keeping His commandments.

"Greater love hath no man than this that a man lay down his life for his friends." Ye are my friends if ye do whatsoever I command you. John 15:13-14.

"He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." John 14:21.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in His love." John 15:10.

"He that keepeth His commandments dwelleth in Him and He in him (dwelleth in Christ and Christ in

him), and hereby we know that He abideth in us by the Spirit which He hath given us." I. John 3:24.

"This is love that ye walk after His commandments."

We hear much from those who love the world and the things of the world, about the whole law being fulfilled in the one word Love. But the explanation is here so plain that a "wayfaring man, though a fool, need not err therein."

This is love, that ye walk after His commandments. II. John 6.

And those who say they love Him and are breaking His commandments and walking after the lust of the flesh, the lust of the eye and the pride of life will some day find themselves outside, and when they say Lord, Lord, He will say "I never knew you; depart from me ye workers of iniquity." Matt. 7:22-23.

"Why call ye me Lord, Lord, and do not the things that I say." Luke 6:46.

"He that loveth me keepeth my commandments."

"If any man love me he will keep my commandments and my father will love him, and we will come unto him and make our abode with him. He that loveth me not, keepeth not my sayings." John 14:23-24.

We might multiply passages of this character, but we will quote one more that is plain enough to forever settle the point and then pass on. In I. John 2:4 we have this statement: "He that saith I know him and keepeth not His commandments, is a liar and the truth is not in him."

THE SERMON ON THE MOUNT

We will now turn to the Sermon on the Mount. Matt., chapters 5, 6 and 7, and notice first its place and character and then some of the things that Christ has commanded us.

The law of Moses, Dan. 9:10, 11; Joshua 23:6; Acts 15:5; Luke 2:22, 23, which is sometimes called the ceremonial law, and which was nailed to the cross. Col. 2:14 abolished in Christ. Eph. 2:15 was intended to inspire in the people faith in a Saviour to come, faith in the Lamb of God, who was to take away the sin of the world, that believing they might be saved, and up to the time that type met antitype in the crucifixion of Christ, the keeping of this law was absolutely necessary to salvation. When Aron's sons offered strange fire on the altar, they died. When Azza put his hand on the ark, he died. When Korah Dathan and Abiram refused to obey Moses, the earth opened and swallowed them up. Num. 16:16-35.

But Moses truly said unto the Fathers a prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things. Whatsoever he shall say unto you. And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people. See Acts 3:22, 23; Deut. 18:15-19.

That prophet was Christ and He gave us another law contained in the 5th and 6th and 7th chapters of Matthew. Just as the law of Moses was intended to teach them how to keep the law of God, the ten com-

mandments, and at the same time set forth a Saviour, who was to come, so the Sermon on the Mount is intended to teach us how to keep the ten commandments and at the same time show forth a Saviour who has come. And its precepts are just as binding on the Israel of God this side of the cross as the precepts of the law of Moses were the other side of the cross, and it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people.

Notice how He said it. Ye have heard that it hath been said, "but I say unto you." Notice the effect it had on the people. "They were astonished at His doctrine for He taught as one having authority and not as the Scribes.

Note particularly what He himself said about it. "Whosoever heareth these sayings of mine and doeth them I will liken him unto a man which built His house upon a rock and the rain descended and the floods came and the winds blew and beat upon that house and it fell not, for it was founded upon a rock.

And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand and the rain descended and the floods came and the winds blew and beat upon that house and it fell, and great was the fall of it.

The ten commandments is the Eternal unchangeable law of Jehovah as immutable as His throne and as irresistible as His omnipotence, a transcript of His character.

It was not done away in Christ. He said "till

Heaven and earth pass, one jot or one tittle shall in no wise pass from the law. Matt. 5:17, 18.

The strongest possible evidence that the law could not be abrogated is the death of Christ. He died to save us from the penalty (death). If the law of God could have been changed or abrogated then Christ need not have suffered the consequences of our transgression.

