

To the general assembly and church of the firstborn,
which are written in heaven.--Hebrews 12:23.

p. 1, Para. 1, [THECHUR].

WHAT IS THE CHURCH?

p. 1, Para. 2, [THECHUR].

The first of the "larger questions" set for consideration in that World-Conference on Faith and Order is "The Church: its Nature and Functions." It has been officially stated that this conference "aims to encompass representatives of practically every nation and race and people and language in the world." p. 1, Para. 3, [THECHUR].

This being so in their purpose, and The Church being the first of all the questions to receive the attention of the conference, it follows that this question of "The Church: its Nature and Functions," is to be made of first importance in and to every nation and race and people and language in the world. That being so, it now is of no less importance that every person should know for himself--1. What in truth is The Church? And then, in the light of this truth, to know--2. What in the idea and purpose of this conference is the Church? In the purpose of that conference, this is to be the greatest question in the world. And, not in the way that they of the conference mean it, but in real spirit and truth it is the greatest question in the world: And not only is it the greatest question in the world, but the greatest in all the wide universe of God. p. 1, Para. 4, [THECHUR].

Only The Bible Can Tell.--What, then, in truth, is The Church? p. 1, Para. 5, [THECHUR].

Only the Bible can tell. For it is in the Bible only that there is found the idea of The Church, whether original or ultimate, and the truth of all concerning it. And the Bible does tell: plainly and fully. In truth The Church is the original and fundamental thing that is considered in the Bible. p. 1, Para. 6, [THECHUR].

The idea of The Church transcends that of creation itself, and antedates the fact of creation. p. 1, Para. 7, [THECHUR].

The Bible, therefore, is the only source of information or

of knowledge on the subject of The Church. p. 1, Para. 8, [THECHUR].

The Fulness of Him.--What does the Bible say that The Church is?--This: p. 1, Para. 9, [THECHUR].

"The Church...is...the fulness of Him that filleth all in all."--Eph. 1: 22, 23. Note that this word does not say that The Church is the fulness of all in all. But it says that The Church is the fulness of Him that filleth all in all. Who is He who filleth all in all?--Only God, to be sure: God in Christ by the Holy Spirit. What is the extent of this fulness?--Here it is: p. 1, Para. 10, [THECHUR].

"Do not I fill heaven and earth, saith the Lord?"--Jer. 23: 24. p. 1, Para. 11, [THECHUR].

"Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence? "If I ascend into heaven, Thou art there: if I make my bed in hell, behold Thou art there. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. "If I say, Surely the darkness shall cover me; even the night shall be light about me."--Ps. 139:7-10. p. 1, Para. 12, [THECHUR].

He fills heaven and earth. The Church is the fulness of Him. Therefore The Church--The Church of the Bible, The Church of God, the true Church--fills heaven and earth. That conclusion and truth is simply unescapable. p. 1, Para. 13, [THECHUR].

The Reconciled.--"He is the Head of the body--The Church:... For it pleased the Father that in Him should all fulness dwell. p. 2, Para. 1, [THECHUR].

"And having made peace through the blood of His cross, by Him to reconcile all things unto Himself: p. 2, Para. 2, [THECHUR].

"By Him, I say, whether they be things in earth, or things in heaven."--Col. 1:18-20. p. 2, Para. 3, [THECHUR].

The idea of The Church of the Bible and of God embraces heaven and earth; and that Church in truth fills heaven and earth. Whosoever in the earth is reconciled to God by the blood of the cross, is a member of The Church; and

whosoever in heaven is reconciled to the same God by the same blood of the same cross, is a member of the same Church. p. 2, Para. 4, [THECHUR].

One sublime arm of the Cross of Christ embraces heaven, the other embraces the earth; and thus by the Cross of Calvary, both heaven and earth are embraced in the one Heart of Love and are reconciled to God. And this reconciled universe is The Church which "is the fulness of Him." p. 2, Para. 5, [THECHUR].

The Unified.--"Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself--"That in the dispensation of the fulness of times He might gather together in one all things in Christ, which are in heaven, and which are in earth: even in Him."--Eph. 1:9, 10. p. 2, Para. 6, [THECHUR].

Another translation is that God is "bringing the universe together under one Head": "the whole universe of created beings." This scripture tells, then, that in Christ God is unifying with Himself the universe of intelligences--all things that are in heaven and that are in earth. p. 2, Para. 7, [THECHUR].

And that unified universe is The Church. p. 2, Para. 8, [THECHUR].

In all the wide universe, whosoever is unified with God in Christ by the Holy Spirit, and whether he be seraph, cherub, angel, or man, he is a member of The Church; and no other is. p. 2, Para. 9, [THECHUR].

And that is The Church: and nothing else is. p. 2, Para. 10, [THECHUR].

The Household.--Ye were without Christ, being aliens from the commonwealth of Israel and stranger from the covenants of promise, having no hope, and without God in the world. p. 2, Para. 11, [THECHUR].

But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. p. 2, Para. 12, [THECHUR].

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the Household of

God: In Whom all the building fitly framed together groweth unto an holy Temple in the Lord. p. 2, Para. 13, [THECHUR].

In Whom ye also are builded together for an habitation of God through the Spirit.--Eph. 2:12, 13, 19-22. p. 2, Para. 14, [THECHUR].

And that "holy Temple," that "Habitation," that "Household of God," is The Church. p. 2, Para. 15, [THECHUR].

Written In Heaven--"Ye are not come unto the Mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest."--Sinai. p. 3, Para. 1, [THECHUR].

"But ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem, and unto an innumerable company of angels: "To the general assembly and Church of the Firstborn which are written in heaven."--Heb. 12:18, 22, 23. p. 3, Para. 2, [THECHUR].

This scripture tells several things of The Church. a. It is The "Church of the Firstborn," which is Christ. b. The people, the members, of this Church, "are written in heaven." c. It is the General Church. d. It is the General Assembly and Church. p. 3, Para. 3, [THECHUR].

Another translation of the word that here is translated "general" is, "universal." "Ye are come to the universal Church: to the universal assembly and Church. p. 3, Para. 4, [THECHUR].

Yet another translation of the same word is, "catholic": ye are come to the catholic Church: to the catholic assembly and Church. There, and there only, is the original and true catholic Church: for catholic, universal, and general, all mean the same thing. p. 3, Para. 5, [THECHUR].

And this Church of the universe, of the fulness of Him who fills heaven and earth, is the only possible conception that the word catholic will fit. For the word "catholic" means "comprehending all", "universal in reach"; literally "entirely the whole." p. 3, Para. 6, [THECHUR].

This scripture in Hebrews, then, tells of "the Assembly

and Church of the Universe": which is the very thought and expression of The Church as spoken of in the Ephesians and Colossians. p. 3, Para. 7, [THECHUR].

The Whole Family.--In the preaching of the Gospel of the unsearchable riches of Christ, And through The Church revealed in this Gospel, There is being made known "unto the principalities and powers in heavenly places" as well as unto "all men" "the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." And "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole Family in heaven and earth is named."--Eph. 3:8-15. p. 3, Para. 8, [THECHUR].

All in heaven and in earth who are partakers of God's promise and purpose in Christ compose just one family--"the whole Family in heaven and earth." p. 3, Para. 9, [THECHUR].

And this Family is The Church which is the fulness of Him who fills heaven and earth, and from whom the whole Family in heaven and earth is named. p. 3, Para. 10, [THECHUR].

Not all of this wondrous Family are at home; but all are members of the Family. p. 3, Para. 11, [THECHUR].

"An innumerable company" and "a multitude" besides, are there. Many are in the graves. p. 3, Para. 12, [THECHUR].

Some are in the depths of the sea. Others are "strangers and pilgrims on the earth." Yet, though thus scattered, all are of the one divine and heavenly Family. And the Day is appointed, and all will soon be arranged, for the Home-Coming: the grand re-union. p. 3, Para. 13, [THECHUR].

The great word will go out with a mighty shout of "the voice of the Archangel" and the great sound of "the trump of God"; and all will hear it wherever they may be, and they will come--from the East and from the West and from the North and from the South. And "the whole Family" will be at home: "a great multitude which no man could number," at home forevermore. p. 3, Para. 14, [THECHUR].

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying: "Alleluia! For the Lord God omnipotent

reigneth. 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." p. 4, Para. 1, [THECHUR].

And I heard a great voice of much people in heaven, saying: p. 4, Para. 2, [THECHUR].

"Salvation, and glory, and honor, and power, unto the Lord our God. And a Voice came out of the throne, saying: "Praise our God, all ye His servants, and ye that fear Him, both small and great." And I beheld, and I heard the voice of many angels round about the throne and the cherubim and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice: p. 4, Para. 3, [THECHUR].

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying: "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."--Rev. 19:1-7; 5:11-13. p. 4, Para. 4, [THECHUR].

Then will be fulfilled the long awaited hope of the Lord Jesus, "In the midst of The Church will I sing praise unto Thee." p. 4, Para. 5, [THECHUR].

The whole Family is at home; The Church is herself; and the universe is singing. That is The Church--"The Church of the living God"--and nothing else. p. 4, Para. 6, [THECHUR].

The Infinite.--And in every place and in every sense that it is spoken of, it is infinite. The thoughts that seek expression and the words that are used, each and all contemplate only that which is infinite. p. 4, Para. 7, [THECHUR].

Please look again at these expressions, each in itself: The Church is the fulness of Him: and He is infinite. The Church is the fulness of Him that filleth all in all; and this "all in all" is nothing less than infinity. The Church is the Assembly of the universe: and that is infinite. p. 4, Para. 8, [THECHUR].

The Church is the reconciling and the gathering together in one, of "all things, whether they be things in earth or things in heaven": and that is infinite. p. 4, Para. 9, [THECHUR].

The Church is the revelation of "the manifold wisdom of God": literally "the variegated, as the rainbow, wisdom of God": and that is infinite. p. 4, Para. 10, [THECHUR].

The Church is the manifestation--the working out--of "the eternal purpose which He purposed in Christ Jesus our Lord": and that is infinite. That only is The Church of the Bible and of God. p. 4, Para. 11, [THECHUR].

Throughout the New Testament and without exception, that is the only thing that is considered or spoken of as The Church. There is "the church in thy house", "the church that is in their house", "the church of the Thessalonians", "the church that was at Antioch", "the church of Ephesus", "the church in Thyatira", "the church in the wilderness." p. 4, Para. 12, [THECHUR].

Then these all are spoken of collectively as "the churches": never as The Church: as "the churches of Galatia", "the churches of God", "all the churches of the saints", or simply "the churches." p. 4, Para. 13, [THECHUR].

But the term "The Church", collectively or as a general term, is used only of this Church of the universe, this Church of the Infinite. There is not an exception. This Church alone is The Church of the Scriptures, the true Church, The Church of the living God: the pillar and ground of the truth. p. 4, Para. 14, [THECHUR].

All that is intended just now is to make as plain as possible by the Bible, the one thing of what The Church is. p. 4, Para. 15, [THECHUR].

"Its Nature and Functions" will be studied in the same way at other times. p. 4, Para. 16, [THECHUR].

The transcendent thing in many ways is to know what The Church is. p. 4, Para. 17, [THECHUR].

Without this, nothing else in connection with it or relating to it can be truly or correctly known. p. 4,

Para. 18, [THECHUR].

To know a right item connected with a wrong thing, is to miss the truth even of that item. p. 4, Para. 19, [THECHUR].

Please study carefully the scriptures here cited, as they stand in their own words and connections in the Bible: and thus see and know for yourself what is The Church. p. 4, Para. 20, [THECHUR].

And by that be able also to know what is not The Church. p. 4, Para. 21, [THECHUR].

Christian Unity. p. 5, Para. 1, [THECHUR].

99 PROPOSITIONS In BEHALF OF EVANGELICAL CHRISTIANITY. p. 5, Para. 2, [THECHUR].

44 proposition on the church, denominationalism, and the congregation. p. 5, Para. 3, [THECHUR].

What IS NOT THE CHURCH--It has been made plain that the word "catholic" signifies "comprehending all", "universal in reach," "entirely the whole." p. 5, Para. 4, [THECHUR].

It is easy to see how aptly this word fits the Scripture idea and thought of The Church: The Church that is truly universal in reach because in every sense it is infinite. p. 5, Para. 5, [THECHUR].

In the time of the New Testament, and with clear understanding, this good word "catholic" was used by the Christians as correctly designating The Church that is entirely the whole, as distinct from a local congregation such as the church at Antioch, in Rome, and so on. At that time the word could not be used as relating to any other; because then The Church that comprehends all the universe who are of God, and that thus is truly universal in reach, is the only thing that was known or thought of as The Church. p. 5, Para. 6, [THECHUR].

This is the only one that then could be thought of, for the simple reason that the conception of this Church was exclusively Christian. And it was exclusively Christian, simply for the reason that it was essentially of the revelation of that "Mystery of God" that was absolutely new

in the world, and that could be known only by the truly spiritual Christian. p. 5, Para. 7, [THECHUR].

The Falling Away--But even then "the Mystery of Iniquity" was already at work: and there came "a falling away" from the truth of the Gospel, from spirituality, and from Christian experience. p. 5, Para. 8, [THECHUR].

A mere outward profession. And the taking of the Christian name, And having his own name written by a man with pen and ink on paper in a book on earth, And an outward compliance with mere forms--This was assumed to be Christianity. p. 5, Para. 9, [THECHUR].

There became "a host" of these; and men of this sort became leaders and bishops. p. 5, Para. 10, [THECHUR].

Ecclesiastical methods and machinery took the place of the Holy Spirit and His divine organization. p. 5, Para. 11, [THECHUR].

The Ecclesiastical Machine.--By the hierarchy there was set up above the churches and usurping and exercising "dominion" and "authority" over the churches, an ecclesiastical confederation and government derived from the old heathen Greek republic and Amphictyonic Councils. p. 6, Para. 1, [THECHUR].

Then from its heavenly place and divine connection there was dragged down and applied to this ecclesiastical heathen machine, the blessed term The Church! p. 6, Para. 2, [THECHUR].

In the very words of one of the first grand representatives of the system, it was thus stated: p. 6, Para. 3, [THECHUR].

"The church is founded upon the bishops, and every act of the church is controlled by these same rulers."--"St." Cyprian. It was founded upon these. It was built by them. It existed for them. So that if the hierarchy had ceased to be, there would have ceased to be any church. p. 6, Para. 4, [THECHUR].

When in the Scriptures it is plainly stated of Christ that God "gave Him to be Head over all things to The Church which is His body", it is easy to see by the above

episcopal words how directly antagonistic was this new thing that was set up as the church. p. 6, Para. 5, [THECHUR].

Episcopal "Unity."--Since this false system was "founded upon the bishops" and lived only from them, it was natural enough that the "unity" of the bishopric should be asserted "by these same rulers" as the unity of the church. Accordingly the episcopal word was--"Whence you ought to know that the bishop is in the church, and the church in the bishop; and if any man be not with the bishop, he is not in the church."--Id. p. 6, Para. 6, [THECHUR].

And by casting out all who were not with the bishop, the hierarchy easily made it certain that such should indeed be "not of the church." Thus by the despotism of the hierarchy, there was caused what they designated "heresies" and "schisms". This too is stated in their own official words, thus: p. 6, Para. 7, [THECHUR].

"Neither have heresies arisen, nor schisms originated, from any other source than this--that God's priest is not obeyed: ...whom if according to divine teaching the whole fraternity should obey, no one would stir up anything against the college of priests: no one would rend the church by a division of the unity of Christ."--Id. p. 6, Para. 8, [THECHUR].

And that merely humanisticalish thing, that iniquitous and anti-Christian thing, was passed off upon the people and before the world, as "The Church which is His body." p. 6, Para. 9, [THECHUR].

Fraud and Imposture.--When the term "The Church" had been thus perverted and prostituted by the heathen-minded hierarchy, it was easy enough and natural enough that by the same ones the good and true word "catholic" should likewise be stolen and perverted to the same blind heathen use. p. 6, Para. 10, [THECHUR].

So that good and true word that means "entirely the whole", "universal in reach", and "comprehending all", was stolen from its high and only legitimate place and use in any church-connection, and was perversely applied to this evil and anti-Christian thing. p. 6, Para. 11, [THECHUR].

The word that signifies "entirely the whole" of the people

of God in the wide universe, and thus truly "universal in reach" and "comprehending all", Was blindly applied to a thing that was but a mere arrogant sect in a small section of only a small part of the earth: Was applied to a thing that could not by any possibility be what the word signified: p. 6, Para. 12, [THECHUR].

And thus, as applied, the word was caused to be absolutely a contradiction of itself. p. 7, Para. 1, [THECHUR].

And that is how arose the so-called Catholic church: that is, by a fraud and an imposture stealing and assuming as a title an utter misnomer and contradiction. p. 7, Para. 2, [THECHUR].

For bear in mind that The Church in truth fills heaven and earth, and is truly universal in reach because it is the fulness of Him that filleth all in all. p. 7, Para. 3, [THECHUR].

The Ludicrous.--Yet here in the Roman Empire was a humanly constructed thing that would not fill an average province of that empire, but that had both the blindness and the arrogance to set itself forth as The Church! Doesn't it take a good deal of spiritual blindness, pride, self-exaltation and brazenness, to hold forth such a 1 X 2 thing as that as being that which fills heaven and earth and is universal in reach? Yet that thing did it. p. 7, Para. 4, [THECHUR].

And it still went on in the same spiritually blind and brazen way. Professing to be the Bride of Christ, she entered into illicit intercourse and adulterous connection with the Roman State and with all the kingdoms of the earth in succession. p. 7, Para. 5, [THECHUR].

Professing to be the Kingdom of Christ, and so "not of this world", "nothing of that kind", she became a kingdom of this world, with temporalities, territory, government, diplomacy, army, "like all the nations" yet "diverse from all kingdoms." p. 7, Para. 6, [THECHUR].

Professing to be the incarnation of the meek and lowly Jesus who "emptied Himself" even to the death of the cross, she demonstrated the extreme of self-assertion and arrogance by opposing and exalting herself above all that is called God or that is worshipped: seating herself in the

very temple of God and passing herself off for God. p. 7, Para. 7, [THECHUR].

Professing to be the servant of the servants of God, she became the ruler of the kings and emperors of the earth: and drunken with the absolutism and irresponsibility of power, as well as with the blood of the martyrs of Jesus.-- Rev. 17:3-6; 13:6, 7. p. 7, Para. 8, [THECHUR].

The Ridiculous.--From being ludicrous as a 1 X 2 thing "entirely the whole" and "universal in reach" she proceeded to the ridiculous by a division of the 1 X 2 and each division, of a half more or less of a 1 X 2, brazenly insisting that it is the true and only thing that is "entirely the whole" and "universal in reach!" one division being Greek Catholic, the other being Roman Catholic. p. 7, Para. 9, [THECHUR].

The Absurd.--In 1534 in England the ridiculous was reduced to the absurd by another section being wrenched off so that there was a third or less of the original 1 X 2 standing out and even to this day strenuously insisting that it is the true and only thing that is "entirely the whole" of the fulness of God, and "universal in reach." p. 7, Para. 10, [THECHUR].

The Preposterous.--And upon all this, the absurd has been carried to the limit of the preposterous by the fact of there having arisen, one after another a long train of sects to a number almost equalling that of the days of the year, Each one claiming that it is the true thing that is the fulness of heaven and earth, "entirely the whole of the fulness of God," and "universal in reach", When in plainest truth--Not one of them would fill a single country of the earth, most of them would not fill a single average State of the United States, and many of them would not fill a single small country! p. 7, Para. 11, [THECHUR].

Queer Rivalry.--Among the oldest of these--Roman, Greek, and others--there is a grand rivalry for the dismal distinction of being the oldest and original one of these ludicrous and ridiculous things. And among all the others, with these, there is the same sort and spirit of rivalry: each one ambitious that it shall stand as conspicuously the one that is entitled to the preeminence among all these ludicrous, ridiculous, absurd, and preposterous things. p. 8, Para. 1, [THECHUR].

But in the usual course of affairs in this world it would not be held as very greatly to the credit of a person, that he should have particular ambition to be distinguished as the original or oldest or truest impostor in a town, or the chiefest sinner in a community. And with the career of the really original and oldest and truest one standing an open book before all, it would seem to take more than the measure of the spiritual blindness and pride and self-exaltation and brazenness of the original and oldest one, to prompt the others, and especially the youngest, to rivalry for such a dismal and grotesque distinction. And now here is the proposed World-Conference on Faith and Order, starting out with fifteen of these younger ones, and with the purpose to gather in all the others, and even to join with the really original and oldest one, Again to go over the same old slimy ground, And to repeat the same old story of transcendent imposture! Isn't it time that somebody should be finding out what is The Church in truth? Will you be one? p. 8, Para. 2, [THECHUR].

"AUTHORITY OF THE CHURCH"--The great historian of the Reformation, writing of the Protest from which came the good word Protestant, says: p. 8, Para. 3, [THECHUR].

"This Protest opposes two abuses of man in matters of faith. p. 8, Para. 4, [THECHUR].

"The first is the intrusion of the civil magistrate; "And the second, the arbitrary authority of the church. p. 8, Para. 5, [THECHUR].

"Instead of these abuses, Protestantism sets the power of conscience above the magistrate; p. 8, Para. 6, [THECHUR].

"And the authority of the Word of God above the visible church." p. 8, Para. 7, [THECHUR].

The first of the abuses in matters of faith, here mentioned--"the intrusion of the civil magistrate"--has been thoroughly discussed through all the subsequent times, so that the principle involved is now generally understood. p. 8, Para. 8, [THECHUR].

But that second abuse--"the arbitrary authority of the church"--has not been nearly so much discussed, is very little understood, and is not at all recognized in or by

anything in this world that claims to be the church. p. 8, Para. 9, [THECHUR].

Denominationalism.--The reason for this difference between the discussion of these two great abuses, is that While all denominations, in turn and together, have always been ready to discuss and oppose the first one named. p. 9, Para. 1, [THECHUR].

No denomination has ever been willing to discuss the second. This because each denomination in turn, has always been ready to exercise and enjoy that very abuse. p. 9, Para. 2, [THECHUR].

Therefore the discussion of this abuse has always fallen to only individual persons who in the very doing of it were distinguished and denounced as "heretics," "schismatics," "disturbers," "revolutionists," and other such sort. p. 9, Para. 3, [THECHUR].

Then when the particular "heresy" had proved successful and gained a standing--had developed a denomination--it in turn fell into the same old trail and asserted and exercised the same abuse, instead of any longer discussing and denouncing it. p. 9, Para. 4, [THECHUR].

It is therefore always perfectly proper, and always timely, to discuss that great abuse in matters of faith--the arbitrary authority of the church; For no greater nor more persistent abuse has ever been inflicted on the world. p. 9, Para. 5, [THECHUR].

What It Is.--In order to study and discuss this intelligently, let us first understand the terms: p. 9, Para. 6, [THECHUR].

Authority, is "right to command and to enforce obedience; the right to act by virtue of office, station, or relation." p. 9, Para. 7, [THECHUR].

Arbitrary, is "not regulated by fixed rule or law; subject to individual will or judgment; exercised according to one's will or caprice." p. 9, Para. 8, [THECHUR].

The synonyms of arbitrary, are: "capricious, unlimited, irresponsible, uncontrolled, tyrannical, domineering, imperious, despotic, absolute in power." p. 9, Para. 9,

[THECHUR].