He who ignorantly shall break one of the least of these commandments and shall teach men so, he shall be called the least in the kingdom of heaven. Mat. 5:19.

He who continues knowingly to break one of the least of these commandments will never see the kingdom of God for the transgression of the law is sin. I. John 3:4. And the wages of sin is death. Romans 6:23.

And whosoever shall keep the whole law and yet offended in one point is guilty of all. James 2:10.

"But whosoever shall do and teach them," whosoever will delight himself in the law of the Lord and in His law meditate day and night (Psalms 1:2) till he shall understand the far-reaching principles of righteousness contained in God's law and then do and teach them "the same shall be called great in the kingdom of heaven."

There are so many ways in which men break the first commandment that the entire 6th chapter is devoted to an explanation of it. While the 4th commandment is so plain, clear and explicit that no explanation was necessary.

"He that turneth away his ear from hearing the law, even his prayer shall be an abomination. Prov. 28:9.

The interpretation that was put on the ten commandments in "olden times" and the proper interpretation; and the result of obedience and disobedience is the subject of the entire sermon.

He did not come to lower the claims of the law, but to magnify the law and make it honorable (Isa. 42:21), to enlarge its precepts and make them more clear.

He took our nature and overcame that we, through taking His nature, might overcome. When the law of the Spirit in Christ Jesus has made us free from the law of sin and death, God expects the righteousness of the law to be fulfilled in us. Rom. 8:1-4.

And the Sermon on the Mount is an explanation or setting forth of how the righteousness of the law is to be fulfilled in us by a Godly walk, not after the flesh, but after the Spirit, so that we will show to the world that we love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength, and our neighbor as ourselves, and so fulfilled the righteousness of the law. Mark 12:29-31.

And the transgression of the plain precepts of Christ's Sermon on the Mount is not only a transgression of the commandments of Christ our Lord, but a transgression of God's eternal unchangeable law, the transgression of which is sin and the wages of sin is death. The soul that sinneth, it shall die.

For instance, He taught us how we can break the sixth commandment by being angry (Chapter 5, verses 21-22); how we can break the seventh by a thought (verses 27-28).

How we can not only break it, but cause others to (verses 31-32). How anything more than yea, yea and nay, nay, is a transgression of the third commandment

(verses 33-37). How we can break the ninth and tenth by resisting evil and hating your enemies (verses 43, 48). How we can transgress the first commandment by putting man in the place of God (chapter 6:1-8). How we can transgress the first and second commandments by laying up treasures on the earth (verses 19-34). How we can come under the condemnation of the law and be eternally lost by hearing and not doing (chap. 7: 26-27).

All will be judged by the ten commandment law (Rom. 2:12-16). (James 2:8-12). And we cannot serve God and mammon (chapter 6:24).

Perhaps the light on this did not come to us till now, and so God did not impute to us the sin. If we dwell in the light as He is in the light and have fellowship one with another and the blood of Jesus Christ, God's Son, cleanses us from all sin. But the light must come and we must walk in the light for the remnant people must keep the commandments of God and have the faith of Jesus. Rev. 14:12.

And the Church which Christ purchased with His own blood must be completed in harmony with His plan.

Remember that the house built upon the rock Matt. 7:24-25 over which storms and hurricanes will sweep in vain is the Church which Christ purchased with His own blood and which He said He would build upon the rock and the gates of hell would not prevail against it.

But when tested by the Sermon on the Mount and in the light of the way in which the foundation was laid on the rock where is the sect or so-called Church that is built upon the rock. We sing:

“On Christ the solid rock we stand,
All other ground is sinking sand.”

But are we building on the rock or on the sand?
Let us see.

However men may succeed in dodging the issue of the ten commandments by saying they are Jewish and have been done away, and many other foolish things, there is absolutely no way of dodging the issue of Christ's commandments in the Sermon on the Mount.

Let us see what he said.

Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal; for where your treasure is there will your heart be also.