First, then, as to authority itself: The church professes to be of God and to be caring for the people of God. What "authority" then, what right, over the people of God, "to command and enforce obedience," has the church? p. 9, Para. 10, [THECHUR].

Is the series of God's commands left unfinished in His Word, and has the church "authority" to complete it? p. 9, Para. 11, [THECHUR].

Is God's revelation as in His Word incomplete, and has the church "authority" to perfect it? p. 9, Para. 12, [THECHUR].

In short, Is Christianity of God by His Word through His Spirit only? Or is it of the church by tradition and "commands" of men? p. 9, Para. 13, [THECHUR].

That is to say, Is Christianity of God? Or is it of the papacy? p. 9, Para. 14, [THECHUR].

These questions are abundantly answered in the Scriptures; and in the way that leaves no ground for mistake. p. 9, Para. 15, [THECHUR].

It Is Forbidden.--In this answer the first item is that the Lord Jesus Himself has expressly forbidden any exercise of authority by Christians. Here is the word: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. p. 9, Para. 16, [THECHUR].

"But it shall not be so among you."--Matt. 20:25. Now when authority is "the right to command and to enforce obedience," and Christ has positively forbidden to Christians any exercise of authority; p. 9, Para. 17, [THECHUR].

Then it stands fixed by the Word of God that the church is forever forbidden all "right to command and to enforce obedience": is forbidden any and all "exercise of authority." p. 9, Para. 18, [THECHUR].

The Reason.--The given reason for this is equally plain; "It shall not be so among you; but whosoever will be great

among you, let him be your minister; and whosoever will be chief among you, let him be your servant; p. 10, Para. 1, [THECHUR].

"Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Christians and the churches are not in the world to rule, but only to minister: p. 10, Para. 2, [THECHUR].

Not to command but only to serve: p. 10, Para. 3, [THECHUR].

Even as their divine Lord came into the world not to be ministered unto, but to minister; and this to the extent of giving His very life that men might be ransomed to the glorious Liberty of the children of God. That is, to the glorious Liberty of loving service. p. 10, Para. 4, [THECHUR].

Only Servants.--Secondly: What "right to act by virtue of office, station, or relation" has any Christian or any church? Just never any at all: because the "office, station, or relation," of Christians and churches is only that of servant. p. 10, Para. 5, [THECHUR].

The place and position of servant is exactly that of the children of God and disciples of Christ--so long as they are in this world. It is free service, and freely chosen service--loved and loving service--it is true. Yet none the less it is only service. "Ye have been called unto Liberty: only use not Liberty as an occasion to the flesh; but by love serve one another." "Through love be servants one to another." Gal. 5:13. R.V. p. 10, Para. 6, [THECHUR].

Usurpation.--It is not only utterly incongruous therefore, but actually mischievous, for any one professing to be a Christian or anything professing to be the church--a servant--to assume to command or to exercise authority "by virtue of office, station, or relation." For of the "three things" on account of which "the earth is disquieted," and of the "four which it cannot bear," the very first is "a servant when he reigneth."--Proverbs 30:21, 22. p. 10, Para. 7, [THECHUR].

And has not the history of the church from Diotrefes to this day, demonstrated this divine truth in most wearisome detail? For, in all the history of the world, what has more

disquieted the earth, and what has been harder for it to bear, than the reign of the church wherever and just to the extent that her reign has been asserted? p. 10, Para. 8, [THECHUR].

The only way that any professing to be a Christian or the church can ever have in this world any office station or relation other than that of servant, is to assume it: which is only to usurp it. p. 10, Para. 9, [THECHUR].

And this spirit of assumption which is usurpation, by which a man or a clique in the church and in the name of "the church" has claimed and asserted "office station or relation," "to command and to enforce obedience," by the "exercise of authority," is the sprit of Satan: not of Christ. And that is why the rule, the reign and the authority of the church has always been Satanic, and has been denounced by Inspiration as "the mystery of iniquity." p. 10, Para. 10, [THECHUR].

All Are Equal.--Thirdly: Under the Word of God there is no "fixed rule or law" for the "exercise of authority" by Christians or the church, nor is there any room for these to act "by virtue of office station or relation"; Because Christians, and in the church of Christ and of God, all are equal. There, there are no masters, nor is there place for any. "Be not ye called Rabbi; for One is your master, even Christ: and all ye are brethren. "Neither be ye called masters; for One is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be abased."--Matt. 23:8-12. p. 11, Para. 1, [THECHUR].

Therefore, "Who art thou that judgest another man's servant? To his own Master he standeth or falleth."--Rom. 14:4. p. 11, Para. 2, [THECHUR].

The One Commander.--In the presence, and under the Word of Christ the one only God-given Commander, what authority can any Christian possibly have to command or to legislate for another?--Absolutely none whatever. And when no one Christian has any authority ever to command or to legislate for another, then what possible authority can any number of these have to command or legislate for anybody? Of Christ it is written: "Behold I have given Him for... a Leader and Commander to the people."--Isa. 55:4. p. 11, Para. 3, [THECHUR].

There is the One true and only Commander from God, in the things of Religion and faith. p. 11, Para. 4, [THECHUR].

And He is "the Head of The Church, which is His body." In the head, not in the body, nor its members, is the place of intelligence, judgment, decision, and will. p. 11, Para. 5, [THECHUR].

It is in the Head which is Christ, not in the body which is The Church, where is the seat of authority, of intelligence, of decision, and of will. Therefore it is the Head only, never the body, who can "command and enforce obedience." p. 11, Para. 6, [THECHUR].

And this He can do forever by the supreme "virtue of office station and relation." For He is "the mighty God," the sole Sovereign, in and of The Church, and in and over "all things to The Church." Therefore "Hear ye Him:" and never have any ear for any other voice or word than His. p. 11, Para. 7, [THECHUR].

The Church Subject.--On the other hand and in perfect consistency, "The Church is subject unto Christ... in everything."--Eph. 5:24. p. 11, Para. 8, [THECHUR].

The Church, then, is subject, not sovereign. It is hers to obey, not to command. To obey Christ, not to command men. By the plain word of Christ, as well as by the whole nature situation and relation of The Church itself, everything claimed or claiming to be the church is positively forbidden to "exercise authority." p. 11, Para. 9, [THECHUR].

Arbitrary.--It therefore follows that any exercise of dominion or authority by any professed Christian or any professed church, upon or over anybody, in matters of faith, is in itself arbitrary authority. Every such exercise is only by the usurped "authority" of the will or caprice, or both, of some individual or collection of individuals in the church and in the name of "the church"; and in every possible feature is arbitrary only. p. 11, Para. 10, [THECHUR].

And all the history demonstrates that it is arbitrary in the full sense and meaning of the word with all its synonyms. That enormous and blasphemous abuse "of man in

matters of faith." p. 11, Para. 11, [THECHUR].

The Religious Liberty that is Christian, p. 12, Para. 1, [THECHUR].

The Religious Liberty that is Reformation, p. 12, Para. 2, [THECHUR].

And the Religious Liberty that is American, p. 12, Para. 3, [THECHUR].

Forever opposes: thank the Lord. p. 12, Para. 4, [THECHUR].

"HYPHENATED CITIZENSHIP."--Lately in the public press of the United States much has been said on the "hyphenated citizenship", "double allegiance", &c., of professed citizens of the United States. p. 12, Para. 5, [THECHUR].

The claim, or even only the suspicion of claim, of any double allegiance, has caused much discussion and no little trouble. It was this that brought from the President the most vigorous expressions that he has used on any subject. p. 12, Para. 6, [THECHUR].

This "hyphenated citizenship", or double allegiance, idea, springs from the fact of a person's having been born in another country and then having come to this country and made application for admittance to citizenship here, and having duly taken the oath of citizenship and allegiance to this country, p. 12, Para. 7, [THECHUR].

And then still holding such sympathy and fellowship with the country from which he came, and which he had by oath renounced, as to be willing to support that country to the jeopardy of the peace and true interests of this country. p. 12, Para. 8, [THECHUR].

Here is a copy of an actual Certificate of Naturalization in the case of the gentleman whose initials it bears: p. 12, Para. 9, [THECHUR].

"This is to certify, etc. that J___ B___ 'on being admitted to citizenship by this court, took the oath to support the Constitution of the United States of America, and that he then did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince,

potentate, State, or sovereignty whatsoever, and particularly to the emperor of _____', etc., etc." p. 12, Para. 10, [THECHUR].

It is insisted that when a man has made such an oath as that, upon his own voluntary application and free choice, and by it has obtained citizenship of the United States, then if he allows any favor at all toward his former sovereignty to influence him he is unfaithful to the United States and to his citizenship here: p. 12, Para. 11, [THECHUR].

That any such favor proves that his petition for citizenship here, and his entering upon this citizenship under that oath, was not sincere; but that he was actuated by ulterior motive, and from the beginning was playing double, and seeking citizenship of this country only for greater advantage to himself in the service of his former country and sovereign. And certainly such argument is sound, and such contention well grounded. p. 12, Para. 12, [THECHUR].

Now with all that matter as relates to citizenship of the United States or of other earthly countries, this paper and this article has nothing at all to do. p. 12, Para. 13, [THECHUR].

Christian Citizenship.--But there is much being said of Christian citizenship and Christian allegiance; and the inquiry is both pertinent and timely--Are any professed Christians trying to run a "hyphenated citizenship" and double allegiance? After the manner of that which is so much suspected and denounced, and that is making so much trouble, in professed citizens of the United States. p. 13, Para. 1, [THECHUR].

There is such a thing as Christian naturalization, or adoption. And here is the story of it: p. 13, Para. 2, [THECHUR].

Remember that ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. p. 13, Para. 3, [THECHUR].

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. p. 13, Para. 4,

[THECHUR].

Now therefore ye are not more strangers and foreigners; but fellow-citizens with the saints, and of the household of God.--Eph. 2:11-13, 19. p. 13, Para. 5, [THECHUR].

That is the word of God to every person in the world who has taken the name or title of Christian. p. 13, Para. 6, [THECHUR].

In a person's becoming a citizen of the commonwealth of Israel, and a fellow-citizen with the saints, then-- p. 13, Para. 7, [THECHUR].

On the part of the Sovereign of that commonwealth it is expected, And on the part of the Christian the very name and profession says, That on being admitted to this citizenship he then did absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, State, or sovereignty whatsoever, and particularly to the "prince and god of this world." p. 13, Para. 8, [THECHUR].

Now Brother Christian, upon your entry into citizenship of the commonwealth of Israel did you make that renunciation? If not, then are not you running a "hyphenated citizenship" and a double allegiance? p. 13, Para. 9, [THECHUR].

And are not you justly liable to suspicion of insincerity and ulterior motive, and of entering the profession of the newer citizenship for personal advantage and with a readiness to use it to the jeopardy of the peace and true interests of the commonwealth of Israel? p. 13, Para. 10, [THECHUR].

In the affairs of this world only, and in the matters only of citizenship of earthly countries, when men who so act are subject to suspicion and execration, p. 13, Para. 11, [THECHUR].

How much more must it be so as to men who so act in the affairs of the world to come, and in the matter of citizenship of the heavenly country? p. 13, Para. 12, [THECHUR].

Is It Worth.--Brother Christian, do you recognize and hold that citizenship of the commonwealth of Israel is as real

and of as much worth as every naturalized person must count citizenship of an earthly commonwealth? Do you count fellow-citizenship with the saints, of as much value as every alien from the United States must count fellow-citizenship with sinners? p. 13, Para. 13, [THECHUR].

In truth and in fact, is citizenship of the commonwealth of Israel of as much value as is citizenship of an earthly commonwealth? In truth and in fact is fellow-citizenship with the saints, of as much worth as is fellow-citizenship with sinners? p. 13, Para. 14, [THECHUR].

Is the heavenly citizenship as real as is the earthly? Or is it a myth? p. 13, Para. 15, [THECHUR].

Is it of sufficient substance to be worthy of an allegiance? Or is it a blank? If citizenship in heaven, p. 13, Para. 16, [THECHUR].

If citizenship of the common-wealth of Israel, If fellow-citizenship with the saints, If to be of the household of God-- p. 13, Para. 17, [THECHUR].

If all of this be indeed a reality, and as valuable as citizenship of an earthly country, p. 13, Para. 18, [THECHUR].

Then, in order to be a citizen of that heavenly commonwealth, it is justly demanded and most highly becoming that every applicant for admittance to this citizenship, p. 13, Para. 19, [THECHUR].

Shall "absolutely and forever renounce and abjure all allegiance and fidelity to every foreign prince, potentate, State, or sovereignty whatsoever, and particularly to the prince and god of this world." And if this is not done, what then? p. 13, Para. 20, [THECHUR].

If that renunciation and abjuration is not completely and sincerely made, certainly there is attempted a double allegiance, a "hyphenated citizenship." p. 13, Para. 21, [THECHUR].

Double Allegiance.--But can a double allegiance be maintained? A double allegiance is a divided allegiance: and will a divided allegiance even be accepted? p. 14, Para. 1, [THECHUR].

Remember that this citizenship with its allegiance is altogether of the heart, and the spirit. p. 14, Para. 2, [THECHUR].

The Sovereign of this commonwealth searches the heart, tries the conscience, and looks us through and through. No earthly commonwealth would for a moment accept a divided allegiance in any person's thought, if it could be known. But here is a commonwealth whose Sovereign knows the most secret thought of every heart, even "afar off". p. 14, Para. 3, [THECHUR].

How, then, can it possibly be supposed that in this citizenship there can be any mental compromise or reservation that could be the spring of a divided allegiance? p. 14, Para. 4, [THECHUR].

Therefore the deeper question is, Can there be in this citizenship in any sense any such thing as a double allegiance? p. 14, Para. 5, [THECHUR].

For all people and for all time, the answer to this question was given long ago by the Sovereign of this very common-wealth and citizenship: "No man can serve two masters." p. 14, Para. 6, [THECHUR].

No allegiance can be double. To be true it must always be single. And here above all other places it must be all one thing or all the other. p. 14, Para. 7, [THECHUR].

Therefore, Brother Christian is yours the true Christian citizenship? Or is there ground for a suspicion that it may be a "hyphenated citizenship"? p. 14, Para. 8, [THECHUR].

Is your allegiance true? Or is it a double allegiance? p. 14, Para. 9, [THECHUR].

The "Hyphenated."--All of these churches, federation of churches, and combinations of the many kinds of professed Christians, that are trying constantly and so hard to possess the power and control the course of the governments of this world where they are, instead of absolutely and forever renouncing and abjuring all allegiance and fidelity to all of them--what are all these but "hyphenated citizenships" and "double allegiances"? p. 14, Para. 10, [THECHUR].

They are neither true to the Sovereignty of God in Christ, nor to the sovereignties of this world. p. 14, Para. 11, [THECHUR].

And in the awkward but continuous straddling between the two, and the always blundering endeavor to be of both, they entail such evils as to make mankind mourn, angels weep, and devils dance. p. 14, Para. 12, [THECHUR].

Christ or Peter?--Which is the Head of the Church?--Who is the Foundation of the Church?--BAPTISM; ACCORDING To THE SCRIPTURES--WILL ALL MEN BE Saved? p. 15, Para. 1, [THECHUR].

THE CHURCH OF THE REFORMATION--To know what is The Church of the Reformers, and therefore of The Reformation, is important to every one who would understand the religious currents and tides of the present time. p. 15, Para. 2, [THECHUR].

To restore the apostolic pattern of Christianity, and to renew all things according to the primitive order, was the sole aim of every man whose preaching made The Reformation. p. 15, Para. 3, [THECHUR].

This inevitably caused the question as to what is The Church, to be fundamental in that epoch-making movement. p. 15, Para. 4, [THECHUR].

And it is a remarkable fact that, however widely they may be separated as to distance and time, all of the men who were the Reformers held exactly the same views on The Church: as also those who have continued The Reformation. p. 15, Para. 5, [THECHUR].

Wycliffe, "the morning star of The Reformation," wrote: "There is one only universal Church: consisting of the whole body of the predestinate." p. 15, Para. 6, [THECHUR].

"All who shall be saved in the bliss of heaven are members of Holy Church, and no more." p. 15, Para. 7, [THECHUR].

Matthias of Janow, in Bohemia, ten years contemporary with Wycliffe, wrote: p. 15, Para. 8, [THECHUR].

"The Church is the body of Christ, the community of the elect." p. 15, Para. 9, [THECHUR].

"All Christians who possess the Spirit of Jesus the Crucified, and who are impelled by the same Spirit, and who alone have not departed from their God, are the one Church of Christ: His beautiful bride, His body." p. 15, Para. 10, [THECHUR].

"The Body of the omnipotent and altogether indivisible Jesus Christ, the community of saints, is not divided, neither indeed can be divided." p. 15, Para. 11, [THECHUR].

"It is Jesus Christ Himself, who, with the Father and the Holy Spirit, ever dwells in His Church and in each most insignificant portion of it: holding together, vitalizing, sustaining, the whole and all its parts." John Huss was burnt at the stake for this truth of The Church. p. 15, Para. 12, [THECHUR].

And this is what he held--"Two righteous persons congregated together in Christ's name constitute, with Christ as the Head, a particular holy church: and likewise three or four, and so on to the whole number of the predestinate without admixture.... p. 15, Para. 13, [THECHUR].

"But the holy catholic--that is, universal--Church, is the totality of the predestinate--all the predestinate in the universe: all the predestinate, present, past, and future." p. 15, Para. 14, [THECHUR].

"The universal Church is one, praising God from the beginning of the world to the end. p. 15, Para. 15, [THECHUR].

"The holy angels are a part of the holy catholic Church.... p. 15, Para. 16, [THECHUR].

"The holy Church is made up of two parts: those who have not sinned, and those who have ceased to sin." p. 16, Para. 1, [THECHUR].

"The catholic Church is the bride of our Lord Jesus Christ--bride, I say, chaste, incorrupt, and never capable of being corrupted." "Christ is the Individual, the true

God and man, imparting spiritual life and motion to The Church and every one of its members, and without whose influence it could not live or feel." p. 16, Para. 2, [THECHUR].

"Christ alone is the Head of the universal Church, which Church is not a part of anything else." p. 16, Para. 3, [THECHUR].

"Christ is the Head of the universal Church, and of every particular church." p. 16, Para. 4, [THECHUR].

A hundred years after the burning of Huss, almost at the beginning of Luther's career as heretic and Reformer, attempt was made by Doctor Eck to prejudice his whole standing by insinuating that his doctrines were akin to those of the Bohemians. p. 16, Para. 5, [THECHUR].

Luther replied: p. 16, Para. 6, [THECHUR].

"Certain of the tenets of John Huss and the Bohemians are perfectly orthodox. p. 16, Para. 7, [THECHUR].

This much is certain. p. 16, Para. 8, [THECHUR].

"For instance, 'that there is only one universal Church'; and again, 'that it is not necessary to salvation to believe the Roman church superior to all others.' p. 16, Para. 9, [THECHUR].

"Whether Wycliffe or Huss has said it, I care not, It is the truth." p. 16, Para. 10, [THECHUR].

Also: "There is no other Church than the assembly of those who have the Word of God and are purified by it." p. 16, Para. 11, [THECHUR].

Zwingle: "In every nation whosoever believeth with the heart in the Lord Jesus Christ, is saved. This is The Church out of which no man can be saved. "The Church universal is diffused over the whole world wherever there is faith in Jesus Christ--in the Indies as well as in Zurich. p. 16, Para. 12, [THECHUR].

"And as for particular churches, we have them--at Berne, at Shaffhausen, here also. p. 16, Para. 13, [THECHUR].

"But the Popes, their cardinals, and their councils, are neither the Church universal, nor the church particular." p. 16, Para. 14, [THECHUR].

Hooper, of England, who was burnt at the stake in 1555: p. 16, Para. 15, [THECHUR].

"The general assembly and Church of the Firstborn, which are written in heaven." p. 16, Para. 16, [THECHUR].

"I believe and confess one only catholic and universal Church: which is an holy congregation of believers, which are chosen and predestinate unto everlasting life before the foundations of the world were laid. "I believe that this Church is invisible to the eye of man, and is only to God known; and that the same Church is not set, compassed, and limited, within a certain place of bounds, but is scattered and spread abroad throughout all the world: but yet coupled together in heart, will, and spirit, by the bond of faith and charity. p. 16, Para. 17, [THECHUR].

"I believe that this invisible Church is the field of the Lord God, wherein is neither darnel nor cockle. p. 16, Para. 18, [THECHUR].

"It is the house and dwelling-place of the Holy Ghost; and within that Church is neither Cain, Judas, neither the wicked rich glutton. p. 19, Para. 17, [THECHUR].

The same Church is the body of Christ wherein there is never a rotten, corrupt, or infected member. p. 16, Para. 20, [THECHUR].

"It is the spouse of Christ, which is pure and clean, without wrinkle and without spot. p. 16, Para. 21, [THECHUR].

"It is holy and without blame, cleansed and sanctified in the blood and by the Word of her Head and well-beloved Spouse--Jesus Christ." p. 16, Para. 22, [THECHUR].

John Wesley: "As where two or three are met together in His name, there is Christ; so where two or three believers are met together, there is a church. "Thus it is that St. Paul, writing to Philemon, mentions 'the church which is in his house': plainly signifying that even a Christian family may be termed a church. p. 16, Para. 23, [THECHUR].

"Several of those whom God hath called out (so the original word properly signifies), uniting together in one congregation, formed a larger church: as the church at Jerusalem. That is, all those in Jerusalem whom God had so called. p. 16, Para. 24, [THECHUR].

"He frequently uses the word in the plural number. So, Gal. 1:2, 'Paul an apostle...unto the churches of Galatia': that is, the Christian congregation dispersed throughout that country. p. 16, Para. 25, [THECHUR].

"There is one God and Father of all 'that have the Spirit of adoption which crieth in their hearts. Abba Father', which 'witnesseth' continually 'with their spirits' that 'they are the children of God' 'who is above all'-- pervading all space, filling heaven and earth; 'and in you all'--in a peculiar manner living in you that are one body by one Spirit: p. 16, Para. 26, [THECHUR].

"Making your souls His loved abode, The temples of indwelling God." p. 17, Para. 1, [THECHUR].

"Here, then, is a clear unexceptionable answer to that question, What is The Church?--The catholic or universal Church is all the persons in the universe whom God hath so called out of the world as to entitle them to the preceding character: "As to be 'one body', united by 'one Spirit', having 'one faith', one hope, one baptism, one God and Father of all, who is above all, and through all, and in them all." p. 17, Para. 2, [THECHUR].

"Certainly if these things are so, the church of Rome is not so much a part of the catholic Church." p. 17, Para. 3, [THECHUR].

William Miller of the great Advent movement: "I should oppose our being called, in an associated capacity, a church with any name. p. 17, Para. 4, [THECHUR].

"To call any denomination the Advent Church, the Church of God, or any other name, I regard as contrary to the usage of the apostles... "A church, according to the Scriptures, is a religious assembly, selected and called out of the world, by the doctrine of the Gospel, to worship the true God according to His Word. p. 17, Para. 5, [THECHUR].

"The Church must include all the elect of God, of what nation soever, from the beginning to the end of the world, who make but one body, whereof Christ is the Head... p. 17, Para. 6, [THECHUR].

"Is it asked, Do you repudiate the name of Adventists? In reply, I do, when it is applied to The Church; but not when it is applied to those who compose The Church." p. 17, Para. 7, [THECHUR].