The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness. No man can serve two masters, for either he will hate the one and love the other or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

Do we love Him?

He says: He that loveth me keepeth my commandments.

Do we really know Him?

He says he that saith I know Him and keepeth not His commandments is a liar and the truth is not in him.

Are we keeping His commandments? Read the

entire sermon. Compare it with the organization of the Church on the day of Pentecost and note how perfectly every precept was fitted into the Church and obeyed by those who were members of the Church which was the body of Christ and of which He was the head, and then see if you can possibly fit these precepts into the organization of any sect or so called Church on the earth to-day.

Are they not all weighed in the balance and found wanting? Where is the Church which is the body of Christ, the fullness of Him that filleth all in all. When if one member suffers all the members suffer with it. When one member is honored all the members are honored with it.

Has not God's Israel been in Babylon for many years?

Is it not time for the call? Come out of her, my people. Is it not high time to float again the old ship of the Church that went down in the troubled waters amidst the stormy strife for worldly gain and honor more than fifteen hundred years ago? Is it not time to build again the tabernacle of David that is fallen down? (Acts 15:16) Is it not the time of the latter rain?

The Lord promised us the former rain and it came on the day of Pentecost. But the latter rain is a part of that same promise (Joel. 2:23). And it will come and the wilderness and the solitary place shall be glad for it and the desert shall rejoice and blossom as the rose. (Isaiah 35.)

Was it not Christ who said: "These signs shall follow them that believe? (Mark 16:17-18).

Was it not Christ who said: "Whatsoever things

ye desire when ye pray believe that ye receive them and ye shall have them? But where is the faith? Has God's promise failed?

Engraved in eternal brass, these mighty promises shine.

Nor can the powers of darkness raze these everlasting lines. The voice that rolls the stars along spake all these promises. "The Lord's hand is not shortened that he cannot save. His ear is not heavy that He cannot hear, but our sins have hid His face from us and our iniquities have separated between us and our Lord." (Isa. 59:1-2.)

Are not all these things conditioned on "If ye keep my commandments as I have kept my Father's commandments?"

Would not Jesus say to us to-day as he said to the Scribes and Pharisees?

How be it, in vain do ye worship me; teaching for doctrines the commandments of men, for laying aside the commandments of God, ye hold the traditions of men. (Mark 7:7-8.)

Well might the Israel of God weep when they remember Zion. When they remember the power that attended the early church under the former rain and the signs that followed them that believed.

"But we have hung our harps on the willows and they that rule over us require of us a song in a strange land."

To-day the Israel of God is scattered throughout the length and breadth of the great Babylon of creed bound sects of the world laying aside the commandments of God and keeping and teaching for doctrines the commandments of men.

But God's Israel must be gathered to him and united in the truth.

By the Holy Ghost in the latter rain they will all be brought of God and see eye to eye when the Lord shall bring again Zion.

The Church under the latter rain will be as it was under the former rain. But before we can receive the latter rain we must put ourselves in line with God's commandments.

Put ourselves in harmony with the directions that Christ has given us and keep His commandments.

“Who is on the Lord's side, who will serve the King
Who will be His helpers, other lives to bring
Who will leave the world's side, who will face the foe,
Who is on the Lord's side, who for Him will go?”

“Fierce may be the conflict; strong may be the foe,
But the King's own army none can overthrow,
Round His standard raining, victory is secure,
For His truth unchanging makes the triumph sure.”

The consecrated life is the happy life, the beautiful illustration of our Saviour. Matt. 6:25-34 describes a condition to which we are strangers.

Consider the lilies of the field, how they grow, they toil not, neither do they spin, yet I say unto you that even Solomon in all his glory was not arrayed like one of these.

Wherefore if God so clothed the grass of the field, which to-day is and to-morrow is cast into the oven; shall He not much more clothe you, O ye of little faith.

There is no intimation here that the Lord's people

ought to be idle or slothful or that they ought not to work as hard as we do; but if in harmony with God's plan we would be perfectly free from anxiety, and the corroding care that makes us old and kills before our time, while not slothful in business, we ought to be fervent in Spirit, serving the Lord.

Not serving mammon, "we cannot serve two masters." Where your treasure is, there will your heart be also. "Know ye not to whom ye yield" yourselves servants to obey? His servants ye are, whether of sin unto death or of obedience unto righteousness."

Wherefore take no thought saying what shall we eat or what shall we drink or wherewithal shall we be clothed, for after all these things do the Gentiles seek. For your Heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

The Surrendered Life.

"Is it hard for the flower when summer comes,
To turn its face to the sun?
Is it hard for the flaming red orb to sink,
When its course for the day is run,
Is it hard for the dew to moisten the earth,
When night's dark shade doth fall,
Is it hard for the bird to answer again,
The note of its mate's sweet call?

Or merely for man is it, hard to achieve
The will of the mind above,
For man who both daily and hourly receives,

Fresh proof of the Father's love?
Is the only strong, straining against God's will,
To be on the part of His child,
While everything joyous fulfills His behest
From mart of the tangled wild?

All life that is fully surrendered to God,
Sweeps on with a step serene,
Moved by the bounding unlimited force,
That throbs in the earth's fresh green,
Thus as tree and flow'ret in forest and glade,
Adorn without effort the sod,
The fragrance and power may be felt of a life
That is wholly surrendered to God."

Jesus said, "I am the way, the truth and the life,
no man cometh unto the Father but by Me."

There is no other way. "There is no name given
under heaven or among men whereby we may be
saved but the name of Jesus. Other foundation can no
man lay than that which is laid in Jesus Christ."

We must accept Him as our Saviour and look unto
Him and take Him as our Lord and Master and obey
Him. I. John 2:4.

The way of disobedience to Him who is the head
of every man, (who came not to destroy the law, Matt.
5:17-19, but to magnify it and make it honorable,
Isa. 42:21), and obedience to some other power is a
way that leads out into many paths that seem right
to a man, but the ends thereof are the ways of death.
(Prov. 14:12 and 16:25).

And if we get our eyes fixed on a man, or a church,
or on mammon (riches), the things of this world in-

stead of Christ, we will never be changed by beholding Christ, and we must change or be lost. Those who will be saved when the Lord come will be keeping the commandments of God and have the faith of Jesus. (Rev. 14:12), and the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be. (Rom. 8:7).

The mind must be changed so that instead of enmity against God there will be enmity against sin and Satan. (Gen. 3:15). "When man fell his nature became evil, and evil will link with evil wherever found. Naturally fallen men and evil angels are linked together in a desperate companionship.

"To be carnally minded is death" (Rom. 8:16). "We must be made partakers of the Divine nature" before we can "escape the corruption that is in the world through lust." (II. Peter 1:4).

"Verily, verily, I say unto thee except a man be born again he cannot see the kingdom of God." We must die the death that is symbolized by water baptism. (John 3:5; Rom. 6:1-7; Gal. 2:20). We may refuse to be controlled in religious things by men or laws, or ecclesiastical, yet if we are controlled by "the lust of the flesh, the lust of the eye, or the pride of life" we are obeying a master that is not Christ.

"These things are not of God but of the world I. John 2:16), and whosoever is a friend of the world is the enemy of God (James 4:4).

We would repeat and emphasize, let us carefully and prayerfully study Christ's Sermon on the Mount. Matt., chapters 5, 6 and 7.

FAITH AND OBEDIENCE

Christ is the ladder that Jacob saw, the base resting upon the earth and the topmost round reaching the gate of heaven; if that ladder had failed to reach the earth, we would have been lost, but Christ reaches us where we are. He took our nature and overcame that we, by taking His nature, might overcome. Made in the likeness of sinful flesh, He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us, by faith in Him, attain to the glory of the character of God. "Be ye perfect even as your father which is in heaven is perfect."

Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death, were all their lifetime subject to bondage. For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted.

The world's Redeemer passed over the ground where Adam fell because of his disobedience to the law of Jehovah. The only begotten Son of God, came to

our world as a man, to reveal to the world the fact that men through divine power could keep God's law.

The Son of God placed himself in man's stead, and passed over the ground where Adam fell, and endured temptation stronger than ever was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner in which every tempted soul may resist the evil one. He referred the tempter to the inspired record, and said, "It is written." Christ overcame the temptations as a man, by relying solely upon the word of God and every man may overcome as Christ overcame.

We need not place the obedience of Christ by itself as something for which He was particularly adapted, because of His divine nature; for He stood before God as man's representative, and was tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of a man to have, Satan would have made capital of this matter. But the work of Christ was to take from Satan his control of man, and He could do this only in a straight forward way. He came as a man, to be tempted as a man, rendering the obedience of a man. Christ rendered obedience to God, and overcame as humanity must overcome. We are led to make wrong conclusions because of erroneous views of the nature of our Lord. To attribute to His nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the completeness of His humanity. The obedience of Christ to His Father was the same obedience that is required of man. Man can not overcome Satan's temptation except as divine power works through humanity. The Lord Jesus came to our world, not to reveal what God

in His own divine person could do, but what He could do through humanity. Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset. It was the Majesty of Heaven who became a man, who humbled Himself to our human nature; it was He who was tempted in the wilderness and who endured the contradiction of sinners against Himself.

We are not to serve God as if we were not human, but we are to serve Him as those who have been redeemed by the Son of God, and through the righteousness of Christ we shall stand before God as if we had never sinned. We shall never gain strength in considering what we might do if we were angels; but as obedient children we are to turn in faith to Jesus Christ, and show our love to God through obedience to His commands. Jesus "was in all points tempted like as we are, yet without sin."

Jesus says: "Follow me." "If any man will come after Me, let him deny himself, and take up his cross and follow Me." Jesus leads the way. Do not wait and continue in disobedience, hoping circumstances may change, making it easier for you to obey. Go forward, for you know the will of God. "To him that overcometh will I grant to sit with me on My throne, even as I also overcame, and am set down with My Father on His throne."

A living faith is an active faith and we must act. The book giving the account of the early Church under the "former rain" how they sold their possessions, put the money into one common treasury for the common good of all, appointed and ordained men to look after the spiritual welfare of the Church. The book that tells

us how the Holy Spirit led them forward from victory to victory is called the Acts of the Apostles, and there will have to be a new book of Acts. "If ye know these things, happy are ye if ye do them."

The Spirit did not say "Blessed are they that know His commandments, but blessed are they that do His commandments" for they shall have a right to the tree of life and shall enter in through the gates into the city.

We must act; the time is short; the Lord is coming soon. But the storm will precede His coming, and in that storm every building will go down that is not built on the rock and many who think themselves safe in houses built on the sand will be singing just before the storm:

"On Christ the solid rock I stand,
All other ground is sinking sand."

But remember that Christ said not every one that saith unto Me Lord, Lord, shall enter into the kingdom of Heaven.

"Will your anchor hold in the storm of life,
When the clouds unfold their wings of strife,
When the strong tides lift and the cables strain.
Will your anchor drift or firm remain?"

THE FORMER AND LATTER RAIN.

We must act before we can receive the latter rain. The refreshing from the presence of the Lord. We must make the necessary preparation before the Lord can work in us and through us. We must put ourselves in harmony with His plan and obey His commandments. Then the latter rain will be poured out and the signs will follow them that believe, and the Lord will become our teacher. "And they shall be all taught of God." (John 6:45).

In writing to those who had received the anointing of the Holy Ghost under the former rain, John said: "But the anointing which ye have received of Him abideth in you and ye need not that any man teach you, but as the same anointing teacheth you of all things and is true and is no lie and even as it hath taught you ye shall abide in Him. (I. John, 2:27).