"We have recently, my brethren, been guilty of raising up a sect of our own. The very things which our fathers did when they became sects, we have been doing. We have, like them, cried Babylon! Babylon! Babylon! against all but Adventists." p. 17, Para. 8, [THECHUR].

"And the original Seventh-day Adventists, thus: "While Israel obeyed God, He defended and blessed them; but when they desired a king like the surrounding nations, and said, "Give us a king", God departed from them, or suffered them to follow their own wisdom: and the result was, a yoke was laid upon their necks by their king, who was given to them "in wrath and taken away in anger." "While the primitive church stood upon the foundation laid by Christ, obeyed His law, and followed Him, they were humble, prosperous, and happy. p. 17, Para. 9, [THECHUR].

"But when they began to lay other foundations, adopt other laws, and follow other leaders, the glory departed from them: they committed fornication with the kings of the earth, and soon constituted the 'mother' whom John saw seated on the scarlet colored beast, drunk with the blood of the saints. p. 17, Para. 10, [THECHUR].

"While the seceding sects were young, humble, and submitted to Christ and His word, they were blessed, and proved a blessing to The Church and the world. p. 17, Para. 11, [THECHUR].

"But when they patterned after the "mother of harlots", they, like her, "committed fornication", and became identified with mystery Babylon, that great city which reigneth over the kings of the earth. "From this fallen city, brethren, we have fled, in obedience to the command, "Come out of her". Let us not go back to her polluted temples, nor build one of our own after any of her patterns. p. 17, Para. 12, [THECHUR].

"Obey Christ and His word, and you have nothing to fear. But if you depart from Him, like the examples before us, He will cast us off forever. p. 17, Para. 13, [THECHUR].

"Finally, we object to the doings of the Albany Conference, because the proceedings as a whole, look like forming a new sect, under a sectarian name, instead of coming under the order of the New Testament, under the name there given to the true Church. p. 17, Para. 14, [THECHUR].

"It looks like laying plans of our own devising, when we have in our possession the perfect economy of the Lord, by which we should be guided, and when we profess to be looking for His coming every hour. "Can we for one moment suppose it is a time now to be fixing up a creed for years, or even months to come? Is this our faith? O I cannot, I cannot--I must not. p. 17, Para. 15, [THECHUR].

"What! The advent people have a creed? p. 17, Para. 16, [THECHUR].

"What! The Advent people organize into a sect? p. 17, Para. 17, [THECHUR].

"O, brethren, do let us be consistent. p. 17, Para. 18, [THECHUR].

"Did not our enemies tell us that after the time passed--if it did pass--we should organize into a sect? What did we answer them? p. 17, Para. 19, [THECHUR].

"You who are disposed to organize and have a creed, answer it. p. 17, Para. 20, [THECHUR].

"Let us remember three things, and overcome them. p. 17, Para. 21, [THECHUR].

"1. The beast. p. 17, Para. 22, [THECHUR].

"2. His mark. p. 17, Para. 23, [THECHUR].

"3. The number of his name. p. 17, Para. 24, [THECHUR].

"Here is the patience and faith of the saints. Let the Gentle princes exercise their dictation; but let us not be

so.--"Advent Review", 1850: published by Hiram Edson, David Arnold, Geo. W. Holt, Samuel W. Rhodes, and James White; and the particular article from which this is taken, is signed with the initial "W." p. 18, Para. 1, [THECHUR].

Thus, from the beginning of The Reformation unto the present day, from the first to the latest of the Reformers, each and every step in the advancement of The Reformation has been taken in that fundamental Christian truth of The Church of the Bible. p. 18, Para. 2, [THECHUR].

No Reformer in all the noble list ever even thought of forming or "organizing" a sect or denomination as "The Church"; and when any others thought of such a thing, it was instantly repudiated as of the same old spirit and thing which they had escaped and of which he knew that the world had had enough. p. 18, Para. 3, [THECHUR].

Each one of the reformers was a Christian, the eyes of his understanding being enlightened, so that he knew The Church of the living God. And that true and living Church, in its heavenly connections and with its heavenly blessings and joys, was his perpetual joy. John Wesley's good word to an assembly of Methodists is equally true of the purpose of all the others: p. 18, Para. 4, [THECHUR].

"Ye are a new phenomenon in the earth--a body of people who, being of no sect or party, are friends to all parties; and endeavor to forward all in heart religion, in the knowledge and love of God and man." Such is The Church of The Reformation. And it is the very idea of The Church of the Bible and of God--"The Church which is His body, the fulness of Him that filleth all in all"; and so The Church that is "entirely the whole", that is "universal in reach", and that is "comprehending all." p. 18, Para. 5, [THECHUR].

And The Reformation is not yet finished. And so The Church of The Reformation and of the Bible, also is not yet finished. It liveth, as sure as our Maker liveth. And it will continue to live, and to be revealed more and more, unto its consummation in the finishing of the Mystery of God; when He presents it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but holy and without blemish.--Eph. 5:25-27. p. 18, Para. 6, [THECHUR].

THE TRUE CHURCH--Do you belong to the one true Church; to

the Church outside of which there is no salvation? I do not ask where you go on Sunday; I only ask, "Do you belong to the one true Church?" p. 18, Para. 7, [THECHUR].

Where is this one true Church? What is the one true Church like? p. 18, Para. 8, [THECHUR].

What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention, and I will provide you with some answers. p. 18, Para. 9, [THECHUR].

How Composed.-- p. 19, Para. 1, [THECHUR].

The one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect--of all converted men and women--of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church. p. 19, Para. 2, [THECHUR].

It is a Church of which all the members have the same marks. They are all born of the Spirit; they all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently and after various fashions; some worship with a form of prayer, and some with none; some worship kneeling, and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book--that is the Bible. They are all joined to one great center--that is Jesus Christ. They all even now can say with one heart, "Hallelujah"; and they can all respond with one heart and voice, "Amen and Amen." p. 19, Para. 3, [THECHUR].

Not Dependent On Men.-- p. 19, Para. 4, [THECHUR].

It is a Church which is dependent upon no ministers upon earth, however much it values those who preach the Gospel to its members. The life of its members does not hang upon church-membership, and baptism, and the Lord's supper--although they highly value these things, when they are to be had. But it has only one great Head--one Shepherd, one chief Bishop--and that is Jesus Christ. He alone, by His

Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door no man on earth can open it--neither bishops, nor presbyters, nor convocations, nor synods. p. 19, Para. 5, [THECHUR].

Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized; but he has that which is far better than any water-baptism--the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church. p. 19, Para. 6, [THECHUR].

Not On Forms.-- p. 19, Para. 7, [THECHUR].

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, or any act of favor whatsoever from the hand of man. It has often lived on and continued when all these things had been taken from it; it has often been driven into the wilderness or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die. p. 19, Para. 8, [THECHUR].

This is the Church to which the Scriptural titles of present honor and privilege, and the promises of future glory, especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation, and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven; this is the royal priest-hood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostle's Creed; this is the "One Catholic and Apostolic Church" of the Nicene Creed: this is that Church to which the Lord Jesus promises, "the gates of hell shall not prevail against it", and to which He says, "I am with

you always, even unto the end of the world" (Matt. 16:18; 28:20). p. 20, Para. 1, [THECHUR].

The Only Church.-- p. 20, Para. 2, [THECHUR].

This is the only Church which possesses true unity. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come--about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; you will find them all of one judgment. p. 20, Para. 3, [THECHUR].

This is the only Church which possesses true sanctity. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church. p. 20, Para. 4, [THECHUR].

This is the only Church which is truly catholic. It is not the Church of any one nation or people; its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian--but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, in the last day, and will be of every name and tongue--but all one in Jesus Christ. p. 20, Para. 5, [THECHUR].

This is the only Church which is certain to endure unto the end. p. 20, Para. 6, [THECHUR].

Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true Church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. The Pharaohs, the Herods, the Neros, the bloody Marys, have labored in vain to put down

this Church; they slay their thousands, and then pass away and go to their own place. The true Church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which, often burning, yet is not consumed. p. 20, Para. 7, [THECHUR].

The Little Flock.-- p. 20, Para. 8, [THECHUR].

This is the Church which does the work of Christ upon earth. Its members are a little flock, and few in number, compared with the children of the world; one or two here, and two or three there. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defense, the stay and the support of any nation to which they belong. p. 20, Para. 9, [THECHUR].

This is the Church which shall be truly glorious at the end. When all earthly glory is passed away then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, one Church only will be named, and that is the Church of the elect. p. 20, Para. 10, [THECHUR].

The Only True.-- p. 21, Para. 1, [THECHUR].

Reader, this is the true Church to which a man must belong, if he would be saved. Till you belong to this, you are nothing better than a lost soul. You may have countless outward privileges; you may enjoy great light, and knowledge--but if you do not belong to the body of Christ, your light, and knowledge, and privileges, will not save your soul. Men fancy if they join this church or that church, and become communicants, and go through certain forms, that all must be right with their souls. All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christians. Take notice, you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth

Brother--and yet not belong to the true Church. p. 21, Para. 2, [THECHUR].

And if you do not, it will be better at last if you had never been born. p. 21, Para. 3, [THECHUR].

That good truth of the True Church was written by the late Bishop Ryle of the church of England. p. 21, Para. 4, [THECHUR].

So long as he remained of the church of England, and would draw people to the church of England, and would conform to the church of England, and would teach and practice the forms and mummeries of the church of England, and would promote the claims and interests of the church of England above all, he could hold and publish that truth of The True Church. p. 21, Para. 5, [THECHUR].

But if he had become of that True Church only, and had preached the merits and good and the glories of that True Church only, and had drawn people to that True Church only, and had conformed to that True Church only, and had promoted the interests of that True Church only, he would have been excluded and denounced and persecuted as a most dangerous and revolutionary heretic: and this not only by the church of England but by every other denominational "church". p. 21, Para. 6, [THECHUR].

Thus it has always been, and thus it always is, That is the whole story of The Reformation. It is the story of true Christianity--of persecuted and torn and afflicted and tormented Christianity--all through the ages. p. 21, Para. 7, [THECHUR].

The one thing above all that Satan is most determined upon is that The True Church shall never be known for herself only, and shall never stand for herself only; but that a fraud and an imposture shall always stand and be exalted as "the church". p. 21, Para. 8, [THECHUR].

The truth is that so far as this world or anything in it can go. The True Church as described by Bishop Ryle is indeed and only The True Church. It is the only thing that can ever rightly be called The Church at all. p. 21, Para. 9, [THECHUR].

However, that True Church in truth and as a whole is as

much greater and grander than only as in this world, as the boundless universe of God is greater and grander than just this speck of a world itself. And when this truth of The True Church is once grasped, everything else that can ever be claimed or presented as "the church" instantly appears as a sheer Satanic fraud and imposture. And the greater the claim and success of such thing as "the church," only the greater is the success of the Satanic invention and ingenuity to hide from men and the world The True Church. p. 21, Para. 10, [THECHUR].

The True Church is "The Church of the Living God": not a humanisticalish contrivance of dying men. p. 21, Para. 11, [THECHUR].

The True Church is "the universal assembly and congregation of the First born who are written, registered, enrolled in the Book of Life in Heaven": not a 1 X 0 or a 2 X 5 or a 7 X 9 ecclesiastical structure composed of a once-born people who are enrolled only in a book of paper in the earth. p. 22, Para. 1, [THECHUR].

The True Church is that infinite conception of the eternal purpose of God which He purposed in Christ Jesus our Lord: so vast in its wonderful and glorious infinity, that just by being Head of this Church alone the Lord Jesus "in all things has the pre-eminence". p. 22, Para. 2, [THECHUR].

The True Church is "the fulness of Him who filleth all in all": the full revelation of the many fold--"the variegated"--glory of God, as the rainbow is of the sun. p. 22, Para. 3, [THECHUR].

By the false church of the mystery of iniquity, this True Church of the Mystery of God has been hid from ages and generations; but now it is being made manifest to His saints, to whom God would make known what is the riches of the glory of this Mystery". p. 22, Para. 4, [THECHUR].

For it is written, "In the days of the voice of the seventh angel, when he shall begin to sound the Mystery of God shall be finished." And now is the time. "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and anoint thine eyes with eye-salve that thou mayest see". p. 22, Para. 5, [THECHUR].

Christian Fact.-- p. 22, Para. 6, [THECHUR].

The following item of experiences of the Disciples of Christ--Christian Standard--is equally true of every other Christian people that has arisen. p. 22, Para. 7, [THECHUR].

"Isn't it a mystery that Christians never can learn that "ecclesiastical organization" is destructive of Christian efficiency? p. 22, Para. 8, [THECHUR].

"During the active ministry of Alexander Campbell and his coadjutors, the churches of Christ in America were without a vestige of ecclesiastical organization, and for the most part, without any general co-operative agencies or enterprises calling for universal and united effort. p. 22, Para. 9, [THECHUR].

"Yet, during that period they surpassed all the Protestant denominations in their rate of multiplication, increase in membership, impress and influence on the religious world, and growth in public favor. p. 22, Para. 10, [THECHUR].

"An astonishing fact--and one even more astonishing--is that, without an ecclesiastical "standard of faith," and without any Episcopal supervision, these churches were more homogeneous in faith and practice, and more indissolubly united, than any of the denominations which relied upon these things to insure their own unity. p. 22, Para. 11, [THECHUR].

"The violent agitation of the slavery question, culminating in the Civil War, occurred in this period. During these trying times, while ecclesiastical bodies were being splintered to fragments, the churches of Christ maintained their unity of faith and practice, and of fellowship; and as soon as military hindrances were removed went on their way as one body actuated by the one Spirit. It was because they clung tenaciously to the one Lord, one faith, one baptism and one God and Father of all. But how were they enabled to do this? p. 22, Para. 12, [THECHUR].

"It was primarily because they accepted and followed the Scriptures as the all-authoritative, all-sufficient, rule of faith and practice. p. 22, Para. 13, [THECHUR].

Where the Scripture spake, they spoke. There was no

observance of an interdenominational "truce of God," lest their "religious neighbors" should be disturbed in their sanctified errors and comfortable practices." p. 22, Para. 14, [THECHUR].

FROM BABYLON TO NEW JERUSALEM--1--The Babylon of the Bible reaches from almost the beginning of the Bible to almost the end of it. p. 23, Para. 1, [THECHUR].

In principle, in spirit, and in development, it is the same Babylon all the way through. p. 23, Para. 2, [THECHUR].

What on the surface appears to be two Babylons, is strictly and truly the same Babylon repeating itself: two manifestations of the same Babylon. p. 23, Para. 3, [THECHUR].

Thus the Babylon that stands out apparent, whether anciently or at the last, is only a product: a product of the forces that are back of all, and that are the real Babylon. p. 23, Para. 4, [THECHUR].

And that which produces the open Babylon is the working of the spiritual and intellectual forces of the natural world. There is the spring of all that ever appears openly as Babylon: there, in these forces and their working is the real Babylon. It must ever be borne in mind that the very first word in the permanent divine inscription that is expressive of ultimate Babylon, is MYSTERY. p. 23, Para. 5, [THECHUR].

That characteristic is strictly hers all the way from the original to the ultimate Babylon: under that telling word, Babylon must ever be studied. p. 23, Para. 6, [THECHUR].

Let us start with the original Babylon: p. 23, Para. 7, [THECHUR].

"And the whole earth was of one language and of one speech. p. 23, Para. 8, [THECHUR].

"And it came to pass, as they journeyed eastward, that they found a plain in the land of Shinar: and they dwelt there. p. 23, Para. 9, [THECHUR].

"And they said Come, let us build a city and a tower whose

top may reach unto heaven: p. 23, Para. 10, [THECHUR].

"And let us make us a name, lest we be scattered abroad on the face of the earth." Genesis 11:1-4. p. 23, Para. 11, [THECHUR].

The first element, in this enterprise that developed Babylon, is pride--Let us make us a name. p. 23, Para. 12, [THECHUR].

And this characteristic goes with her all the way: it is she. And when the truth of her is plainly told, it is that she is "the most proud," "O thou most proud" and "how much she hath glorified herself." Jeremiah 50:31, 32; Revelation 18:7. p. 23, Para. 13, [THECHUR].

And it is a supremely selfish and exclusive pride: "I am and none else beside me." Isaiah 47:8, 10. p. 23, Para. 14, [THECHUR].

And this pride manifest itself especially against the Lord: "She hath been proud against the Lord." Jeremiah 50:29. p. 23, Para. 15, [THECHUR].

And this feature was in it at the beginning. An inscription found deep in the ruins of old Babylon on the Euphrates telling of the building of the Tower and of the confusion of tongues, says: p. 23, Para. 16, [THECHUR].

"Babylon corruptly to sin went, and small and great mingled on the mound. Violently they fronted against Him." p. 23, Para. 17, [THECHUR].

The second feature manifested in this beginning is centralization: p. 23, Para. 18, [THECHUR].

"Lest we be scattered abroad." And this centralization was for domination. p. 23, Para. 19, [THECHUR].

Though this particular effort at centralization and domination was frustrated by the confusion of their tongues and scattering them abroad. p. 24, Para. 1, [THECHUR].

Yet there remained the pride and the spirit and the ambition for centralization and domination: p. 24, Para. 2, [THECHUR].

And so it was at Babel that there was established the first kingship and kingly power of State, Kingdom and Empire. p. 24, Para. 3, [THECHUR].

"Nimrod began to be a mighty one" or was the first mighty one--"in the earth." p. 24, Para. 4, [THECHUR].

"And the beginning of the kingdom was Babel, and Erech and Accad, and Calneh, in the land of Shinar." Genesis 10:8, 10. p. 24, Para. 5, [THECHUR].

And this was still in the same spirit of "pride against the Lord" and of "violently fronting against Him." p. 24, Para. 6, [THECHUR].

Before him no ruler bore or claimed the title or dignity of king: but only of "viceroy" of the god, that was held to be the king. This clearly indicated the time when God was known as King and the true Ruler. And this time was so recent that even idolatrous men had not gotten so far from God that any one could be bold enough to claim the dignity and wear the title of king. p. 24, Para. 7, [THECHUR].

But Nimrod was just the bold man to do this, and was the first man in the world to do it. p. 24, Para. 8, [THECHUR].

The name Nimrod signifies, "rebellion, supercilious contempt," or "the extremely impious rebel." p. 24, Para. 9, [THECHUR].

He asserted his authority over religion along with all other things, and compelled all within the dominion to be of the idolatrous religion which he dictated. p. 24, Para. 10, [THECHUR].

The word that "he was a mighty hunter before the Lord," implies that he was a hunter of men, a persecutor: pursuing and compelling men to submit to his authority as ruler and to his religion as to God. p. 24, Para. 11, [THECHUR].

And so Spurrell's translation renders the passage, "He was an overbearing tyrant in Jehovah's sight." p. 24, Para. 12, [THECHUR].

He was the first one to establish the centralized power of an organized government, kingdom, or State. p. 24, Para.

13, [THECHUR].

After the Flood, in the peopling of the earth all the government that there was outside of the parental was individual--self-government. p. 24, Para. 14, [THECHUR].

There was Society, but not the State. And the earth was free to all, there were no territorial lines. p. 24, Para. 15, [THECHUR].

But there was a falling away from God, to idolatry and loss of self-control and to violence and domination. p. 24, Para. 16, [THECHUR].

"With the setting up of Nimrod's kingdom, the entire world entered a new historical phase. p. 24, Para. 17, [THECHUR].

"His reign introduced to the world a new system of relations between the governor and the governed. p. 24, Para. 18, [THECHUR].

"The authority of former rulers had rested upon the feeling of kindred, and the ascendancy of the chief was an image of parental control. p. 24, Para. 19, [THECHUR].

"Nimrod, on the contrary, was a sovereign of territory, and of men just as far as they were its inhabitants: and irrespective of personal ties. p. 24, Para. 20, [THECHUR].

"Hitherto there had been tribes--enlarged families--Society: now there was a nation, a political community--the State. p. 24, Para. 21, [THECHUR].

"The political and social history of the world henceforth are distinct, if not divergent." p. 24, Para. 22, [THECHUR].

The cities and territory of Babel and Erech and Accad and Calneh were "the beginning of kingdom;" and he extended it to empire, covering the greater part of the whole Mesopotamian plain. For "out of the land he went forth into Assyria and builded Ninevah, and Rehoboth-Ir, and Calah and Resen between Ninevah and Calah." Genesis 10:11 margin, and ASV. p. 24, Para. 23, [THECHUR].

Thus Nimrod at Babel was the founder of the State, of

kingdom, of world-dominion and empire. p. 24, Para. 24, [THECHUR].

When Nimrod passed away and his empire fell, this was only to give place for other men to repeat the story of kingdom and empire, in Ur, Accad, Elam, Egypt and Assyria to the great Babylon of Nebuchadnezzar in which the idea of world-pride and world-empire and world-power and world-glory was perfected. Daniel 4. p. 24, Para. 25, [THECHUR].

And it was still the same in spirit and in practice: for it was "the hammer of the whole earth." that "smote the people in wrath with a continual stroke," so that it was "the terrible of the nations." Jeremiah 50: 23; Isaiah 14:6; Ezekiel 30:11. p. 24, Para. 26, [THECHUR].

And it was all of this still in religion, and still against the Lord. Daniel 3. p. 24, Para. 27, [THECHUR].

2--The Babylon of the Bible--"Mystery; Babylon"--is the working of the spiritual and intellectual forces of the natural world. The open, visible Babylon is the product of the working of these forces to the utmost of their power. p. 25, Para. 1, [THECHUR].

The Babylon of the Euphrates was the ultimate product of these forces in and unto their fullest and freest working. p. 25, Para. 2, [THECHUR].

And the Babylon of Revelation 17 is the ultimate product of these forces working the second time and finally to their fullest power and widest extent. p. 25, Para. 3, [THECHUR].

The Babylon of the Euphrates is the example of the utmost that these forces can accomplish: and is the lesson of instruction for all times following and especially for the times of the final Babylon. p. 25, Para. 3, [THECHUR].

The forces that are the real Babylon never can surpass the Babylon on the Euphrates--the Babylon of Nebuchadnezzar. There was manifested the utmost of their powers, the limit of worldly ambition, ability, and endeavor. p. 25, Para. 4, [THECHUR].

It was "the glory of kingdoms." Isaiah 13:19. p. 25, Para. 5, [THECHUR].

It was "the lady of kingdoms." Isaiah 47:5. p. 25, Para. 6, [THECHUR].

It was "the golden city." Isaiah 14:4. p. 25, Para. 7, [THECHUR].

It was the golden kingdom of all time. Daniel 2:38-43. p. 25, Para. 8, [THECHUR].

It was the wonder of the world, and some of its structures were among the "seven wonders of the world." p. 25, Para. 9, [THECHUR].

It was the grand center of the world's science and art and architecture and of all that goes to make up the highest civilization and the grandest expression of worldly glory. p. 25, Para. 10, [THECHUR].

By its power it had conquered the then world, and all kingdoms and peoples were subject to its sway. p. 25, Para. 11, [THECHUR].

In its form of government it held and exercised the imperial power and sway, while the respective kingdoms governed freely in their own realm so long as they recognized the imperial power as supreme. Jeremiah 27:11. p. 25, Para. 12, [THECHUR].

Any kingdom of people who would not voluntarily submit to the imperial rule of Babylon was conquered and overrun and carried captive and placed in colonies in different parts of the empire. No people or power was allowed to stand, except as subject to the authority of Babylon. 2 Kings 24; Ezekiel 1:1, 3. p. 25, Para. 13, [THECHUR].

The kings of the respective subject kingdoms were required to go to Babylon at stated times where they all had thrones upon which they sat on State occasions in the presence, to the right or the left, of the high throne of the kings of Babylon. Jeremiah 52:32. p. 25, Para. 14, [THECHUR].

The actual government of Babylon was an autocracy: a government of personal imperial will only, not of and law as such: and it was all-inclusive in its scope and exclusive of every other power. Daniel 3:13-15. p. 25, Para. 15, [THECHUR].

In the nature of things it was a grand imperial world despotism. p. 25, Para. 16, [THECHUR].

It was "the hammer of the whole earth" that "smote the people in wrath with a continual stroke," "the oppressor"-- "the terrible of the nations." Jeremiah 50:23; Isaiah 14:4; Ezekiel 30:10-11. p. 25, Para. 17, [THECHUR].

Its being "the golden city" meant more than only the richness and grandeur of the city. It included the Babylonish greed for gold, and the perpetual exactions by which the greed for gold was fed. For she was peculiarly "the exactress of gold." Isaiah 14:4 margin. p. 25, Para. 18, [THECHUR].

No supply of gold was ever enough; and no sight or prospect of gold was ever forgotten, till it could be possessed. p. 25, Para. 19, [THECHUR].

Hezekiah king of Judah was sick unto death, and the Lord restored him. And as a pledge that it should be so, the Lord caused the shadow on the sun-dial to go back ten degrees. p. 25, Para. 20, [THECHUR].

The Babylonians being close students of astronomy and observers therein, noted the phenomenon in the motion of the sun: and upon inquiry for the cause learned of the occurrence in Jerusalem. p. 25, Para. 21, [THECHUR].

Then the king of Babylon sent an embassy with letters to Hezekiah to congratulate him on his recovery and to inquire concerning the motion of the sun. p. 25, Para. 22, [THECHUR].

Hezekiah, feeling himself flattered by such attention from Babylon, spent more time in showing them the wealth and glory of his kingdom and city than in telling them of the wonder of God. p. 25, Para. 23, [THECHUR].

"He showed them all the house of his precious things--the silver and the gold and spices and the ointments, and all the house of his armour and all that was found in his treasures. p. 25, Para. 24, [THECHUR].

"There was nothing in his house nor in his treasures that he showed them not." p. 25, Para. 25, [THECHUR].

Then Isaiah came and asked Hezekiah who were the men and what had they seen. p. 25, Para. 26, [THECHUR].

Hezekiah told him who the men were and whence they came, and said, p. 25, Para. 27, [THECHUR].

"All the things that are in mine house they have seen. There is nothing among my treasures that I have not showed them." p. 25, Para. 28, [THECHUR].

Isaiah, understanding the Babylonish trait, replied that the day would come when all of it would "be carried into Babylon, nothing shall be left." Isaiah 39; 2 Chronicles 32:31. p. 25, Para. 29, [THECHUR].

And the knowledge of that wealth was kept by the Babylonians more than a hundred years: till they had in very fact carried it all to Babylon. p. 26, Para. 1, [THECHUR].

All of this and all of the more that was the Babylon of old, is pertinent today. For the elements that compose the Babylon of Revelation 17 are altogether in spirit and in principle, and in some things in very form, the same as those of the Babylon of Nebuchadnezzar. p. 26, Para. 2, [THECHUR].

The governmental elements that compose the combination of wild-beast and wild-woman that is the outstanding Babylon of Revelation 17, are a universal world-power over the nations allied with, and dominated by, a worldly and world-church. p. 26, Para. 3, [THECHUR].

And any International Combine that may be formed, can carry in it the promise and potency of all that was the Babylon of old and that will be the Babylon of this last time. p. 26, Para. 4, [THECHUR].

In any Parliament of Nations that may be formed the door is opened and provision is made for the development of world government solely of will not of law; and for the development of a world autocracy, as certainly as one man might become the supreme head of such an International Union. p. 26, Para. 5, [THECHUR].

And in the Church of Rome with its Pope and Cardinals on

their high thrones in the papal palace in Rome there is continued the very principle and form of the king of Babylon and his subject kings on their high thrones in the Babylon of old. p. 26, Para. 6, [THECHUR].

And the church of Rome has ever been noted for its manifestation of that great characteristic of the former Babylon--the insatiable greed for gold. p. 26, Para. 7, [THECHUR].

In the Thirteenth Century, Robert, Bishop of Lincoln, in the very presence of Pope Innocent IV, spoke out the truth: p. 26, Para. 8, [THECHUR].

"Oh! Money, money! How much canst thou effect, especially at the court of Rome." p. 26, Para. 9, [THECHUR].

In the Fourteenth Century the abbott of Usperg denounced the schemes of Pope John XXII for the gathering of money: p. 26, Para. 10, [THECHUR].

"Rejoice now, O Vatican! All treasures are open to thee...Thou wilt sell God Himself for gold." p. 26, Para. 11, [THECHUR].

In the time of the double Popedom of Boniface IX and Clement VII the doctors of the University of Paris declared of them: p. 26, Para. 12, [THECHUR].

"Religion is for them a mine of gold, which they work to the last vein." p. 26, Para. 13, [THECHUR].

And in the Sixteenth Century Duke George of Saxony in the Diet of Worms in denunciation of the guilt and greed of Rome openly declared: p. 26, Para. 14, [THECHUR].

"All sense of shame has been cast off, and one thing only is pursued--money, money." p. 26, Para. 15, [THECHUR].

And so it is yet and ever. And what "organized" church is there in the world today that is not like the "mother" in this Babylonish greed of gold and in inventions for varied and perpetual exactions of money, money, money, and ever more money, and never can get enough? p. 26, Para. 16, [THECHUR].

Oh! All things are hastening to the ultimate Babylon

again, all things are ready and the world is ripe for it:
p. 26, Para. 17, [THECHUR].

And this time the final Babylon and the final of all that
is Babylon and of Babylon forever. Revelation 18:21. p.
26, Para. 18, [THECHUR].

Thank the soon coming Lord. p. 26, Para. 19, [THECHUR].

3--Babylon was not only the grand center of the world
governmentally, p. 27, Para. 1, [THECHUR].

But also mentally--scientifically, educationally, and
intellectually. p. 27, Para. 2, [THECHUR].

There was the great world-university, with King
Nebuchadnezzar its grand patron. p. 27, Para. 3,
[THECHUR].

From the subject kingdoms, Nebuchadnezzar caused to be
selected by examination tests, physical and intellectual,
the brightest and ablest young men to be educated in the
university of Babylon. Daniel 1: 3-5. p. 27, Para. 4,
[THECHUR].

This, of course, was with the design of unifying all the
world in all that was Babylon. p. 27, Para. 5, [THECHUR].

But this education was only of Babylon--of the world and
while there was in it considerable that was valuable in the
knowledge and proceedings of the practical things of the
world, p. 27, Para. 6, [THECHUR].

There was also in it that which bent all to superstition,
to idolatry and to Satanic manifestation. p. 27, Para. 7,
[THECHUR].

There was magic and astrology and sorcery and necromancy
and stargazing and monthly prognostication and enchantment
and soothsaying: and this all under the profession and
claim of science and philosophy. p. 27, Para. 8,
[THECHUR].

These were the particularly "wise men" to whom all must
defer. But all of it was impotent for good, because there
was in it nothing to strengthen character. p. 27, Para. 9,
[THECHUR].

What it could produce, and this as its highest product, is told in the story that-- p. 27, Para. 10, [THECHUR].

Belshazzar the King made a feast--a grand banquet--to a thousand of his lords and drank wine before the thousand. He was the exemplar and set the pace in the drinking. p. 27, Para. 11, [THECHUR].

And Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his grandfather Nebuchadnezzar had taken out of the temple which was at Jerusalem. p. 27, Para. 12, [THECHUR].

That the king, and his princes, his wives, and his concubines might drink therein... And the king, and his princes, his wives, and his concubines, drank in them. p. 27, Para. 13, [THECHUR].

They drank wine, and praised the gods of gold and of silver, of brass and of iron, of wind and of stone. p. 27, Para. 14, [THECHUR].

And in the same hour came forth the fingers of a man's hand, and wrote over against the candlestick, on the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. p. 27, Para. 15, [THECHUR].

Then the king's countenance was changed, and his thoughts affrighted him: so that the joints of his loins were loosed, and his knees smote one another. p. 27, Para. 16, [THECHUR].

And the king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers... and all the kings' wise men. Daniel 5:1-8. p. 27, Para. 17, [THECHUR].

But none of these could tell anything: they were all as dumb as the king himself, on that. p. 27, Para. 18, [THECHUR].

At last Daniel was found and brought in. And Daniel readily told him: p. 27, Para. 19, [THECHUR].

"I will read the writing unto the king and make known to him the interpretation." But before he said a word in the

reading of the writing, he recalled to the king some things that the king knew. p. 27, Para. 20, [THECHUR].

He told him: "the Most High God gave to Nebuchadnezzar a kingdom, and majesty, and glory, and honor." p. 27, Para. 21, [THECHUR].

But when his heart was lifted up, and his mind hardened in pride, he was deposed from the kingly throne, and was driven from the sons of men. Till he knew that the Most High God ruled in the kingdom of men. "And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this. "But hast lifted up thyself against the Lord of Heaven: p. 27, Para. 22, [THECHUR].

"And they have brought the vessels of His house before thee, and thou and thy Lords, and thy wives and thy concubines, have drunk wine in them; p. 28, Para. 1, [THECHUR].

"And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: p. 28, Para. 2, [THECHUR].

"Then was the part of the hand sent from Him, and this writing was written." p. 28, Para. 3, [THECHUR].

Thus while King Nebuchadnezzar and his son and his son's son, in their pushing and magnifying the education of Babylon, that culminated thus,-- p. 28, Para. 4, [THECHUR].

In all that time, to them themselves, to all that were in Babylon, and to all that was Babylon, p. 28, Para. 5, [THECHUR].

There was being given a better education--the true education. p. 28, Para. 6, [THECHUR].

This better and true education was education in the knowledge of God. p. 28, Para. 7, [THECHUR].

When Daniel and his three brethren were taken to Babylon and put in the university there, they stood true to the knowledge of God. Daniel 1:8-16. p. 28, Para. 8, [THECHUR].

And at the end of the three years' course in the university, the examination proved them to be "ten times better than all the magicians and astrologers that were in all the king's realm." Daniel 1:18-20. p. 28, Para. 9, [THECHUR].

But it was these very magicians, enchanters, astrologers, etc.--the wise men--who were the teachers of the four young men. p. 28, Para. 10, [THECHUR].

Yet on a rigid examination, the young men were found to be "ten times better" than they all. p. 28, Para. 11, [THECHUR].

That is, they were ten times better informed than were their Babylonian teachers. p. 28, Para. 12, [THECHUR].

And this proves that the education which they had from God, in the word of God and the knowledge of God was ten times better than the best that Babylon could give. p. 28, Para. 13, [THECHUR].

And that truth is written, to show to all people that ever and forever that the education that is found in the knowledge of God by the word and Spirit of God, p. 28, Para. 14, [THECHUR].

Is ten times better than all that can be found in the education that is of the world. p. 28, Para. 15, [THECHUR].

And this great truth needs to be accepted and held and told and magnified unto and in the Babylon of today, as truly as it was in the Babylon of the day of Daniel and Nebuchadnezzar. p. 28, Para. 16, [THECHUR].

Today the education of the world is as Babylonish as was that of Babylon itself; though not yet so fully developed. p. 28, Para. 17, [THECHUR].

Today the knowledge of God is not believed to be educational: much less is it believed to be educational above the education of the world. p. 28, Para. 18, [THECHUR].

Where the knowledge of God is allowed in education at all, it must always be with, and secondary to, the education of

the world. p. 28, Para. 19, [THECHUR].

The word of God--the Bible--is not believed to be an educational book. Where it is allowed even any place in education, it must be along with and secondary to the educational books of the world. p. 28, Para. 20, [THECHUR].

Of course this is only natural and to be expected in the education conducted by the world itself. p. 28, Para. 21, [THECHUR].

But it is equally true in the education that is conducted by the churches: by churches that make strong profession of "The word of God; the whole word of God; and nothing but the word of God!" p. 28, Para. 22, [THECHUR].

Heathen and pagan literature is found there having precedence of the word of God in the same language. p. 28, Para. 23, [THECHUR].

There is not a denomination in the world, that gives the Bible any place as really an educational book: much less the supreme place as the one only truly educational book over all and leading all. p. 28, Para. 24, [THECHUR].

Yet that is just what the Bible is, and that is its rightful place in education. p. 28, Para. 25, [THECHUR].

It produced the man Christ Jesus in the flesh. p. 28, Para. 26, [THECHUR].

It produced the three individual characters--Hananiah, Mishael, and Azariah--who in the crisis of their day held the world in its place "changed the king's word," and established truth forever. Daniel 2:14-18, 28. p. 28, Para. 27, [THECHUR].

It produced the character of Daniel who in the several crises of his day held the world in its place and enlightened it forever. p. 28, Para. 28, [THECHUR].

And whenever it can have the like place it will do the like thing in any day. p. 28, Para. 29, [THECHUR].

And when, in knowing disregard of this education, the young king Belshazzar and his crowd, of the Babylonian

education, that same night sunk Babylon and themselves with it. p. 28, Para. 30, [THECHUR].

The man Daniel, of the ever true education, stood pre-eminent and perfectly safe amid the crash of that fearful Fall. p. 28, Para. 31, [THECHUR].

And this is what will be in the Babylon of now. There will be those who giving to the Word and Spirit of God their educational place and power, will have the knowledge of God and the character that this produces. p. 28, Para. 32, [THECHUR].

And in the midst of the grand Babylonian banquet and the drinking from the golden cup, these will proclaim the word of God-- p. 29, Para. 1, [THECHUR].

"Babylon the great is fallen, is fallen." p. 29, Para. 2, [THECHUR].

And when this final Great City Babylon "with violence" shall be thrown down," to be "found no more at all," p. 29, Para. 3, [THECHUR].

These shall stand pre-eminent and perfectly safe amid the crash of that fearful Fall, and shall rise and reign forevermore. p. 29, Para. 4, [THECHUR].

4--In these studies it has been stated that the real Babylon of the Bible is always Mystery: p. 29, Para. 5, [THECHUR].

Is always the working of the unseen forces--the spiritual and intellectual forces--of the natural world: p. 29, Para. 6, [THECHUR].

And that the visible Babylon on the Euphrates and in Revelation 17 and 18--is each time the culmination of the working of these forces to their uttermost. p. 29, Para. 7, [THECHUR].

In this study, the truth of that view will stand out so plainly that none can fail to see that it is the truth. p. 29, Para. 8, [THECHUR].

This study is of p. 29, Para. 9, [THECHUR].

The King of Babylon. p. 29, Para. 10, [THECHUR].

In Isaiah 13 and 14 in "the Burden of Babylon" there is told the Fall of Babylon in both its ancient and its modern and final forms. p. 29, Para. 11, [THECHUR].

In the part relating to the final Fall, "the king of Babylon" occupies a large place. p. 29, Para. 12, [THECHUR].

That the king of Babylon should have any place in the development and Fall of final Babylon tells that the king of Babylon continues all the time of the Babylon of the Bible, and is there at its final Fall. p. 29, Para. 13, [THECHUR].

In an intensely drawn description of him as he meets the final consequences of his reign-- p. 29, Para. 14, [THECHUR].

As "the oppressor;" p. 29, Para. 15, [THECHUR].

As "he who smote the people in wrath with a continual stroke;" p. 29, Para. 16, [THECHUR].

As "he that ruled the nations in anger;" p. 29, Para. 17, [THECHUR].

As the one "that made the earth to tremble," and "did shake kingdoms;" p. 29, Para. 18, [THECHUR].

"That made the world a wilderness and destroyed the cities thereof;" p. 29, Para. 19, [THECHUR].

And that "did not let his prisoners loose homewards." p. 29, Para. 20, [THECHUR].

In the midst of this lofty strain touching "the king of Babylon," the description bursts all bounds and exclaims, p. 29, Para. 21, [THECHUR].

How are thou fallen from Heaven O Lucifer, son of the morning! p. 29, Para. 22, [THECHUR].

How are thou cut down to the ground that didst weaken the nations! p. 29, Para. 23, [THECHUR].

For thou hast said in thine heart, "I will ascend into Heaven. I will exalt my throne above the stars of God, I will sit also upon the Mount of the Congregation in the uttermost parts of the North, I will ascend above the heights of the clouds, I will be like the Most High." Yet thou shalt be brought down to hell, to the sides of the pit. Isaiah 14:4-17. p. 29, Para. 24, [THECHUR].

And there is the king of the Babylon of the Bible. This is confirmed in other connections. While the Babylon on the Euphrates was the sum of all that of the world goes to make up government, kingdom, empire--power, as "the glory of kingdoms;" p. 29, Para. 25, [THECHUR].

And of all that through education and art and fashion could go to form "the lady of kingdoms:" p. 29, Para. 26, [THECHUR].

There was another city, that fell before the power of Babylon, that in one particular feature carried the palm and illustrated a great truth. p. 29, Para. 27, [THECHUR].

This was the city of Tyre that in her day was queen of the world's trade, the mistress of world commerce and of commercialism. p. 29, Para. 28, [THECHUR].

Tyre was "of perfect beauty," "The crowning city," "The mart of nations," "The merchant of the people for many isles," "Whose merchants were princes," "Whose traffickers were the honorable of the earth;" "All the ships of the sea with their mariners were in thee to occupy thy merchandise" "Many isles were the merchandise of thy hand." Her business supplied a perpetual World's Fair. Read Ezekiel 27 and Isaiah 23. p. 29, Para. 29, [THECHUR].

And "the king" of this world commercialism and business pride is described in a "Thus saith the Lord God: p. 29, Para. 30, [THECHUR].

Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden the Garden of God. Every precious stone was thy covering--the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. Thou art the anointed cherub that covereth, and I have set thee so. Thou wast upon the holy mountain of God. Thou hast walked up and down in the midst of the stones of fire. Thou

wast perfect in thy ways from the day that thou was created--till iniquity was found in thee." p. 30, Para. 1, [THECHUR].

Thus, of world commerce, of world pride, of world grandeur, of world glory, of world power, Of which Babylon is the sum and symbol, Satan is king. He is the king of the Babylon of the Bible. p. 30, Para. 2, [THECHUR].

This truth is further confirmed in the story of the final Babylon--the Babylon of Revelation 17 and 18. p. 30, Para. 3, [THECHUR].

This final Babylon is composed of the wild combine of the wild beast and the wild woman--of the woman-ridden beast. p. 30, Para. 4, [THECHUR].

The throne and the power and the great authority of this beast is given to him by "the dragon." p. 30, Para. 5, [THECHUR].

And it is the throne and power and authority of "the dragon" himself, that is thus given. Revelation 13:2. p. 30, Para. 6, [THECHUR].

And the dragon "is that old serpent which is the Devil and Satan." Revelation 12:9; 20:2. p. 30, Para. 7, [THECHUR].

Of that combine of wild beast and wild woman, it is "the woman" that is the inspiring and the controlling, guiding, and ruling, element: for it is she who rides the beast. p. 30, Para. 8, [THECHUR].

And so, very probably, it is on her forehead that stands the inscription, that characterizes the whole combine-- p. 30, Para. 9, [THECHUR].

"Mystery,--Babylon The Great." And since it is Satan who is the giver of the throne and power and authority of this woman-ridden combine that is this ultimate Babylon, This again and sufficiently tells that The king of Babylon of the Bible is Satan. p. 30, Para. 10, [THECHUR].

When this Babylon is ever "Mystery," and the "the Mystery of Iniquity." p. 30, Para. 11, [THECHUR].

Then the king of this Babylon is clearly the king of this

"Mystery," p. 30, Para. 12, [THECHUR].

And can not be any other than Satan. p. 30, Para. 13, [THECHUR].

The Babylon of the Bible is the culmination of the working of the spiritual and intellectual forces of the natural world: p. 30, Para. 14, [THECHUR].

Of what the Scriptures always mean in the phrase "the world," "this world," "this present evil world," p. 30, Para. 15, [THECHUR].

Of which "the prince" and "the god" is, "the spirit that now works in the children of disobedience." James 4:4; 1 John 2:15-17; John 14:30; 2 Corinthians 4:3-4; Ephesians 2:2; Acts 26:17-18. p. 30, Para. 16, [THECHUR].

And since these forces are the Satanic, it follows as the certainty of truth that Satan is the king of the Babylon of the Bible. p. 30, Para. 17, [THECHUR].

The next study in this subject will be: p. 30, Para. 18, [THECHUR].

Out of Babylon. p. 30, Para. 19, [THECHUR].

5.--"Mystery, Babylon the Great" always the invisible intelligent forces of the natural world. p. 31, Para. 1, [THECHUR].

The "King of Babylon" is the king of these forces: "the ruler of the darkness of this world," "the prince of the power of the air, the spirit that now worketh in the children of disobedience," "the prince of this world"--Satan. p. 31, Para. 2, [THECHUR].

Babylon open and manifest, is the ultimate product of the working of these forces to their utmost in all that they can do at their own will and in their own way. p. 31, Para. 3, [THECHUR].

Babylon is always against God: as the natural mind is always enmity against God and is not subject to the Law of God neither indeed can be. p. 31, Para. 4, [THECHUR].

And knowing the elements of Babylon, and knowing what only

is the ultimate of the working of these elements and forces, this is sufficient warning to all who care, that it should be escaped at all stages of its manifestation. p. 31, Para. 5, [THECHUR].

Of course these elements and forces are always working, and in that sense Babylon is always present on the earth and in the affairs of men and the world. p. 31, Para. 6, [THECHUR].

But the Babylon that is particularly portrayed and dealt with in the Bible, is the Babylon at its height and in its glory ruling the world, with all the world, religious and civil, organized and centralized under its power. p. 31, Para. 7, [THECHUR].

This will be perfectly plain to any one who will carefully read Daniel 2 to 5; Isaiah 13 and 14; Jeremiah 50 and 51; and Revelation 17 and 18. p. 31, Para. 8, [THECHUR].

Twice in the world's course Babylon attains this position and power; and both times this height of power and glory is itself the signal of her Fall and utter ruin. p. 31, Para. 9, [THECHUR].

And at that point of her power and glory, and of her proud and confident boasting on it and of it, her Fall is proclaimed and the people are warned and called on and urged to flee out of Babylon, that they be not partaker of her iniquities and that they perish not in her destruction for it is the vengeance of the Lord in judgment upon her. p. 31, Para. 10, [THECHUR].

Read Jeremiah 50:8; 41:6; with Revelation 14:8; 15:2-3; Daniel 5:2-5 with Revelation 17:3; 18:7-8; Isaiah 47:7-11 and Jeremiah 51:63-64 with Revelation 18:21. p. 31, Para. 11, [THECHUR].

What is it, then to be out of Babylon? p. 31, Para. 12, [THECHUR].

1. When Babylon includes all the world, with all the elements and all the power of the whole world, p. 31, Para. 13, [THECHUR].

It is perfectly plain that to be out of Babylon is nothing less than to be out of the world. p. 31, Para. 14,

[THECHUR].

2. When Babylon is the forces and the product of the working of the forces, of the natural mind and the natural world spiritual and intellectual, p. 31, Para. 15, [THECHUR].