The Holy Spirit will lead the way just as He did under the former rain. "God's people will be gathered out of all the places where they have been scattered in the cloudy and dark day" (Ezek. 34:12), unified in the truth by the Holy Spirit, perfected in Christ and translated to be with Him. But there must be a starting point. Christ not only said lay not up for yourselves treasures upon the earth, but He said: "I say unto you make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." (Luke 16:9.)

Here there seems to be a contradiction between Matt. 6:20-24 and Luke 16:9. And you say how can

we obey both? But the way in which the Church was founded and organized under the directions of Christ's representative the Holy Spirit makes this clear.

They all put their mammon together for the common good of all, and no one laid up for himself a treasure upon the earth; yet everyone had a friend in the mammon of unrighteousness according to his need.

They appointed seven deacons whose duty it was to take charge of all money paid in and distribute daily to those who were worthy and had need and all who had more than would supply their daily need laid by their surplus each first day of the week; to be placed in the common treasury for the common good of all.

While a tithe (a tenth) of each one's daily income was kept apart and used exclusively for the spread of the Gospel, they did not pray "Give us this day our daily bread." While, like the rich man, he who had much goods laid up for many years. They were contemplating pulling down their barns to build greater in order to have a place to bestow their goods.

The object aimed at by Socialists life insurance societies and many secret societies, that of mutual brotherhood and mutual help was all wrapped up in the Christian Church; without any of the evils that attend and cripple the attainment of the same object by these societies.

In unity there is strength; two are stronger than one; ten are stronger than two; one hundred than ten, and one thousand than one hundred.

This system completely annihilates the worry and care that makes men old before their time and instills

into each man's work the highest and holiest kind of ambition, that of helping others.

The world recognizes the fact that in unity there is strength, but the strength gained by many unions is the very embodiment of selfishness and is used to persecute all outside of that union, and sometimes the whole strength of a union is used for the benefit of a few individuals.

But in this union all were equal. There was no rich and no poor, no high and no low. All were one family.

We have shown that there is only one Church, but the Lord's dear children are scattered through many sects, and in those sects some ministers are laboring earnestly for the salvation of souls, and some are being born into the kingdom and so the Church of God is being built, for each one born into the kingdom is a living stone in the Church.

Now, just for clearness, as we cannot well call these sects churches, let us call them scaffolds. In the past some have worked well on the Methodist scaffold in building the Church, others have done good work on the Baptist scaffold, still others have worked hard on the Presbyterian scaffold and so we might go on.

Each will get his reward. But there comes a time before a building is complete when the scaffolding is in the way and an injury to the building. When a building is about to be completed there is a general call for all the workmen from the scaffolds and then all the scaffolds taken down; and now as God is about to complete His Church without spot or wrinkle or any such thing, there is a call for all the workmen from

the scaffolds. Many scaffolds have already been loosened from the building and they are unsafe.

It was in looking forward to this great confusion of ideas in the many sects and their apostacy and fall, that God told the apostle John to pen the words Babylon is fallen and then in looking forward to the time just ahead He announces that she has become the habitation of devils and the hold of everything unclean; and repeats and emphasizes the call, "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues for her sins have reached unto heaven, and God hath remembered her iniquities.

And now in conclusion, will we obey God. God has made plain to us His method of church organization, and we have seen the evil resulting from sects organized after the model of the Catholic Church and united with the state, daughters of the harlot.

We know that we cannot keep Christ's commandments unless we organize in His way and we must keep His commandments or be lost.

He that sayeth I know Him and keepeth not His commandments is a liar and the truth is not in Him.

Why are we so weak? Why do not the signs follow according to the Master's promise. Because we are not in harmony with God's plan.

Shall not we who are God's children come out of Babylon, unite together as one family where there are no rich and no poor?

Where is the Church which is the body of Christ? if one member suffers, all the members will suffer with it. If one member be honored all the members will rejoice with him.