It is plain enough that to be out of Babylon is nothing else than to be out of the natural: out of the realm of the natural world. It is to be completely delivered and separated from all the elements and forces of the natural mind and of the falsely spiritual that is not subject to the Law of God neither indeed can be. p. 31, Para. 16, [THECHUR].

3. When such is the realm and kingdom of Babylon, and when "the King of Babylon" is the true and appropriate king of that whole realm and is only Satan, p. 31, Para. 17, [THECHUR].

It is conclusive that to be out of Babylon is only to be out of the realm and dominion and power of Satan. p. 31, Para. 18, [THECHUR].

From these items of plain truth, it is equally plain that to be in or out of Babylon is not at all dependent upon place, but is wholly dependent upon condition--condition of spirit, of mind, and of heart. p. 31, Para. 19, [THECHUR].

As to place, Daniel and his three brethren were in Babylon. But as to condition--in spirit and mind and heart, of thought and wish and purpose--they were as far out of Babylon as Heaven is from the earth. p. 31, Para. 20, [THECHUR].

And so as to place, bodily and physically Daniel was actually in Babylon at the moment of her frightful Fall. p. 31, Para. 21, [THECHUR].

Yet as to condition, he was so utterly out of Babylon that even in the very midst of the crash of her Fall he was so far and away out of and above it all that he was perfectly safe. p. 32, Para. 1, [THECHUR].

And that--only that--is what it is forever to be out of Babylon. Yet as plain and true as this is, the present-day preaching of those who make much of "calling people out of

Babylon" treats it as far more a matter of place than of condition: so much so indeed as to make it actually a physical thing rather than a spiritual. p. 32, Para. 2, [THECHUR].

Holding, correctly enough, that the church of Rome is Babylon, they urgently call people out of that church and into another one that is constructed upon the same principle precisely and after the same pattern as that of Rome; and then tell them that they are "out of Babylon!" p. 32, Para. 3, [THECHUR].

It is ridiculous, and it would be ludicrous if it were not so pitiably blind and blundering in the things of the soul and of eternity. p. 32, Para. 4, [THECHUR].

To see people build up a "church" in principle, in spirit, and in practice, after the very pattern of the "church" of Rome, And then vociferously call, "Come out of her, come out of her." p. 32, Para. 5, [THECHUR].

And in the next breath cooingly murmur, "Come in here, come in here." p. 32, Para. 6, [THECHUR].

And it is sheer ecclesiastical cunning craftiness, first to build up a "church" structure just like all the other "churches" and teach the people that in the Scriptures a "church" is a "woman" and that Babylon is the mother and her daughters--Rome and the other "churches",-- p. 32, Para. 7, [THECHUR].

And call the people out of all the other "churches" and into this one and assure them that thus they are "out of Babylon:" p. 32, Para. 8, [THECHUR].

To call people away from all the other "churches" as "defiling" (Rev. 14:4), and into this one that is just like all the others, or worse, and then delude them with the deceitful tale that "these"--of their "church"--"are not defiled with woman"--as though their "church" were not a "woman"--is nothing short of the very trickery and confusion of Babylon itself. p. 32, Para. 9, [THECHUR].

The truth is that any and every humanly constructed and "organized" "church" is by the Scriptures a "woman" and is of the Babylon of "the Mother" and her daughters, and is defiling: and to be out of one of these and in another of

them is not to be out of Babylon at all. No: let it be repeated, and repeated for ever, that-- p. 32, Para. 10, [THECHUR].

To be out of Babylon or in Babylon turns not at all upon place, but only and wholly upon condition--condition of spirit and mind and heart: of will and wish and thought and purpose. p. 32, Para. 11, [THECHUR].

a. Babylon includes, and is, "the world," the spirit and the elements of "the world" that is meant in the Scripture that says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world--the lust of the flesh, and the lust of the eyes, and the pride of life--is not of the Father but is of the world." 1 John 2:15-16. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore, will be the friend of the world is the enemy of God." James 4:4. p. 32, Para. 12, [THECHUR].

And thus to be out of Babylon is to be out of the world. And this is only the plain Christianity of Christ-- p. 32, Para. 13, [THECHUR].

"Ye are not of the world: but I have chosen you out of the world." John 15:19. p. 32, Para. 14, [THECHUR].

"Ye are not of the world, even as I am not of the world." John 17:14, 16. p. 32, Para. 15, [THECHUR].

"As He is, so are we, in this world." 1 John 4:17. p. 32, Para. 16, [THECHUR].

b. Babylon is the realm and the forces and the working of the forces, of "the world" of the natural mind. p. 32, Para. 17, [THECHUR].

And to be out of Babylon is to be out of all of that, and in the realm and the forces and the working of the forces of the spiritual Mind--Of the Mind that was in Christ Jesus, and which He brought as the gift of God to the work, and call to all to: p. 32, Para. 18, [THECHUR].

"Let this mind be in you which was also in Christ Jesus." 1 John 5:20; Philippians 2:5-7. p. 32, Para. 19, [THECHUR].

c. Babylon is the realm and the dominion of Satan, "the King of Babylon." Isaiah 14:1-15. p. 32, Para. 20, [THECHUR].

And to be out of Babylon is to be out of the realm and dominion and power of Satan. p. 32, Para. 21, [THECHUR].

And this is only the truth of the same old everlasting Gospel that Christ sent Paul to preach: p. 32, Para. 22, [THECHUR].

"Delivering thee from the people and from the Gentiles, unto whom now I send thee. p. 32, Para. 23, [THECHUR].

"To open their eyes, to turn them from darkness to light, and from the power of Satan unto God." Acts 26:18. p. 32, Para. 24, [THECHUR].

That, all of that, and only that, is what it is be out of Babylon. Finally: The thought must be caught and never for a moment lost, that-- p. 32, Para. 25, [THECHUR].

It is only the "Voice from Heaven" that calls, or that ever can call, anybody out, of Babylon. Revelation 18:4. p. 33, Para. 1, [THECHUR].

True, through the ministry of men this Voice will be heard. But in the ministry of men, if this Voice be not heard there can not be there any call really out of Babylon. p. 33, Para. 2, [THECHUR].

When that Voice is heard by any one, and he responds and so is truly called out of Babylon, he is called to higher ground than any to which any voice from earth can ever call. p. 33, Para. 3, [THECHUR].

He is called only to heavenly ground, to heavenly associates, and to the heavenly Church: Even "unto Mount Zion, And to the City of the Living God, The Heavenly Jerusalem. p. 33, Para. 4, [THECHUR].

And to an innumerable company of angels. To the General Assembly and Church of the firstborn which are written in Heaven, And to God the Judge of all. And to the spirits of just men made perfect, And to Jesus the Mediator of the New Covenant, And to the blood of sprinkling that speaketh

better things than that of Abel." Hebrews 12:22-24. p. 33, Para. 5, [THECHUR].

And that is what it is to be out of Babylon. Listen for, and listen to, and faithfully follow, the "Voice from Heaven, saying, "Come out of her My people." p. 33, Para. 6, [THECHUR].

6.--We have studied the Babylon of the Bible. We have found what it is to be out of Babylon. We have found that only the "Voice from Heaven" can call anybody really out of Babylon. p. 33, Para. 7, [THECHUR].

And when this Voice from Heaven calls any people out of Babylon, they are called only to heavenly places and heavenly things and heavenly association. p. 33, Para. 8, [THECHUR].

And in this they are called from the earthly and worldly city of Babylon to the heavenly and divine city of Jerusalem. In the Bible there are just two mother cities. These are-- p. 33, Para. 9, [THECHUR].

1. "Babylon, the mother of harlots and abominations of the earth." Revelation 17:5. p. 33, Para. 10, [THECHUR].

2. "Jerusalem which is above is free, which is the mother of us all." Galatians 4:26. When God anciently called His people out of Babylon, His word was-- p. 33, Para. 11, [THECHUR].

"Flee ye out of Babylon... Remember the Lord afar off, and let Jerusalem come into your mind." Jeremiah 51:45-50. And when now he calls His people out of modern and final Babylon, it is still to "Let Jerusalem come into your mind." For "ye are come unto Mount Zion, and unto the City of the Living God, the heavenly Jerusalem." Hebrews 12:22. p. 33, Para. 12, [THECHUR].

Jerusalem in Palestine was always only the suggestion of the "Jerusalem which is above." Its Mt. Zion with its king on his throne in his glory; its temple with its priesthood, its services and its appointments were all only "figures" and suggestions of the heavenly Jerusalem with its Mount Zion and its King on His Throne in His glory; and its Temple with its Priesthood, its ministry and its appointments. p. 33, Para. 13, [THECHUR].

The old time Babylon never could rest till above all things else she had overthrown and obscured Jerusalem and what it meant in the world. And the blindness and iniquities of the people of old Jerusalem aided in accomplishing this thing. p. 33, Para. 14, [THECHUR].

So also the spiritual Babylon never could rest till she had overthrown and utterly obscured the spiritual and heavenly Jerusalem, and till she alone should stand as "the eternal city." And again the blindness of the professed people of the New Jerusalem and true eternal city aided in accomplishing this evil thing. p. 33, Para. 15, [THECHUR].

Yet in the old time there were a faithful few who amidst all the desolation and captivity and persecution wrought by Babylon, and the forgetfulness of the professed people of God, never forgot Jerusalem. Daniel in captivity in Babylon "kneeled upon his knees three times a day and prayed and gave thanks to God through his windows in his chamber opened toward Jerusalem." Daniel 6:10. p. 33, Para. 16, [THECHUR].

"By the rivers of Babylon, there we sat down, yea we wept when we remembered Zion. "We hanged our harps upon the willows in the midst thereof. "For there they that carried us away captive required of us a song; and they that wasted us required of us mirth; saying, Sing us one of the songs of Zion. "How long shall we sing the Lord's song in a strange land? "If I forget thee, O Jerusalem, let my right hand forget her cunning. "If I do not remember thee, let my tongue cleave to the roof of my mouth--if I prefer not Jerusalem above my chief joy." Psalm 137:1-6. p. 33, Para. 17, [THECHUR].

In the time of the later and final Babylon it is so also. Always there have been the faithful few who have remembered Jerusalem above their chief joy and who through all the mists and fogs and miasma of swampy Babylon have never lost sight of Jerusalem which is above, the mother of us all. p. 33, Para. 18, [THECHUR].

And both in old time and the last times, if all the professed people of God and Jerusalem had been so faithful and devout in their own land as were these few in the strange land, they never would have been in Babylon at all; and Jerusalem would have ever stood in her own place and

meaning as the glory of God and the joy of the world. p. 33, Para. 19, [THECHUR].

And now in the time of preparation for the final forsaking of final Babylon forevermore, the time has fully come when every one who would escape Babylon must let Jerusalem come into his mind: and this so truly and so fully that he too in deepest truthfulness can say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth--if I prefer not Jerusalem above my chief joy." p. 33, Para. 20, [THECHUR].

This Jerusalem which is above, which is free, and which is the mother of all the true children of God--this Jerusalem is and always was the only true Jerusalem. p. 33, Para. 21, [THECHUR].

This is the true Eternal City--"the city of the Living God." Hebrews 12:22. p. 33, Para. 22, [THECHUR].

This is the city of Abraham "the friend of God" and "the father of all them that be of faith," the city for which he looked, "which hath foundations, whose Builder and Maker is God." Hebrews 11:10. Here is the true Mount Zion, where God hath set His King upon the hill of His holiness. Psalm 2:6 margin. p. 33, Para. 23, [THECHUR].

"Great is the Lord and greatly to be praised in the city of our God, in the mountain of His holiness. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the North, the city of the great King. God is known in her palaces for a refuge." Psalm 48:1-3. p. 33, Para. 24, [THECHUR].

And "Glorious things are spoken of thee, O city of God." Psalm 87:3. Its wall "great and high" is of jasper, "clear as crystal." Its foundations are "garnished with all manner of precious stones." Each of its gates is one solid pearl. The city itself, with all its streets, is "pure gold like unto clear and transparent glass." The Throne of God and the Lamb is in it. There is a river, "clear as crystal," proceeding out of the Throne, "the streams whereof make glad the city of God." Revelation 22:1. The glory of God lightens it, and the Lamb is the light thereof. Revelation 21:11, 23. p. 34, Para. 1, [THECHUR].

"The nations of them that are saved, shall walk in the light of it. And they shall see His face, and His Name shall be in their foreheads." Revelation 21:26; 22:4; Exodus 33:19; 34:5-7. "And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever." Revelation 22:3-5. p. 34, Para. 2, [THECHUR].

There is the innumerable company of angels. There is the place of the General Assembly of the Universe of holy intelligences, the Church of the high-born ones who are written in Heaven. There is God, the most kind and merciful Judge of all. There are the spirits of the just men made perfect. There is Jesus the Mediator of the New Covenant. And there is the sprinkling of the blood that speaketh better things than that of Abel. p. 34, Para. 3, [THECHUR].

There are the heavenly Associates and associations offered and afforded by the heavenly Jerusalem to which all are called who, by the Voice from heaven, are called out of Babylon the mother of harlots and abominations of the earth. These are some of the glorious things that are spoken of the city of God, the heavenly Jerusalem. And this is the Jerusalem that is to come into the mind of every one who will go out of the midst of Babylon and deliver his soul from the fierce anger of the Lord, that presently engulfs forevermore that all-surpassingly wicked city. "Flee out of the midst of Babylon... remember the Lord afar off, and let Jerusalem come into your mind." p. 34, Para. 4, [THECHUR].

Babylon occupies one of the great places in the Bible Story. The studies in this booklet, From Babylon to New Jerusalem, reveal the Babylon of the Bible: What it is and also The Captivity and Deliverance of God's people out of Babylon unto New Jerusalem. These studies are all preparatory for the next booklet in this series, The Greater Purpose; and this now is one of the most important studies that could be found in these days of Ecumenical activities. This because of the study itself, and also because it includes a part of the Scriptures that is very little studied, because it is "historical." So be sure to keep in mind the facts in this booklet, From Babylon to New Jerusalem; for they will be needed, and their deeper meaning will be seen, in the next booklet after this: p. 35, Para. 1, [THECHUR].

THE GREATER PURPOSE.--CHRISTIAN UNITY--By H.L. Hastings.
Text: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21. p. 35, Para. 2, [THECHUR].

The same idea is repeated in other portions of the chapter. "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one as We are." "The glory which thou gavest Me I have given them, that they may be one even as We are One." "I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." p. 35, Para. 3, [THECHUR].

These words may be regarded as the parting words, the dying words, of our Redeemer. And whatever requests our friends make in the last hour of life, we take great pains that these requests shall be granted. p. 35, Para. 4, [THECHUR].

We think no labor arduous if in doing it, we are granting a last request, gratifying a last desire, doing the last thing we are permitted to do to please a dying friend. The prophetic work of Christ as a teacher was now closing up. p. 35, Para. 5, [THECHUR].

He went out of that upper room where He offered this prayer, to die upon the cross; but by anticipation he seems to have there commenced that intercession on our behalf, which still goes on at the right hand of the throne of the Majesty on high. And it would seem that from this parting, dying prayer, we derive our best idea of that intercession; for this prayer seems to be but a prelude to that mighty act of adoring intercession for His church, which has gone on for eighteen hundred years, and yet shall continue till His church shall be redeemed and His foes be made His footstool. p. 35, Para. 6, [THECHUR].

The burden of His prayer was the unity of His people. This was His thrice-repeated request that they all be one; and their unity was to convince the world of His divine mission. "That the world may know that Thou hast sent Me, and hast loved them." For the unity which they should exhibit would prove that some driving power hath taken hold of them, and they were led by a divine Leader, and

especially loved by the Most High. p. 35, Para. 7,
[THECHUR].

The union for which the Saviour prayed is in this world. It is very well to talk of the union hereafter, but the Saviour asked, "I pray not that Thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The church of Christ is placed here as a living protest against the sin, the war, the selfishness and the hate that fills this world, and it is no part of our Saviour's desire to take them away to bowers of peace, nor to give them wings like a dove that they may fly away and be at rest, but rather to keep them here in the world, in spite of all the rage and wrath of wicked men and devils; a light and blessing to mankind. p. 35, Para. 8, [THECHUR].

It had been a marvel to men how the church has lived so long. It is a marvel still. When a heroic French nobleman went to his King to plead that he might spare his persecuted brethren, and was repulsed, "Sire," said he, "God's church is an anvil that has worn out a great many hammers." That church has been hammered for eighteen hundred years. p. 35, Para. 9, [THECHUR].

I don't know how many hammers have been spoiled, but the anvil is in a very good condition yet. The church lives because the life of God is in it. "It is kept by the power of God." Not by the power of learning, of eloquence, of liberal institutions and beneficent laws, but through scenes of oppression, affliction and distress, the church is "kept by the power of God through faith unto salvation." p. 35, Para. 10, [THECHUR].

So long then as the people of God stand in the world in substantial unity, so long the church presents a glorious and convincing argument that God sent Jesus Christ into the world, and that His church are chosen and beloved of Him. It is true that infidels make great capital of the dissensions and quarrels among Christian people. But for every quarreling sectarian you can find who professes Christianity, I will find you two loving believers who possess it. For every disputing, captious grumbler that disgraces the name of Christ by his bitterness and rancour, I will find you half a dozen lamb-like, sweet-spirited disciples of the Lord Jesus Christ. So infidels who prefer bones to meat, and briars to berries, can hunt up their hypocrites and bigots and make the most of them. Christ

prayed that His people might be one, but what is that unity which He desired? p. 36, Para. 1, [THECHUR].

1. It is not a local unity of all Christians in one place or in one house of worship for there is no place of worship that would contain them all. Some think there is union if people will come to their meeting, and a strange union it is sometimes! Such know very little of the true unity of the church of God! Christ sent His disciples into all the world, and when they lingered yet at Jerusalem, He allowed the storm of persecution to burst upon them, till they were scattered abroad and "went everywhere, preaching the word:" They have never met again, and they never will till the King of Glory sends His angels to gather His elect from the four winds on the great Judgment day. p. 36, Para. 2, [THECHUR].

2. This unity is not national. The Jewish nation is scattered, and the people of God are called out of every nation, kindred, tongue and people. All climes and colors and classes are included in the Divine Family, in the church of the first born, whose names are written in heaven. p. 36, Para. 3, [THECHUR].

3. Nor is this unity a unity of external garb of clothes and color, of broad-brimmed hats and sober-colored garments; for while the Bible gives general directions as to modest apparel, it gives no specific rules to which we must conform. How could an Eskimo, in his eternal snows, wear the paper garb of a South Sea Islander? The unity of God's people is not a penitentiary lock-step, where all act alike because they cannot help themselves, for the Gospel takes in men of every nation and of varied customs, manners and garbs. The dweller beneath the palm groves of the tropics may come in his light attire, and greet the Christian from the Orient in his turban, or from the Arctic snows in his fur and bear skins. p. 36, Para. 4, [THECHUR].

If the unity was in garments, some would freeze to death, and others would melt with heat for it. p. 36, Para. 5, [THECHUR].

4. The union desired is not a social uniformity. The Gospel comes to kings and beggars, to rich and poor, to servants and masters, to men of every rank and class. The brother of low degree is in the church; for he is to

rejoice that he is exalted; and the rich man is there for he is to rejoice that he is made low, (though he hates to do it). The Gospel only levels as it levels up, but it does not efface social distinctions, nor blot out differences of condition. p. 36, Para. 6, [THECHUR].

5. This unity is not a unity of forms. The early Christians were not united in all things. Paul said circumcision was nothing, nor uncircumcision; yet he circumcised Timothy in deference to the Jews in those quarters. To the Jews he became as a Jew, and thus became all things to all men, that he might thereby save some. When the Corinthians inquired if they should go to public festivals and eat the food there prepared, he said: "An idol is nothing. Go and eat, the idol will not spoil the meat; but if one comes to you and says, this has been offered to idols, then do not eat it, not that it is wrong to eat, but because of your weak brother, seeing you eat in an idol's temple, may go and not only eat but worship there." The law of forms left him at liberty to eat or drink as he pleased but the law of love said, it is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. p. 37, Para. 1, [THECHUR].

6. The unity of the people of God is not a unity of creeds of confessions. Confessions of faith are good. I wish [the] fold would confess their faith more, and confess it every day. But let them confess their own faith, not of their grandfathers or their fathers. For a mere assent to a written confession of faith gives little guidance as to what a man really believes. If a man says he believes in 39 articles, and cannot repeat 20 of them, or explain 10 of them, or defend any of them, what does his confession of faith amount to? How can he believe articles of faith when he does not know what they are? If one man must believe precisely as another does, then he must know just what the other does--no less and no more--and what is the use of two, or of ten thousand such duplicate men in the world? Our personal faith is not the whole body of Divine Truth, any more than any personal food is the whole mass that God has provided; but it is simply what we ourselves have personally learned of God. Faith cometh by hearing, and hearing by the Word of God. A thousand things that men disagree about are not matters of faith at all; they are mere matters of opinion--whims, notions and guesses, about which they know nothing. Faith is something surer, deeper,

grander, broader than those petty opinions; for without faith it is impossible to please God! If Christian unity is to be sought in the mutual acceptance of each other's opinion, how shall the man of giant mind have union with the untutored savage, just brought to the Lord? What union can there be between the astronomer who climbs his observatory and turns his telescope to pierce the starry heavens and explore the secrets of the universe, and this little child whose world of thought is bounded by his top and ball? But yet that astronomer will come down from gazing on the imperial splendors of the universe, and play and frolic with his child upon the floor. There is unity there--not the unity of the intellect, but the unity of love. And as the Gospel of Christ meets the needs of both high and low, then there must be some broad basis, some common platform, where all, whether learned or unlearned, can stand in peace together. Faith cannot be learned by rote; each has his own as he has been taught of God by His word, His Spirit, and His providence. And a union based upon mere assent to formal creed is only like a union of staves in a barrel; they hold together till the hoops are cut, then they tumble in a heap together. p. 37, Para. 2, [THECHUR].

Christ prayed that His church might be one. He said He had other sheep not of the Jewish fold, whom He must bring, and there should be one fold and one shepherd. The High Priest, in saying that it were well that one man should die that the nation might not perish, prophesied that Christ, by His death, should gather together in one the children of God that were scattered abroad. The Apostle testified that in the life of the new man, there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all in all. In times past they were not a people, but now, gathered and united, they are the people of the living God. p. 38, Para. 1, [THECHUR].

The people of God are one; and it is their duty to recognize and bear a witness to this union. It is not a union of all church members or professors of Christianity, for such a union would have included Judas Iscariot, Annanias and Saphira, and every hypocrite who ever cursed the church. Christ does not pray for such a unity. "I pray for those thou hast given me, that they may be one." This unity exists. Christ prays for it; Satan fights against it. Let us be on the side of Christ, and recognize the One Vine, of which we are all branches; the one flock, of which

He is the Shepherd; the one building of which He is the Chief Corner-stone; the one army of which He is Captain and Guide. p. 38, Para. 2, [THECHUR].

This unity is not a theory, it is a fact. Dr. Andrew Bonar recently said in London, about the worst way to teach faith was to talk about faith, and about the poorest way to promote union was to talk about union. Christian Unity does not come by resolving to be united, or by promising to be united; if you are in Christ, you are essentially one, and you cannot help yourselves. Probably no movement has produced so much union among Christians in London for a hundred years, as the recent great revival there. And yet little of nothing has been said about union. But they have simply gone to work with might and main to save souls; and churchmen and dissenters, canons of cathedrals and ministers of conventicles, earls, lords, laborers and costermongers, have got so mixed and united in a common work in leading souls to Christ, that you can hardly tell them apart. And so, if we, instead of talking about union till we quarrel, and trying to promote union till we destroy it, would recognize the union that already exists and enter heartily upon the work of the Lord, we should find our labor not in vain. p. 38, Para. 3, [THECHUR].

Let us notice some points in which the people of God are one: p. 38, Para. 4, [THECHUR].

1. They are of one fallen race. There is no aristocracy here; all are the children of him who was of the earth earthly; are full of sin and prone to evil. p. 38, Para. 5, [THECHUR].

2. They are one in actual transgression, for all have sinned and come short of the glory of God. All were rebels; all ruined; all lost. p. 38, Para. 6, [THECHUR].

3. They were one in guilt and condemnation. The wages of sin is death, and the law of God condemned, and the word of wrath waited to destroy them all. None were free from the guilt; none exempt from the common doom that overhung a guilty race. p. 38, Para. 7, [THECHUR].

4. They are one by a common redemption through the blood of Him who died for them on the cross. One ransom price was paid for them all, for they were not redeemed by corruptible things, as silver and gold, but by the precious

blood of Christ, as of a Lamb without blemish and without spot. A common ruin involved them, a common redemption delivers them. p. 39, Para. 1, [THECHUR].

5. They are one in the conviction of sin by the power of the Holy Spirit. He convinces the world of sin, of righteousness and of judgment. Every Christian has felt His power, and has seen himself sinful, guilty, lost, under the preaching of God's Word and the illumination of His Spirit. p. 39, Para. 2, [THECHUR].

6. They are one in conversion to God; in being born again to a new and better life; in being made new creatures in Christ Jesus, from whom all things are passed away, and to whom all things have become new, in hating the things they once loved, in loving the things they once despised. p. 39, Para. 3, [THECHUR].

7. They are one in the fellowship of the Holy Spirit. Because they are sons God has sent forth the Spirit of His Son into their hearts, whereby they cry, "Abba, Father." This Spirit is one Spirit in all the church, and if any man have the Spirit of Christ he is one of His; and in all the children of God He bears the same blessed fruits of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, against which there is no law. "I believe in the Holy Ghost," is the voice of every Christian, and this is not merely the repetition of an ancient creed, but the testimony to a present and universal experience among the people of God. For by one Spirit have they all been baptized into one body, and are all one in Christ Jesus. p. 39, Para. 4, [THECHUR].

8. They are one in labor. People speak of the rivalries and quarrels of Christians, but often these are simply the result of honest zeal, modified by circumstances around them. Set two men to hoeing on a small plot of ground, and they will interfere with each other. On the New England hills, where stones are so plenty and soil is so scarce, boys will sometimes steal earth from the next row to make their own corn hills respectable in soil. But you set each of these boys out in the middle of an Illinois prairie, where he can have all the soil he wants to dig, and there is no quarrel then. So churches sometimes get too close to each other, and there is friction. But their work is one. Let them scatter and find room to labor freely. Let there be twenty hands in a shop, all busy as they can be, and

there is peace; but let half of them have nothing to do but to talk politics and trade jack knives, and they will probably quarrel before noon. p. 39, Para. 5, [THECHUR].

Set the machinery in motion, and let the work drive them, and all is harmony again. So the work of the church is one work. In preaching the Gospel, in feeding the hungry, in clothing the naked, in enlightening the ignorant, and lifting up the lowly, Christians labor unitedly. Infidelity never built a hospital or an asylum. Christianity has founded them, and the schools and the Charities that bless the world today are but illustrations of the united labor of God's people, who are one. p. 39, Para. 6, [THECHUR].

9. The people of God are one in essential faith. They differ in opinions, in thought, in guesses, in whims, but in their confidence in the living God, the living Saviour, and the abiding Word, they are one. On this bed rock of "faith that worketh by love," they stand together. Men say, "we believe differently on certain points." You do not believe at all on most of them. Your confidence never rises to the dignity of faith--the faith that saves, the faith that purifies the heart. You agree in ten things that you know about, and believe you disagree about five things that you guess at. Are you not one? p. 40, Para. 1, [THECHUR].

10. We are one in prayer. When Christians argue, they differ; when they pray, they unite. Around one common altar they lift united cries to God; and no matter whose voice leads the worship, all the people say Amen. One Spirit inspires the petition of those who pray always in the Holy Ghost; and with one heart and one mind they supplicate the mercy of the Most High. p. 40, Para. 2, [THECHUR].

11. They are one in praise and song. Differ as they may they all unite here. Toplady had one class of opinions; and Wesley another; and they wrote some harsh and bitter things, it may be, but now their friends get together, and over their graves one sings: p. 40, Para. 3, [THECHUR].

"Rock of ages, cleft for me." And all join the strain with united voices; and another strikes up: "Jesus, lover of my soul" p. 40, Para. 4, [THECHUR].

And every voice blends gloriously in the song. I stood the other day by the grave of John Wesley, in City Road Chapel yard, and plucked the foliage growing there; and just

across the way, in Burhill fields, I stood beside the grave of Warts and sung his hymn, p. 40, Para. 5, [THECHUR].

"How long shall death, the tyrant reign and triumph o'er the just." p. 40, Para. 6, [THECHUR].

And I thought that his faith, so sweetly sung, was my faith, and the faith of all the church of the Living God. p. 40, Para. 7, [THECHUR].

12. The people of God are one in sorrow, in suffering, in persecution, in affliction, in death. When one member suffers, all suffer, when one rejoices, all rejoice. One shepherd leads through the dark valley, and one voice from Heaven whispers over their pallid forms and silent tombs. "Blessed are the dead that die in the Lord." Lovely and pleasant in their lives, in their deaths they are not divided. p. 40, Para. 8, [THECHUR].

13. They are one in hope and expectation. They may see now as in a glass darkly, and their eyes may fail to pierce some of the mists that hang around them, but in the grand realities of eternity they are one. They look for one kingdom, one crown, one glory, one reward, in the presence of our Lord Jesus Christ at His coming. And finally, they are one in resurrection and eternal life. They shall put on immortality together, they shall be victorious over death and hell; and shall sing one song of endless triumph in the paradise of God. p. 40, Para. 9, [THECHUR].

And with all these great, grand glorious elements of unity and strength, shall we be told that Christians differ about tweedle-dum and tweedle-dee? Shall we listen to Christians who say we cannot be united? Why you are united, and how are you going to help yourselves? Our union is a fact; Christ prayed and bled for it; the Holy Spirit sealed it; and we rejoice in it. Do you separate yourself? How can you? If the foot or the hand say, "I am not of the body, is it therefore not of the body?" It is of the body, and I would like to know how it is going to get away. p. 41, Para. 1, [THECHUR].

Let us then accept the fact of our unity. It is not a union through each other with Christ; but it is a union with each other through Christ. My hands are not united because they clasp each other (I may clasp a dead man's hand) but they are united because they are joined to one

central head, and heart, and soul, and provided by one spirit of life. The branches of a tree are not one because they interlace above, nor are they separate, because when they are swayed by the wind, they clash and chafe against each other. Their union is in the central root to which each branch is joined--by which they live and from which their life is fed. So the people of God are one in their Head and Lord; one in His love, His grace, His peace, His power, His suffering, His death, His resurrection and His glory. p. 41, Para. 2, [THECHUR].

And many of the differences and dissensions that disturb the unity of God's people, are purely imaginary, or are the result of mere misapprehension. You have heard of Dr. Chalmers and Dr. Stewart, who once fell in an argument about something or other, and for a long discussion about something that nobody understands, give me two wiry Scotchmen! Well, they argued, and argued, and could not agree, till their time being exhausted, Dr. Chalmers said: p. 41, Para. 3, [THECHUR].

"You will find my views on the subject very well put in a little tract entitled, Difficulties in The Way of Believing. p. 41, Para. 4, [THECHUR].

"Why," said Dr. Stewart, with amazement, "I wrote that tract myself!" p. 41, Para. 5, [THECHUR].

Half of our differences will disappear when things are once stated as they should be, while in the heat of a street debate we neither understand the faith of others nor correctly express our own. p. 41, Para. 6, [THECHUR].

It is time to put away these childish things, and come down to the plain sober truths of the Gospel. Said Luther: "I preach in plain language, that the common people can understand, and if I know Hebrew and Greek, I reserve them for our learned meetings where we discuss such subtleties and such profundities that God Himself, I know, must marvel at us!" p. 41, Para. 7, [THECHUR].

The way of life is plain, and while we walk this way and point others to it, we shall be one, as Christ desired. But when we strive about words, we do the devil's work, and hinder those for whom the Saviour died. p. 41, Para. 8, [THECHUR].

The Duke of Wellington once stood by a battery that was hurling shot and death into a thicket where a body of soldiers were posted. p. 42, Para. 1, [THECHUR].

"Pretty well aimed, Captain," said he, "but no more of it; that is our own Forty-second." Ah, is not the eye of the Captain of Salvation today on many a battery which is doing just the same deadly work on men that He has posted to hold the fort till He shall come? Let us save our powder and shot to fight the devil--close up the ranks, and advance the whole line in battle array. p. 42, Para. 2, [THECHUR].

I noticed, years ago, when regiments were going to war, that all had some distinctive mark, some stripe, or belt, or epaulette, or cockade, or red pantaloons, or something of the kind to distinguish them. And these things did very well for dress parade and general muster, and sham fights; but when they came to real warfare, every cross-belt was a mark for a bullet to find their hearts, every cockade helped to guide the sharpshooters to pierce their skulls; every man who wore red pants was likely to get shot in the legs; and every bit of brass or lace, was only a mark to invite the death-dealing bolt. And soon they laid these things all aside so that a major general would hide his stars, and donning a slouched hat, a teamster's blouse, go quietly about his business and escape the dreaded bullets. And I noticed when those soldiers came marching home battle-scarred, bronzed and weather-beaten, with their war-stained raiment and bullet-ridden flags, that they all wore one uniform--the Union blue! Every rag of regimental finery was gone; they were soldiers of one army. And so, while sectarian uniforms may do for holiday service, yet in real warfare there is no uniform like the whole armor of God. A common peril unites, a common labor joins both heart and hand. In the late war some Western regiments almost quarreled with others from the Eastern part of the country; but when the battle hung trembling in the scales and the jaws of death were closing around them, and these slab-sided Yankees came to the rescue and saved them from destruction, they were brothers ever after. And so, if we plunge heartily into the fight of faith we shall find out who our friends are and shall rejoice to be companions of all that fear God. p. 42, Para. 3, [THECHUR].

Riding one day upon the cars I handed a copy of my paper, The Christian, to a good old man to read. "What branch of the church are you connected with?" said he. "Not any

branch--the main trunk," was the reply. It is too late now to talk of branches except the branches of the Living Vine. p. 42, Para. 4, [THECHUR].

I think it is Dr. Hamilton who speaks of walking by the sea-side, and watching the little fishes that darted to and fro in the little pools left by the receding tide. A gallon of water is their ocean--it is all they know. By and by we see in the distance the gleam and shimmer of the incoming tide. It rolls on until at length a wave dashes over the lower range of pools, and the fish are out at sea; another wave rolls in, and another range of pools is overwhelmed. Another, and another wave comes in, till the swelling tide brims the encircling shore, and all the pools are one. So in the times of drouth and coldness, Christians huddle in little hollows and think their shallow pools are all the sea there is; but let the incoming tide flood the strand, and they are one. Brethren, if we dwell in pools, let us see to it that they are near the low water mark, so that the first wave of the incoming tide shall make us all one. p. 42, Para. 5, [THECHUR].

You desire a revival of God's work; join, then, your forces and unite your labors and your prayers, and God will bless and help in time of need. p. 43, Para. 1, [THECHUR].

And you who know not God, will you not come and enter into this sacred ministry of the people of the Lord? God help you and save you. AMEN. p. 43, Para. 2, [THECHUR].

(sermon preached in the Foundry Church, Washington, D.C., Friday evening, October 1, 1875) p. 43, Para. 3, [THECHUR].

THE GREATER PURPOSE--In the calling out of Babylon of old time there was a greater purpose than only that of their being out of Babylon. And so it is now. This was suggested in the instructions to "let Jerusalem come into your mind." p. 43, Para. 4, [THECHUR].

To be out of Babylon was great and is great: yet to be in God's purpose for Jerusalem, was then and is now far greater than that--even though that be the essential preliminary to this. Jerusalem and the temple of God were to be rebuilt, and the pure worship of God as appointed was to be restored in the world for the blessing and salvation of the nations: and this to tell of the true, the heavenly,

the spiritual Jerusalem and Temple and worship. And so it is now: except that now it is the true, the heavenly, the spiritual itself that is to be restored and established forevermore. And the lessons of this story of that other one, are for our admonition and instruction how. Hence this line of study upon which we now are entered is one of the greatest and deepest in all the Bible. p. 43, Para. 5, [THECHUR].

In that experience of old, the great mass of the people, even of those who came out of Babylon and to Jerusalem, never saw this greater purpose in what they were doing: and this because they did not study the Scriptures, and did not hearken even to the living prophets in their own day. Yet it was all in fulfillment of the Scriptures that they were out of Babylon and at Jerusalem at all. This much they could recognize and be thankful for; but the great purpose of all this, and the deeper and spiritual things of the Scriptures, they were will not to know: and so were willing to drift along and back, and miss all. And so it is now. Therefore we must study the Scriptures on this subject. p. 43, Para. 6, [THECHUR].

THE RETURN--The seventy years of captivity in Babylon expired 536 B.C., the first year of the reign of Cyrus the king of Media and Persia. A hundred and seventy-six years before this Isaiah had written the word of the Lord "to Cyrus" that he should "let go my captives, not for price or reward." Isaiah 45:1-13. p. 43, Para. 7, [THECHUR].

And now Cyrus had come into the kingdom of the world. There he met Daniel, who brought to him this word of the Lord that had been written to him by name a hundred and fourteen years before he was born. p. 44, Para. 1, [THECHUR].

Cyrus received this word as the word of God to him, believed in God, and issued his decree as follows: p. 44, Para. 2, [THECHUR].

"Thus saith Cyrus king of Persia, The Lord God of Heaven and earth hath given to me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God), which is in Jerusalem.

And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem." Ezra 1:2-4. p. 44, Para. 3, [THECHUR].

Under this decree nearly fifty thousand people went up to the place of the ruined Jerusalem, taking with them five thousand and four hundred of the vessels of gold and silver that Nebuchadnezzar had carried away to Babylon. Zerubbabel was governor, and Joshua the son of Josedech was the high priest. p. 44, Para. 4, [THECHUR].

On the first day of the seventh month an altar was erected, and the regular worship was begun: and about six months after that the foundation of the temple was laid. Ezra, Chapter 3. p. 44, Para. 5, [THECHUR].

THE OPPOSITION--But Satan was against all of this, and was determined that it should not succeed; and immediately he started his campaign of opposition. In the land of the Ten Tribes that had been desolated one hundred and eighty-six years before, there were now the descendents of the heathen peoples who had been put into that emptied land by the kings of Assyria. p. 44, Para. 6, [THECHUR].

These people, seeing such a great number of people with more to follow come to rebuild Jerusalem, conceived the purpose to join with them and make Jerusalem a mighty fortress; and then when the time should be ripe, to revolt and set up a kingdom of their own, embracing Palestine and all the northern country west of the Euphrates. p. 44, Para. 7, [THECHUR].

And now when these "adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, let us build with you, for we seek your God as you do, and we do sacrifice unto Him since the days of Esarhaddon king of Assur, which brought us up hither. p. 44, Para. 8, [THECHUR].

But Zerubbabel, and Joshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus the king of Persia hath commanded us." Ezra 4:1-3.

p. 44, Para. 9, [THECHUR].

Then these adversaries, seeing that their political scheme was not going to carry, revealed their real spirit and "weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them to frustrate their purpose, all the days of Cyrus king of Persia." p. 44, Para. 10, [THECHUR].

These hired counsellors and tribal officials had it in their power greatly to hinder the operations at Jerusalem. For the funds were supplied from the imperial treasury, and the requisitions for money and materials must pass the counsellors and officials at the capital. And among these were the very ones who were under the bribing pay of these adversaries up in the land of Samaria; who could readily hang up and in ways indefinitely delay any requisition or other paper or document that had to do with affairs at Jerusalem. p. 44, Para. 11, [THECHUR].

How powerful this opposition was at the court and headquarters of the kingdom, is shown in the tenth chapter of Daniel. p. 44, Para. 12, [THECHUR].

THE DEFENSE--Daniel was the chief subject in the kingdom. Daniel 6:2. He being in this position, and being supremely interested in the work at Jerusalem, could not help being strongly sensible of that grand system of intrigue and particular deviltry that was being carried on in the very court of which he was a part. But against it he could not employ bribery and trickery and counter-intrigue and other deviltry. He could do better: he could appeal to God. And so he said, "In the third year of Cyrus king of Persia,... I Daniel was mourning three full weeks." p. 45, Para. 1, [THECHUR].

When the "three whole weeks were fulfilled" the angel of the Lord came to him and said, "Fear not, Daniel, for from the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days." p. 45, Para. 2, [THECHUR].

That tells that the power and the deceitful working of the bribed counsellors was so great that for the interests of His cause and work in the world, God did not dare to leave

Cyrus alone with them: and Cyrus perfectly friendly to all these interests! And when at last the angel must go to answer Daniel's anxious pleading, another mighty one, "Michael, the first of the princes" (margin) must take his place while he was gone. Verses 2, 12, 13, 20. p. 45, Para. 3, [THECHUR].

This gives some idea of how much the brothers at Jerusalem were troubled in their building, and their purpose frustrated, by the adversaries in Samaria, through their hired counsellors and officials at the court of Cyrus. And this was continued all the days of Cyrus--six years, to 529 B.C.; and all the days of his successor--seven years, to 522; and all the days of his successor--eight months, to 521; "even until the reign of Darius king of Persia." p. 45, Para. 4, [THECHUR].

In the days of Cyrus and his son, the adversaries could not really stop the work of building at Jerusalem. But in the time of Smerdis the anti-Persian, they succeeded. They wrote to him the letter that is given in Ezra 4:11-16, and received the reply given in verses 17-22. And with this authority in their hands, they hurried up to Jerusalem "and made them to cease by force and power." And thus the work was stopped for a little while more than a year, until the second year of Darius the king--520 B.C. p. 45, Para. 5, [THECHUR].

In that year, both the prophets Haggai and Zechariah began to call the people again to the building of the temple. p. 45, Para. 6, [THECHUR].

THE UNSEEN--In Zechariah's second vision the secret, as well as the mysterious power, of all this wide extended campaign of opposition was revealed--"He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zechariah 3:1. p. 45, Para. 7, [THECHUR].

There is the explanation: Satan was the real opposer, the master-schemer, and the subtle trickster through all. This also tells that there was a higher plane and a wider field of operations than only that of the plans and actions of men against men. The real field of operations was the unseen. The real contestants were the unseen powers and agencies. The principals were God and Satan--Satan against God; and the purposes involved, pro and con, were the

purposes of these. p. 45, Para. 8, [THECHUR].

As soon as the work was begun again, the adversaries came up with their opposition. But the builders would not cease; for "the eye of their God was upon the elders of the Jews, that they could not cause them to cease till the matter came to Darius." Ezra 5:3-5. p. 46, Para. 1, [THECHUR].

Then the adversaries themselves brought the matter to Darius: as in Ezra 5:7-17. As this brought the fine result as related in Ezra 6:1-13--the adversaries were compelled to aid "with speed" the work they had so long, so diligently, and at such great expense, done all they could to hinder. p. 46, Para. 2, [THECHUR].

"And they builded and finished it." "And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king." Ezra 6:14-15. And it was dedicated and the full temple worship and service was re-established in the time of the Passover and feast of the unleavened bread in the month immediately following. p. 46, Para. 3, [THECHUR].

Against all the adversaries that Satan could muster and all the resistance that he could make, the temple of God was finished, and His worship was again fully established in the world in His own chosen place and appointed way at Jerusalem. p. 46, Para. 4, [THECHUR].

But Satan was not yet done. He had failed to prevent God's temple being rebuilt and His own appointed worship being established in His own order; but now he would make utterly vain all of that by sweeping away in a day at one stroke all of God's people in all the vast world-empire of the Persians. And this is the story of the book of Esther. p. 46, Para. 5, [THECHUR].

Thus in point of time the place of the book of Esther is between the sixth and seventh chapters of Ezra. p. 46, Para. 6, [THECHUR].

Remember that all of this time the Persian empire was the world-empire: a hundred and twenty-seven provinces: from India to the Adriatic, and from the Danube to Ethiopia, besides colonies such as Carthage and Cadiz. p. 46, Para. 7, [THECHUR].

As the special favorite of the king, there had now risen to the chief place of power in the empire an Amalekite, Haman the Agagite. The Amelakites were the perpetual and high-handed enemies of Israel and of God (Exodus 17:16 Margin); and this ages-long enmity was now focused in Haman. p. 46, Para. 8, [THECHUR].

And now with Haman in possession of this world-sweep of power, Satan planned his master-stroke. He would use Haman's power to satisfy Haman's wrath, and at the same time to accomplish Satan's will, by blotting out in a day all the Jews in that whole vast empire. And that would nullify all the purpose and all the work of the rebuilding of the temple and the re-establishing of God's own appointed worship in the world; because then none of His people would be left to worship Him. But in all of this grand scheme and intended finishing-stroke, his failure was more complete and his defeat more overwhelming than before. Please read here the book of Esther through. p. 46, Para. 9, [THECHUR].

2. Even while the destroyed temple in Jerusalem was being rebuilt by Joshua and Zerubbabel 520 B.C., God's Greater Purpose in the temple and its building was revealed. p. 46, Para. 10, [THECHUR].

For, to Joshua the high priest, the angel of the Lord then spoke the word of God: "Behold I will bring forth My Servant, the Branch." Zechariah 3:8. p. 46, Para. 11, [THECHUR].

And further, of "The Branch" the prophet was bidden to say to this same Joshua, "Thus speaketh the Lord of hosts, saying, "Behold, the Man whose name is The Branch: and He shall grow up out of His place, and He shall build the Temple of the Lord. Even He shall build the temple of the Lord, and He shall bear the glory: and He shall sit and rule upon His Throne, and He shall be a Priest upon His Throne, and the counsel of Peace shall be between them both." Zechariah 6:12-13. p. 46, Para. 12, [THECHUR].

This "Man whose name is The Branch," "My Servant The Branch," is none other than the Lord Jesus. Jeremiah tells, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch; and He shall reign as King and prosper;... and this is His name whereby He shall be called, The Lord Our Righteousness." Jeremiah 23:5-6. p.

46, Para. 13, [THECHUR].

And at the circumcision and naming of John the Baptist in the Psalm of praise of John's father "filled with the Holy Ghost, and prophesying," this word was said: p. 46, Para. 14, [THECHUR].

"And thou, child, shalt be called the prophet of The Highest: for thou shalt go before the face of the Lord to prepare His way: to give knowledge of Salvation unto His people by the remission of their sins, through the tender mercy of our God, whereby The Branch from on high hath visited us." Luke 1:78 margin. p. 46, Para. 15, [THECHUR].

THE TRUE TEMPLE--"The Branch," then, of the prophecy, is unquestionably Christ Jesus the Lord. And there is a Temple of which He personally and emphatically is The Builder. For the word is, in emphasis--"He shall build the Temple of the Lord: even He shall build the Temple of the Lord." p. 47, Para. 1, [THECHUR].