If only 12 of the poorest families were to go together for the mutual help of each other, there would be no danger under present conditions of any one of the 12 families ever coming to want. If deacons were appointed in each society and all the mammon placed in their hands to be distributed as each had need or increased as each had more than their need; if a tithe out of every one's income were used for the spread of the gospel, and the balance for the mutual good of all, then we could obey Christ's commandments; then the object in working would be doubled, the unselfish object of toil would lighten all the labor and drive all care away.

"Whenever you help to ease the load that weighs another down,
That work of Christian Charity will lighten half your own."

And we would sense what Christ meant when He said: "Consider the lilies how they grow, they toil not neither do they spin, yet I say unto you that Solomon in all his glory was not arrayed like one of these. Be not anxious about the things of to-morrow," etc. And "Our lives would flow on in endless song above earth's lamentation."

Shall we do it?

Who is on the Lord's side always. True there's a right and wrong side. Where stand you? While God says: "Come out of her my people. He has told us not to forsake the assembling of ourselves together as the manner of some is."

They that feared the Lord spake often one to another and the Lord harkened and heard and a book of remembrance was written and they shall be mine saith

the Lord, in the day when I come to make up my jewels. And I will spare them as a father spareth his own son that serveth him.

May the dear Lord bless us abundantly and help us to get into right relations with Him. Then He will pour out upon us the latter rain. (Joel 2:21-32.)

Fear not, O land, be glad and rejoice, for the Lord will do great things.

Be not afraid ye beasts of the field for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

Be glad then ye children of Zion and rejoice in the Lord your God, for He hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

And the floors shall be full of wheat and the vats shall overflow with wine and oil.

And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the plamer worm, my great army which I sent among you.

And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed.

And ye shall know that I am in the midst of Israel and that I am the Lord your God and hath dealt wondrously with you and my people shall never be ashamed.

And it shall come to pass afterward that I will pour out my Spirit upon all flesh and your sons and

your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

And also upon the servants and upon the hand-maids in those days will I pour out my Spirit.

And I will show wonders in the heavens and in the earth blood and fire, and pillars of smoke.

And the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, an' in the remnant whom the Lord shall call.

Upon the Western plain there comes the strain,
 'Tis loyalty, loyalty, loyalty to Christ,
 It's music rolls along; the hills take up the song,
 Of loyalty, loyalty, yes loyalty to Christ;
 Oh, hear ye brave the sound that moves the earth
 around,
 'Tis loyalty, loyalty, loyalty to Christ.

Arise to dare to do, ring out the watchword true,
 Of loyalty, loyalty, yes loyalty to Christ;
 Come join our loyal throng, we'll fight the giant wrong,
 'Tis loyalty, loyalty, loyalty to Christ;
 Where Satan's banners float, we'll sound the bugle note
 Of loyalty, loyalty, yes loyalty to Christ.

The strength of youth we'll lay at Jesus feet to-day,
 'Tis loyalty, loyalty, loyalty to Christ;

His gospel we'll proclaim throughout the world's
domain,

'Tis loyalty, loyalty, loyalty to Christ;

On to victory, on to victory, cries our great commander
on,

We'll move at His command; we'll soon possess the
land,

Through loyalty, loyalty, loyalty to Christ.

APPENDIX.

Books and Authors.

We are indebted to the writings of many authors for matter contained in this book, some of which are as follows:

The Britannica Encyclopedia.

Chambers' Encyclopedia.

Church and Empire.—Fisher.

Church History.—Hurst.

Church History.—Scott.

Book of Martyrs.—Fox.

The Great Controversy.—Mrs. E. G. White.

The Desire of the Ages.—Mrs. E. G. White.

The Life of Arius.

Writings of Eusebius.

Published reports from The Inter-Church Conference on Federation.

Published reports from National Reform Association Conventions.

Daniel and The Revelation.—Smith.

Notes on The Revelation.—Barns.

Church History—Larned.