What then is The Temple of the Lord, of which Christ "The Branch" is The Builder? Keeping in mind the word of the Lord, "I will raise unto David a righteous Branch," consider the following: p. 47, Para. 2, [THECHUR].

In Acts 15, in the meeting that was held to discuss the truth of the true Gospel against the false Gospel--Acts 15:1, 5, 7-9, 11, 24; Galatians 1:6-8; 2:1, 5, 14; 3:1-- Peter said: p. 47, Para. 3, [THECHUR].

"Men and brethren, ye know how that a good while ago God made a choice among us that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God who knoweth the hearts bare them witness, giving them the Holy Ghost even as He did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they." p. 47, Para. 4, [THECHUR].

"Then all the multitude kept silence, and gave audience to Barnabas and Paul declaring what miracles and wonders God had wrought among the Gentiles by them." p. 47, Para. 5, [THECHUR].

After these had spoken, James spoke, and said that this preaching of the Gospel to all alike was in fulfillment of the prophecies, saying, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name. p. 47, Para. 6, [THECHUR].

And to this agree the words of the prophets, as it is written, "After this I will return and will build again The Tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, saith the Lord who doeth all these things." Acts 15:7-17. This story tells that through the preaching of the truth of the true Gospel with the Holy Ghost sent down from Heaven, "The Tabernacle of David" was being built again which had fallen down. p. 47, Para. 7, [THECHUR].

And since it was "unto David" that God would raise "the righteous Branch" who should "build The Temple of the Lord," it is perfectly plain that "The Temple of the Lord" that was to be built by "The Branch," of the prophets, and "The Tabernacle of David" that was being build by that very "Branch" through the preaching of The Gospel, are the one and the same thing. p. 47, Para. 8, [THECHUR].

THE TABERNACLE OF DAVID--This is evident also in the fact that the words "tabernacle," "temple," "sanctuary," "house," "tabernacle of the congregation," "temple of the Lord," "house of the Lord," are all used synonymously throughout the Scriptures; and, beginning with the tabernacle or sanctuary in the wilderness, all centered in the temple in Jerusalem, which temple was being rebuilt by Joshua and Zerubbabel when was given the revelation that The Branch should "build The Temple of the Lord." p. 47, Para. 9, [THECHUR].

And in truth, the original temple in Jerusalem was more the tabernacle of David than it was the temple of Solomon. David was the first to think of it, when as yet "the ark of God dwelt within curtains." p. 47, Para. 10, [THECHUR].

And when David was informed from God that he could not build the house, from that day to the end of his life he never ceased to think upon it and to prepare the materials and lay up money for the building of it. p. 45, Para. 11,

[THECHUR].

And to David, God by the Spirit gave the complete pattern--as we would say, the blueprints--of the whole temple and of each particular vessel and instrument to be used in it, even to the actual weight of each particular one. "I have prepared for the house of the Lord an hundred talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight, for it is in abundance; timber also and stone have I prepared, and thou mayest add thereto." 1 Chronicles 22:14. p. 47, Para. 12, [THECHUR].

"Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the place of the inner parlors thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord. p. 47, Para. 13, [THECHUR].

He gave of gold by weight for things of gold, for all instruments of all kinds of service; silver also for all instruments of silver by weight, for all instruments for every kind of service; even the weight for the candlesticks of gold, and for the lamps of gold, by weight for every candlestick, and for the lamps thereof; and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. p. 48, Para. 1, [THECHUR].

"And by weight he gave gold for the tables of Shewbread, for every table; and likewise silver for the tables of silver; also pure gold for the fleshhooks, and the bowls and the cups; and for the golden basons he gave gold by weight for every bason, and likewise silver by weight for every bason of silver. p. 48, Para. 2, [THECHUR].

"And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubim that spread out their wings and covered the ark of the covenant of the Lord. p. 48, Para. 3, [THECHUR].

"All this, said David, the Lord made me understand in

writing by His hand upon me: even all the works of this pattern." 1 Chronicles 28: 11-19. p. 48, Para. 4, [THECHUR].

Thus, of the temple and for the temple, the preparation of everything in fullest detail by David was so complete that all that Solomon had to do, or even rightly could do, was to follow the specifications already given in writing to David. p. 48, Para. 5, [THECHUR].

And so in truth, in all except the actual putting of the materials in shape as prescribed, the whole house with all its appointments was altogether "the tabernacle of David" rather than of Solomon. p. 48, Para. 6, [THECHUR].

THE REAL ONE--Yet this was not all: at the most, this was all only a figure of what then and forever is the real "Tabernacle of David." Accordingly, when David first expressed his thought to build a house for the Lord and the Lord informed him that he personally could not build the house and why, the Lord then said to him: p. 48, Para. 7, [THECHUR].

"The Lord telleth thee that He will make thee an house." And David replied, "Who am I, O Lord God, and what is mine house, that Thou hast brought me hitherto? And yet this was a small thing in thine eyes, O God: for Thou hast also spoken of thy servant's house for a great while to come, and hast seen in me the type of the Man whom Thou hast set on high."--Young's translation. p. 48, Para. 8, [THECHUR].

"Therefore now, Lord, let the thing that Thou has spoken concerning Thy servant and concerning his house be established forever and do as Thou hast said. Let it even be established, that Thy name may be magnified forever, saying The Lord of hosts is the God of Israel, even a God to Israel: and let the House of David Thy servant be established before Thee. For Thou, O Lord hast revealed to Thy servant saying, I will build thee an house: therefore hast thy servant found in his heart to pray this prayer unto Thee." 2 Samuel 7 and 1 Chronicles 17. p. 48, Para. 9, [THECHUR].

There is the real "Tabernacle of David"--this House that God would build in honor of David, and with David the "type of the Man whom God hath set on high:" even "the Man whose name is The Branch," and who "shall build The Temple of the

Lord: even He shall build The Temple of the Lord: and He shall bear the glory, and sit and rule upon His (Father's) Throne, and He shall be a priest upon His (Father's) Throne, and the counsel of Peace shall be between them both" Psalm 110:1, 4; Zechariah 6:12- 13. p. 48, Para. 10, [THECHUR].

That invisible "House," "Temple," "Tabernacle," "Sanctuary," is the real "Tabernacle of David" which Christ, the Branch raised unto David, should "build again:" and which through the preaching of the truth of the true Gospel He was actually "building again" in the days of the apostles. It had "fallen down" and was in "ruins" because the people to whom it was preached had utterly forgotten it, and had not comprehended it even before they had forgotten it. p. 48, Para. 11, [THECHUR].

And it is "fallen down" again, and is in "ruins" again, because it has been forgotten again. Yet that divine Branch, the true Builder, lives forevermore; and He will "build again the Tabernacle of David which is fallen down," and this time unto its finishing. Thank the Lord. p. 48, Para. 12, [THECHUR].

WHAT IT IS--And now, in truth and in fact what is this invisible House of God and Tabernacle of David--this Temple--which Christ The Branch was to build and which through His Word and His Work of the Gospel in the New Testament He was actually building in the days of the apostles? p. 49, Para. 1, [THECHUR].

What is it? p. 49, Para. 2, [THECHUR].

In this, nothing but the plain and naked Word of God can answer. p. 49, Para. 3, [THECHUR].

Therefore, please read it: p. 49, Para. 4, [THECHUR].

"In all things it behoved 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.... p. 49, Para. 5, [THECHUR].

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him, as also Moses was faithful in all His House.

p. 49, Para. 6, [THECHUR].

"For this Man was counted worthy of more glory than Moses, inasmuch as He who hath builded the House hath more honor than the House.... And Moses verily was faithful in all His House, as a servant, for a testimony of those things which were to be spoken after; but Christ (was faithful) as a Son over His own House, whose House we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Hebrews 2:17; 3:1-6. p. 49, Para. 7, [THECHUR].

"To whose coming as unto a living Stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual House, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:4-5. p. 49, Para. 8, [THECHUR].

"These things write I unto thee,... that thou mayest know how thou oughtest to behave thyself in the House of God, which is The Church of the Living God." 1 Timothy 3:14-15. p. 49, Para. 9, [THECHUR].

AS THE TEMPLE--"Now therefore ye are no more stranger 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 corner-stone; p. 49, Para. 10, [THECHUR].

"In Whom all the Building fitly framed together groweth unto an holy temple in the Lord." Ephesians 2:19-21. p. 49, Para. 11, [THECHUR].

"He spake of The Temple of His body." John 2:21. "And His (spiritual) Body is The Church." Colossians 1:24; Ephesians 1:23; 5:30, 32; 1 Corinthians 12:17, 27. "Ye are God's Building." 1 Corinthians 3:9. This "Building groweth unto an holy Temple in the Lord." And He says, "Upon this Rock." "The chief Corner-Stone," "I will build My Church." p. 49, Para. 12, [THECHUR].

Christ, "the Apostle and High Priest of our profession," is The Builder of the House of God. Hebrews 3:1, 3. "Whose House we are." Hebrews 3:6. And "The House of God, is The Church of the Living God." 1 Timothy 3:15. p. 49, Para. 13, [THECHUR].

It has already been stated, and these quoted words

confirm, that the words "House," "Temple," "Sanctuary," "Tabernacle," are all used synonymously in the Scriptures and always centering in the temple in Jerusalem and its meaning. That as to the visible, which always was only the suggestion of the invisible. p. 50, Para. 1, [THECHUR].

Therefore, in the Word and work of The Gospel of Christ the true and invisible Builder, the terms, "The House of God," "The Temple of the Lord," "The Sanctuary of God," "The True Tabernacle," "The Tabernacle of David," are all synonymous and center in The Temple of the Lord, The House of God, of which Christ The Branch is the Builder and which He says is The Church which He builds and which centers in the "Jerusalem which is above," and which ultimately centers in "the Lord God Almighty and the Lamb who are The Temple of that Heavenly Jerusalem." Revelation 21:22. p. 50, Para. 2, [THECHUR].

And so it never can be successfully denied that The Temple of the Lord, and the Tabernacle of David which Christ The Branch builds, is the true, the invisible, the Heavenly "Great Congregation" or Universal Assembly--"The Church of the Living God." Psalm 22:22; Hebrews 2:10. p. 50, Para. 3, [THECHUR].

This is not to say that this Church--The Church which Christ builds--is all that there is of The Heavenly Temple or "Sanctuary and True Tabernacle which the Lord pitched and not man:" p. 50, Para. 4, [THECHUR].

But it is to say in truth that is beyond all valid question that--While this may not be all of that. That is most certainly all of this. p. 50, Para. 5, [THECHUR].

3. In our study of the rebuilding of the ruined temple in Jerusalem we have seen how persistently Satan was always at the right hand to resist the whole design, to frustrate every purpose, and to hinder every effort. Ezra 4-6; Zechariah 3:1. p. 50, Para. 6, [THECHUR].

And when, against all of that the temple was finished, how the same Adversary employed all the power in the world to sweep away in one day all of God's people in the world, so that there should be no worshippers and the building of the temple be all in vain. Esther 3. p. 50, Para. 7, [THECHUR].

Also we have seen how that in the very time of the building of the temple, the people were called to "Behold the Man whose name is The Branch: and He shall grow up out of His place, and He shall build The Temple of the Lord; and he shall bear the glory, and He shall sit and rule upon His (God's) throne; and He shall be a priest upon His (God's) throne; and the counsel of Peace shall be between them both." Zechariah 6:12-13. p. 50, Para. 8, [THECHUR].

Thus it is plain that all of that record of the rebuilding of the temple, and of Satan's resistance to it, is a prophecy of the building of the true Temple by The Branch who is The Christ. Luke 1:78 margin. We have seen that this Temple, this "Tabernacle of David," which The Branch should build Whom God would "raise unto David" (Jeremiah 23:5, 6), is "the House of God which is The Church of the Living God." Ephesians 2:19-21; Hebrews 3:1-6; Acts 15:7-17. In the fulness of the time Christ came--The Branch--The Builder of The Temple of the Lord, the Restorer of "the Tabernacle of David." p. 50, Para. 9, [THECHUR].

As ever Satan stood at His right hand to resist Him. And now his resistance was more desperate than ever, because the contest was closer. Barely had He come when Satan sought to devour Him as soon as He was born: and even before He was actually born Satan stood ready to devour Him as soon as He should be born. Revelation 12:4, 9; Matthew 2:13-16. p. 50, Para. 10, [THECHUR].

When Christ stood out openly as The One who was to come, then Satan rallied all his forces to frustrate His purposes; and never slackened till he had accomplished His death. John 1:26-34; Luke 4:1-13; Matthew 27:40-50. p. 50, Para. 11, [THECHUR].

Here Satan failed also; for God raised Him from the dead and set Him at His own right hand on His throne: there to be indeed The Builder of The Temple unto its perfect finishing. Hebrews 2:14; Revelation 12:5; Mark 16:19; Zechariah 6:12-13. p. 50, Para. 12, [THECHUR].

When at Pentecost The Branch began to "build again The Tabernacle of David," Satan renewed all his energy to hinder Him in building: he sought to break down the Building Itself, and to scatter all the materials. Revelation 12:13; Acts 4:5-6, 21, 25-26; 5:21, 40; 6:9-13; 7:57-60; 8:1-3. p. 50, Para. 13, [THECHUR].

But all of this availed nothing; for the more the materials were scattered, the more the building went on and the more The Temple grew. Acts 8:4. This made the Adversary more desperate still and he rallied more power and increased his efforts till a perfect flood of Satanic ingenuity was raised to swallow up and sweep away forever all semblance, and every vestige of The Temple. Revelation 12:15; Matthew 24:21-22. p. 51, Para. 1, [THECHUR].

But even more than twelve hundred years of all of that failed. And how he comes to the last of his time and must make his final effort. His wrath is greater than ever, and he gathers "all power" of all his realm and exerts it to the full in every way and to the utmost extent. Revelation 12:17; 2 Thessalonians 2:9-10; Matthew 24:24; Mark 13:22. And note that all that he does all the way is done first of all against The Temple and the building of it, and against The Builder of it: and only incidentally against Christians as such. p. 51, Para. 2, [THECHUR].

But in all of this too he fails of his purpose. In spite of all that he could do through the ages, the building of The Temple went on; and now in spite of all the more that he can and will do, the building of The Temple will go on unto its perfect finishing. Thank the Lord. For with the mighty oath of the revealing angel it is declared, that "In the days of the voice of the seventh angel, when he shall begin to sound, the Mystery of God shall be finished as He hath declared to His servants the prophets." Revelation 10:5-7; Romans 9:28. p. 51, Para. 3, [THECHUR].

And when it shall have been finished, again Satan employs all the power of all his greater realm than before to deal his master-stroke of all, again to sweep away in a certain set day all the worshippers of God in the world. Revelation 17:8-14; 13:3-4, 11-17; 11:7-12. p. 51, Para. 4, [THECHUR].

And even all of this fails as failed the like effort before and as all his resistance all the way along. The blessed work of The Branch, that Divine Builder of The Temple, goes on not only unto its perfect finishing, but also unto its glorious Presentation--its Presentation to God and to Himself in the Universal Assembly and Church of the firstborn as the gloriously perfected thought of God in "the eternal Purpose which He purposed in Christ Jesus our

Lord," "to gather together in One all things in Christ both which are in Heaven and which are in earth--even in Him." Ephesians 3:9-11; 1:10. p. 51, Para. 5, [THECHUR].

And so it is written, "I saw as it were a sea of glass mingled with fire, and them that had gotten the Victory over the beast and over his image and over his mark and over the number of his name stand on the sea of glass having the harps of God." "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia! For the Lord God omnipotent reigneth. p. 51, Para. 6, [THECHUR].

"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 was granted that she should be arrayed in fine linen clean and white and bright, for the fine linen is The Righteousness of Saints." Revelation 14:2; 19:6-8. p. 51, Para. 7, [THECHUR].

"Christ loved The Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by The Word, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Ephesians 5:25-27. p. 51, Para. 8, [THECHUR].

In that Great Day and in that great event of the Glorious Presentation, "The Joy that was set before Him" is found, in all its divine and infinite fulness. And in the expression of that fulness of Joy there bursts forth the long-awaited expectation--"In the midst of The Church will I sing praise unto Thee." Psalm 22:22; Hebrews 2:12. "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the Throne and unto the Lamb forever and ever." Revelation 5:13. And "The Lord thy God is mighty; He will save; He will rejoice over thee with Joy; He will rest in His love; He will joy over thee with singing." Zephaniah 3:17. p. 51, Para. 9, [THECHUR].

The Temple of God is finished. The Tabernacle of David is a fact. The Church of the Living God is herself. The Universe is singing. Time has ceased to be. Eternity alone abides, and only in the fulness of the Joy of the LORD. p.

51, Para. 10, [THECHUR].

"And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shall see His face, and His name shall be in their foreheads. "And there shall be no night there; and they need no candle; neither light of the sun; for the Lord God giveth them Light; and they shall reign for ever and ever." Revelation 22:3-5. p. 51, Para. 11, [THECHUR].

4. In the story of the restoration of Jerusalem in the books of Ezra and Nehemiah, there is another remarkable prophecy. That restoration, in the Lord's purpose, included the rebuilding of the walls of the city as well as the temple itself. For the word of the angel Gabriel to Daniel was that the "street shall be built again, and the wall, even in troublous times." Daniel 9:25. p. 52, Para. 1, [THECHUR].

As before related, the temple was rebuilt and finished, from beginning to finishing, in troublous times: and it was no less so in the rebuilding of the street and the wall. All the way along the opposition was carried on from its original source in Satan, through open enemies and pretended friends, through conspiracy of treacherous "brethren" with the heathen enemies, and by whatever tricks and means and meanness that such association could employ. p. 52, Para. 2, [THECHUR].

THE FALLING AWAY--After the building of the temple, there was in the people a general letting down of zeal and devotion that resulted indeed in a distinct falling away. This was so persistent that it is not too much to say that had it not been for the successive coming up of others from Babylon, the whole enterprise would have languished practically to defeat. From the time of the original coming out of Babylon under Zerubbabel and Joshua the son of Josedak to the finishing of the temple was twenty years. From the time of the finishing of the temple to the time of the second coming out, under Ezra, was fifty-nine years. And from the coming out under Ezra to the coming of Nehemiah to Jerusalem was twelve years. p. 52, Para. 3, [THECHUR].

When Ezra came he found that among the people there was such a falling away, that they had actually mingled themselves with the idolatrous nations around, and even

with those who from the beginning had been the adversaries of all that they themselves were there for. "They had taken of their daughters for themselves and for their sons, so that the holy seed had mingled themselves with the people of the lands. Yes the hand of the princes and rulers had been chief in this trespass." Even the sons of Joshua the son of Josedak the high priest had done this. Ezra wrought a rigid reform and separation from this trespass. But in the twelve years from then till Nehemiah came, the evil had been repeated. p. 52, Para. 4, [THECHUR].

THE OPPOSITION--No sooner had Nehemiah arrived at Jerusalem than the chiefs of the heathen that occupied the land of Samaria, were all alive to revive the same opposition. "When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel." Nehemiah 2:10. p. 52, Para. 5, [THECHUR].

The fourth day after his arrival Nehemiah called the priests and nobles and chiefs of the Jews and began the building of the wall. And Satan was no less alive and no less diligent than before in his opposition; and as before had his instruments all prepared for his ready use. For "When Sanballat, the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn and despised us, and said, "What is this thing that ye do? Will ye rebel against the King?" "Then answered I them, and said unto them, the God of Heaven, he will prosper us: therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem." 2:19-20. p. 52, Para. 6, [THECHUR].

The workers were so placed that all of the wall clear around, was included; and the building of it went on everywhere at once. Thus the work proceeded rapidly. "But it came to pass that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spoke before his brethren and the army of Samaria, and said, What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, even that which they build, if a fox go up, he shall even break down their stone wall." 4:1-3. p. 52, Para. 7, [THECHUR].

The wall was soon half way up. And "it came to pass that when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth and conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer to our God and set a watch against them day and night." 4:7-9. p. 52, Para. 8, [THECHUR].

"And our adversaries said, They shall not know, neither see, till we come in the midst of them, and slay them, and cause the work to cease. p. 53, Para. 1, [THECHUR].

And it came to pass, that when the Jews that dwelt by them came, they said unto us ten times, From all places whence ye shall turn unto us they will be upon you." 4:11-12. p. 53, Para. 2, [THECHUR].

From that time on, the danger was so imminent that all the people were armed, and were vigilantly watchful. "They which builded on the wall, and they that bear burdens, with those that laded, everyone with one of his hands wrought in the work, and with the other hand held a weapon. p. 53, Para. 3, [THECHUR].

For the builders, everyone had his sword girded by his side, and so builded. And he that sounded the trumpet was by me." 4:17. And of Nehemiah's personal guard, while one half of them "wrought in the work, the other half held both the spears." "So we labored in the work; and half of them held the spears from the rising of the morning till the stars appeared.... So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me--none of us put off our clothes, saving that everyone put them off for washing," for fifty-two days till the wall was finished. p. 53, Para. 4, [THECHUR].

THE WORSE OPPOSITION--And all this time of all the opposition and danger from the heathen, there were a lot of the Jews themselves who were constantly conspiring with these heathen in their enmity and opposition against Nehemiah and the work in which he was engaged. Some even were in secret correspondence with these enemies; others were treacherous counsellors of Nehemiah; others were pretended prophets bribed by Sanballat and Tobiah to

"prophecy" to Nehemiah in their interests. p. 53, Para. 5, [THECHUR].

"In those days the nobles of Judah, sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him, because he was the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berachiah. Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear." 6:17-19. p. 53, Para. 6, [THECHUR].

And even Eliashib the high priest was in such close alliance with Tobiah the Ammonite, that he had actually fitted up as a dwelling one of the chambers of the temple, and there had snugly ensconced Tobiah as a resident, and one of the grandsons of this "Eliashib the high priest was son-in-law to Sanballat the Horonite." 13:4-5, 28. p. 53, Para. 7, [THECHUR].

Surely the word of the angel to Daniel was abundantly fulfilled--that the "street shall be built again and the wall even in troublous times." Yet in spite of all these sorts of opposition the work was successfully accomplished. "And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived that this work was wrought of our God." p. 53, Para. 8, [THECHUR].

THE FALSE TEMPLE--As soon as the building of the wall was finished, Nehemiah took up the task of the betterment of conduct among priests and nobles and people. In many ways the laws--both the moral and the ceremonial--were greatly disregarded. The Jews equally with the heathen were profaning the Sabbath; and there was also this other equally profane thing of the alliances and inter-marriages with the heathen open enemies. As had Ezra before, Nehemiah now took up for correction these mixed alliances and marriages with the heathen in general, and with the heathen enemies in particular: Sanballat the Horonite and Tobiah the Ammonite. p. 53, Para. 9, [THECHUR].

"In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab. And their children spake half in the speech of Ashdod, and could not speak in the Jews' language; but according to the language of each

people." "And I understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. p. 53, Para. 10, [THECHUR].

And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chamber; and thither brought I again the vessels of the house of God, with the meat offering and the frankincense." p. 53, Para. 11, [THECHUR].

But the grandson of Eliashib the high priest, who was son-in-law to Sanballat the Horonite would not separate from his heathen wife and his heathen alliance; and so, says Nehemiah, "Therefore I chased him from me. Remember them, Oh my God, because they have defiled the priesthood and the covenant of the priesthood, and of the Levites. Thus cleansed I them from all strangers." 13:7-9, 23-24, 28-30. p. 53, Para. 12, [THECHUR].

Sanballat the Horonite, having now as his very own this apostate Jew of the tribe, and even the very family, of the priesthood, conceived the purpose of erecting a rival temple and establishing a rival worship in Samaria, to that in Jerusalem. And he went personally to the King of Persia and obtained from him the royal permission to build his temple and false worship, claimed to be the true, and passed off as the true. p. 53, Para. 13, [THECHUR].

Thus was originated the temple and worship of Samaria, "Ye worship ye know not what," in contrast with the truth, "We know what we worship: for Salvation is of the Jews." John 4:22. At the same time also sweeping away all the rivalry of both those temples, in His statement of the infinitely wider truth: "Woman believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. But the hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth. For the Father seeketh such to worship Him. God is Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:21, 23-24. p. 54, Para. 1, [THECHUR].

IN CHRISTIAN TIMES--And when "The Branch" had come, the Builder of the True and Ultimate "Temple of the Lord," this same Satanic opposition of always was diligently continued and the more desperately as this Temple means the more. And, as in the preceding chapter, we have seen that he

continues this desperate opposition unto the very end of the world. And it has been again by means of a false gospel and a false temple and a false worship, that this Satanic enmity and opposition has been made most effective. p. 54, Para. 2, [THECHUR].

In chapter II of this series of studies, it has been made plain by the plain Scriptures that "The Temple of the Lord," "The Tabernacle of David," "House of God," of which Christ "The Branch" is the Builder, is The Church of the living God; and that this "Temple of the Lord" and "Tabernacle of David" is built by Him through the ministration of the True Gospel "with the Holy Ghost sent down from Heaven." p. 54, Para. 3, [THECHUR].

At Pentecost, and in the event of the gift of the Holy Spirit, the open building of this Temple was begun by "The Branch," the True and divinely given Builder. And the building of that Temple, thus mightily begun went mightily on for a period; and then "The Mystery of Iniquity," through a false gospel, and a false and rival temple and a false worship, began the work to supplant The Mystery of God in and of the True Gospel, and thus to frustrate the building of The Temple and the walls of the glorious Jerusalem which is above and free and the mother of us all. p. 54, Para. 4, [THECHUR].

From Jerusalem there was scattered abroad "all" of the spirit-filled Christians, except the Apostles: and these "went everywhere preaching the word" of the True Gospel. In the place of these in Jerusalem, of the new ones who came in there were many more formalists and traditionalists: Pharisees, who would subordinate Christianity to Pharaism. These were ready instruments for the use of Satan in his opposition to the Builder, and to His building, of the new and true Temple: for with a false gospel they subverted souls. p. 54, Para. 5, [THECHUR].

THE FALSE GOSPELISTS. p. 54, Para. 6, [THECHUR].

From the Church in Jerusalem there went forth some of those to Antioch and preached to the Christians there, "Except ye be circumcised after the manner of Moses, ye cannot be saved." This to people who were already saved: saved by the faith of Christ the Saviour. Paul and Barnabas were at Antioch preaching The Gospel. They immediately challenged this false gospel that people who are saved must

yet "be circumcised and keep the law"--must do something--to be saved! And there was "no small discussion and disputation with them." p. 54, Para. 7, [THECHUR].

And when they could not maintain their false gospel against the True Gospel preached by Paul and Barnabas, they fell back on authority, and asserted that what they preached was held by the apostles and the church that were in Jerusalem whence they had come with the sanction, if not the commission, of those disciples and that church. p. 54, Para. 8, [THECHUR].

When they thus shifted their ground from the merit and strength of what they preached, to the ground of the authority of the church, this put the Apostles and the church at Jerusalem in place of themselves in the question at issue. Therefore it was "determined that Paul and Barnabas, and certain other of them (Titus), should go up to Jerusalem unto the apostles and elders about this matter." p. 54, Para. 9, [THECHUR].

THE MEETINGS IN JERUSALEM--When these arrived at Jerusalem "they were received of the church and of the apostles and elders; and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees, which believed, saying that "it was needful to circumcise them, and to command them to keep the Law of Moses." p. 55, Para. 1, [THECHUR].

Then there was a second meeting, in which "the apostles and elders with the whole church" met "to consider this matter." After there had been "much disputing," Peter arose and said, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of The Gospel and believe. p. 55, Para. 2, [THECHUR].

And God, who knoweth the hearts, bear them witness, giving them the Holy Ghost even as he did unto us: and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." p. 55, Para. 3, [THECHUR].

"Then all the multitude kept silence, and gave audience to

Barnabas and Paul declaring what miracles and wonders God had wrought among the Gentiles by them. p. 55, Para. 4, [THECHUR].

"And after they had held their peace, James answered, saying, Men and brethren hearken to me: Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God." p. 55, Para. 5, [THECHUR].

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; . . . and they wrote letters by them after this manner. The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised and keep the law; to whom we gave no such commandment." p. 55, Para. 6, [THECHUR].

THE OPPOSITION RENEWED--This stilled the false gospelists for the moment, but not for long. p. 55, Para. 7, [THECHUR].

They soon rallied their ill confidence and their bad courage, and entered more determinedly upon their campaign of opposition. They pursued Paul everywhere and by every means that they could employ. They insisted that Paul was not an apostle at all; that he had not seen Christ; that he was only a tent-maker plying his trade for a living; that he got his gospel only from men and was sent by men and was preaching only to please men. In this general campaign they went into Galatia, and there they skillfully plied their opposition that they deceived and confused--"bewitched"--and even turned back from Christ to their false gospel, the Galatian Christians. p. 55, Para. 8, [THECHUR].

This was the cause of Paul's writing the letter to the Galatians: which, more than any other Scripture, reveals the secret and principle of this whole matter. p. 55, Para. 9, [THECHUR].

"Paul, and Apostle, not of men neither by man, but by Jesus Christ and God the Father, who raised Him from the dead... unto the churches of Galatia.... I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert the Gospel of Christ. p. 55, Para. 10, [THECHUR].

"But though we, or an angel from Heaven, preach any other gospel unto you let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. p. 55, Para. 11, [THECHUR].

"Do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that The Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." p. 55, Para. 12, [THECHUR].

He himself had been a traditionalist, even a surpassing one: "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted The Church of God and wasted it: and profited in the Jews' religion above many of my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. "But when it please God... to reveal His son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.... p. 55, Para. 13, [THECHUR].

"Then fourteen years after I went up again unto Jerusalem with Barnabas, and took Titus with me also (this was the time of Acts 15). And I went up by revelation and communicated unto them that Gospel which I preach among the Gentiles.... But neither Titus who was with me, being a Greek, was compelled to be circumcised; and that because of

false brethren unawares brought in, which came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. To whom we gave place by subjection, no, not for an hour: that the truth of the Gospel might continue with you." Galatians 1 and 2. p. 56, Para. 1, [THECHUR].

THE TRUE GOSPEL--Thus the real question and the whole question, was "the Truth of The Gospel;" and whether the truth of the Gospel should continue or whether it should cease? p. 56, Para. 2, [THECHUR].

Whether it should be the true Gospel, or a false gospel, that should be preached? p. 56, Para. 3, [THECHUR].

Whether it should be the perfect and eternally established Salvation of souls, or the deceitful subversion of souls? p. 56, Para. 4, [THECHUR].

Whether man's Hope should be an anchor, sure and steadfast; or p. 56, Para. 5, [THECHUR].

whether it should be only "a spider's web?" p. 56, Para. 6, [THECHUR].

And this the very thought of the Scriptures as to the "walls" of this True Jerusalem "which is the mother of us all:" For thus it is written: "Do Thy good pleasure unto Zion: build Thou the walls of Jerusalem." Psalm 51:18. "Thou shalt call thy walls Salvation and Thy gates Praise." Isaiah 60:18. p. 56, Para. 7, [THECHUR].

That is to say, that God in Christ has made His Salvation so complete and so strong and so sure and so enduring that it is the divinely perfect protection and defense of every soul that has it; and that He intends that this Salvation--the Gospel of this Salvation--shall be preached, and so preached, that it may be so received and so preached, that it may be so received and known, that every soul shall perpetually dwell in the quietness and assurance and perfect Peace of God which passeth all understanding and keeps the heart and mind through Christ Jesus. Philippians 4:7. p. 56, Para. 8, [THECHUR].

"In that day shall this song be sung in the land of Judah, We have a Strong City: Salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation

which keepeth the truth may enter in. "Thou wilt keep Him in perfect peace whose mind is stayed (anchored) on Thee, because He trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is the Rock of Ages." Isaiah 26:1-4. p. 56, Para. 9, [THECHUR].

This is the Gospel that God in Christ put into the world of sin. This is The Gospel that He revived in the world with the bountiful refreshing from Heaven at Pentecost. This is The Gospel that Stephen preached to the hard-hearted and rebellious Sanhedrin, and for which they stoned him to death. This is The Gospel that Paul received from Christ in Glory and which he preached everywhere. This is The Gospel of God--the eternal Gospel. This is The Gospel of "eternal salvation"--Salvation that is eternal for every soul who receives it. This is The Gospel. p. 56, Para. 10, [THECHUR].

THE CRISIS--But Satan never wants any souls to have for his protection and defense the mighty wall and bulwark of this Salvation. And so again and more determinedly He set about to make the building of this wall to be as far as possible frustrated: and that "in troublous times." Against the plain and definitely declared and written conclusion of "the apostles and elders and the whole church" in Jerusalem at the meeting in Acts 15, the false gospelists in their renewed endeavor succeeded in swerving to their cause even the apostle James the Lord's brother. p. 57, Para. 1, [THECHUR].

Greatly encouraged and strengthened by the influence and use of this name, they proceeded to further and greater conquest. And most fittingly this effort--and the crisis of the whole controversy with it--occurred at Antioch where their contention had been begun. Paul and Barnabas were at Antioch as before, preaching The Gospel. To Antioch Peter came, also preaching The Gospel. In the midst of their united building of the walls of Salvation, there came to Antioch again a bunch of the false gospelists. These "came from James:" and by the influence of that name they so effectually plied their wiles and wiliness, that Peter was actually swung their way. By this great accession the other Jewish Christians there were drawn over, and even "Barnabas also was carried away with their dissimulation." "But when I saw that they walked not uprightly according to the truth of The Gospel, I said unto Peter before them all: If thou, being a Jew, livest after the manner of Gentiles, and not

as do the Jews, why compellest the Gentiles to live as do the Jews? p. 57, Para. 2, [THECHUR].

"We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Christ,--even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law. For by the works of the law shall no flesh be justified. "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build up again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me. "I do not frustrate the grace of God. For if righteousness come by the law, then Christ is dead in vain." p. 57, Para. 3, [THECHUR].

THE MYSTERY--Only the recognition of the hypnotic presence of Satan in that false gospel and with the promoters, can explain its workings there. Both Peter and James had stood up for, and clearly spoken for, the truth of The Gospel, in the meeting in Jerusalem when the question was directly considered. And the published letter carried the statement of their position. Yet that adverse influence was so strong that it could cause James to swerve and for a time to forget his own publicly spoken words in that meeting, and to disregard the conclusion that had been unanimously set down in that published letter. p. 57, Para. 4, [THECHUR].

Before that meeting in Jerusalem, Peter, in the case of Cornelius, had met this very issue and had decided it perfectly straight; and afterward had met the charge of the false gospelists, and against their charge had so held the truth of The Gospel that they were silent. Acts 10 and 11. In that meeting on this same question in Jerusalem, Peter cited this former fact, and confirmed it by his speech there. And the letter of the conclusion reached in that meeting, was his equally with all the others. p. 57, Para. 5, [THECHUR].

And yet against all of this personal experience and knowledge in the truth of The Gospel, Peter, by that evil influence of the false gospelists, was caused to "withdraw

and separate" from true Christians. p. 58, Para. 1, [THECHUR].

And Peter, who with the perfect calm of Christian boldness had repeatedly faced the murderous Sanhedrin, now withdrew and separated himself from true Christians, "fearing them which were of the circumcision!" p. 58, Para. 2, [THECHUR].

Barnabas, who for eighteen years had steadily preached the truth of The Gospel, and for years had preached it harmoniously with Paul, now was "carried away" with the dissimulation--the two-facedness, the hypocrisy--of the false gospelist crowd! p. 58, Para. 3, [THECHUR].

What but Satanic power and the Satanic delusion of traditionalism and formalism passed off for the way of salvation, can explain all of that. And even then, it is a mystery how all of that could be done even by Satanic power. p. 58, Para. 4, [THECHUR].

Yes, it is a mystery, that is the truth: a mystery beyond fathoming. p. 58, Para. 5, [THECHUR].

For that was the beginning of the working of the very "mystery of iniquity" which finally revealed and presented in the world "the man of sin" opposing and exalting himself above all that is called God or that is worshipped, and as God sitting in the temple, the rival, false, and pretended temple of God showing himself that he is God. 2 Thessalonians 2:4-7. p. 58, Para. 6, [THECHUR].

That speech of Paul's saved the day for the truth of The Gospel, with the apostles and in The Temple of the Lord and Tabernacle of David--The church of the Living God--of which The Branch is the Builder. p. 58, Para. 7, [THECHUR].

THE NEW FALSE TEMPLE--But the false gospelists continued in their false way, making "troublesome times" for all who would have and hold only the truth of the Gospel of the Eternal Salvation of God by the faith of Christ alone. Also on the part of the Christians from the Gentiles there was a losing of "their first love" because of their not giving to the Holy Spirit the supremacy in all things of the individual and of The Church. In their lack and the absence of the Holy Spirit from His own true place, the guidance and control of the churches, and in the churches, was

usurped by men and became wholly human with the indulgence of wholly human ambitions under the inspiration of the continual and ever-active Adversary of The Builder and the building of "The Temple of the Lord." p. 58, Para. 8, [THECHUR].

Men, such as Diotrephes, loving "to have the preeminence," spoke "perverse things to draw away disciples after them," and asserted authority to "cast out of the church" all who would not submit to their dictation. Revelation 2:4; Acts 20:17, 29-30; 3 John 9-10. Here also there was set up an imitation or "antitype" or professed "continuance" of the Mosaic order. p. 58, Para. 9, [THECHUR].

In the Scriptures the terms "elder" and "bishop" designate the same persons: the word "elder" signifying primarily "an older person," and "bishop" signifying an "over-seer," a "lookout." And these are distinctly instructed that while they are over-seers they are not to think that they are over-lords or over-rulers. Acts 20:28; 1 Peter 5:1-3 margin. "One is your Master, even Christ, and all ye are brethren." Matthew 23:6-11. p. 58, Para. 10, [THECHUR].

But in the indulgence of human ambitions and propensities there was asserted and assumed a distinction of dignities amongst these themselves, and of these all above the people. The one who of the elders could have the chief seat, held that he alone was properly bishop: while the others were properly the elders or presbyters: and that as bishop his was a dignity superior to theirs, and accordingly he must be held and addressed as "the bishop" while the others as inferior must be held and addressed only as "elder" or "presbyter." And in turn the elders or presbyters must be held as superior to the deacons. This made three "orders" of these "dignitaries"--bishops, presbyters, and deacons. And these three together assumed a superiority and asserted an authority that never could belong to them, over the people. p. 58, Para. 11, [THECHUR].

The three "orders" as one asserted for themselves the distinction of "the clergy" while the general membership of the churches were only "the laity." p. 58, Para. 12, [THECHUR].

Then these three "orders" of the "clergy" set up the doctrine and the claim that they in the "Christian Church"

were the legitimate successors of the high priests, the priests, and the Levites, of the Mosaic order. With this also there was indulged a splendor of dress and display and function analogous to that of the sanctuary services under the Levitical law, while the air of superiority and the exercise of authority that were indulged were always those of the Roman magistracy instead of that of any Christian ministry. And since "it is of necessity that a priest have somewhat to offer," the imposture was extended by turning the Lord's Supper into a "sacrifice" which the "priest" offered; and the imposture was completed in the "daily sacrifice of the Mass" by that "priesthood" with its accompanying "altar," "tabernacle," and "sanctuary." p. 58, Para. 13, [THECHUR].

With all of this the step was easy to the arrogance that asserted and demanded that "we should look upon the bishop even as we would upon the Lord Himself;" that "the church is founded upon the bishops, and every act of the church is controlled by these same rulers;" and that "Whence you ought to know that the bishop is the church and the church is the bishop, and if any one is not with the bishop he is not in the church." Thus by these "bishops" and their "clergy" there was built up an hierarchical system that they called "the church" but that was utterly false to every idea of The Church of the Scriptures, of Christ, and of God. In that "church" these over-lords, in their overbearing despotism, issued commands and made demands that were not only unchristian but anti-christian. p. 59, Para. 1, [THECHUR].

Then all dissent was "heresy" and all disobedience was "schism," and the Christians who dissented and disobeyed were cast out of that "church." p. 59, Para. 2, [THECHUR].

However, it is worthy of note that the over-lording ones were compelled to acknowledge that these Christians were not cast out because of any disrespect or disobedience to Christ or to His word, and it has stood for all time, that, "Neither have heresies arisen, nor have schisms originated, from any other source than this--that God's priest is not obeyed... whom... if the whole fraternity should obey... no one would rend the church by a division of the unity of Christ." p. 59, Para. 3, [THECHUR].

The "unity" of this man-made and heathen system called "the church" was then made to be of more importance than

either truth or righteousness, or even than Christian character. No room was allowed for any question as to what any one taught, or what his Christian character, "so long as he teaches out of the pale of unity." In this way the very truth of Christ was made to be "heresy;" and the truest Christians were made to be "heretics" and "schismatics" to be persecuted and destroyed out of the world. p. 59, Para. 4, [THECHUR].

And to this utterly false and wholly human and Satanic construction there was arrogated the divine idea and title of The Church according to the whole, and therefore The Catholic Church, and The Body of Christ. And when, in the progress of this federated and confederated system, the development had spread over the Roman world and had culminated in one bishop at the great center of the recognized as well as the asserted "head" of this "body," then that man was held to be the Head of the catholic Church, the Head of the Body of Christ, and therefore "vicar of Christ" or "vice-gerent of the Son of God," the Fountain of faith and of the truth and consequently infallible. p. 59, Para. 5, [THECHUR].

But, in such a place as that, and embedded in such enormous claims as those, what could be that man other than truly "that man of sin who as God sitteth in the temple of God, showing himself that he is God?" p. 59, Para. 6, [THECHUR].

Through the ministrations of the truth of The Gospel, preached with the Holy Ghost sent down from Heaven, The Man whose name is The Branch is building The Temple of the Lord and "a strong city" whose walls are Salvation and whose gates are Praise--The glorious Church of the Living God. p. 59, Para. 7, [THECHUR].

At the same time, and in the vicious opposition of rivalry and enmity to that Temple, through an utterly false gospel of forms and formalism and traditionalism, Satan has built a false temple--a false church--wherein sits only "the man of sin" to be worshipped: all so false that twice the Lord Jesus pronounces it "the synagogue of Satan," and twice declares of it, "Which thing I hate." Revelation 2:9; 3:9 and Revelation 2:6, 15. p. 59, Para. 8, [THECHUR].

5. To the people of Israel in the wilderness the Lord said, "Let them make Me a sanctuary that I may dwell among

them." Yet it was not by the sanctuary itself as such that He would dwell among them; but by the service and ministry of the priesthood in the sacrifices and offerings and burnt-offerings and offerings for sin on behalf of the people. p. 60, Para. 1, [THECHUR].

This service and ministration was that of The Gospel in their day: the Gospel through which by confession and forgiveness of sins the people were brought to God in atonement: the believer and God being made "at one:" the believer dwelling In God and God in him. Thus God would dwell among them by dwelling in them. But they, trusting only the forms of the things, held that it was by the sanctuary itself that God would dwell among them; and that just by the sanctuary itself being in the midst of their camp, and the temple in the midst of their land in Jerusalem, the Lord was dwelling in the midst of them. This was the use that was made of the sanctuary and of the temple in Jerusalem that followed it. And by this formalism that kept God far off from any real place in themselves, their iniquities ruined themselves and the nation and the temple in which the Lord dwelt as best He could among them. p. 60, Para. 2, [THECHUR].

The Lord had first to destroy the sanctuary, and next to scatter them abroad out of their own land and utterly to destroy the temple, to get their minds and hearts away from that formalism and formalistic idolatry. Jeremiah 7:3-14. p. 60, Para. 3, [THECHUR].

And even all of this was only partially effectual; for still in the time of Christ they held that perfection was by the Levitical priesthood and law; and both Jesus and Stephen were killed because these cast what they considered to be reflection on the temple and customs. Hebrews 7:11; 10:1; Matthew 26:61; Mark 14:58; Acts 7:48-50; 6:13-14. p. 60, Para. 4, [THECHUR].

THE TRUE WORSHIP--But all of this and all other formalism and all formalistic worship, the Lord Jesus swept away with the truth that the time had come when neither in the mountain and temple of Samaria nor in that at Jerusalem should be the place for men to worship God; but that "the true worshippers" are those who worship God in Spirit and In Truth. In the spirit of formalism, the temple and the worship make the worshipper. p. 60, Para. 5, [THECHUR].

In the Spirit of God and of His Truth, the worshipper makes both the temple and the worship. "Your body is the Temple of the Holy Ghost which is in you, which ye have of God." 1 Corinthians 6:19. "Ye are the Temple of God and the Spirit of God dwelleth in you." 1 Corinthians 3:16. p. 60, Para. 6, [THECHUR].

"Ye are the Temple of the Living God; as God hath said, I will dwell in them and walk in them." 2 Corinthians 6:16. "To Whom coming as unto a Living Stone, . . . chosen of God indeed and precious, ye also as lively stones are built up a spiritual house." 1 Peter 2:4-5. p. 60, Para. 7, [THECHUR].

"In Whom all the building, fitly framed together, groweth unto an holy Temple in the Lord. In Whom ye also are builded for an habitation of God through the Spirit." Ephesians 2:21-22. This "holy Temple," this "habitation of God," that is composed of Spirit-filled Christians "builded together" by the Lord Christ Himself,--this is "The Church of the Living God." p. 60, Para. 8, [THECHUR].

This Temple--"The Universal Assembly and Church of the high-born"--is not composed of a promiscuous gang, gathered by men, but of particularly "called out" and prepared ones by the Spirit and word of God: each one a living stone reflecting the image of the Builder, and the whole building reflecting the perfect image of God and radiating all the fulness of the manifold glory of God. p. 60, Para. 9, [THECHUR].

Now who only and alone could be the Builder of this Temple, this Church? Certainly none but He Whom the Scripture names and calls all the Universe to behold. "Behold the Man whose name is The Branch! He shall build The Temple of the Lord: even He shall build The Temple of the Lord, and He shall bear the glory." p. 61, Para. 1, [THECHUR].

And to this divine appointment and proclamation He Himself responds, "I will build My Church,--and the gates of hell shall not prevail against it." p. 61, Para. 2, [THECHUR].

THE SANCTUARY--See how completely and how exclusively this is certified in the Scriptures: p. 61, Para. 3, [THECHUR].

1. When the sanctuary and the tabernacle in the wilderness

was to be built, which was only "a figure," and only "for the time then present"--while the word was, "Let them make Me a sanctuary," they were not left to make as the sanctuary whatever Moses or they might think would be the sanctuary. p. 61, Para. 4, [THECHUR].

No: both Moses and they were particularly charged. "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Exodus 25:9. "And look that thou make them after their pattern which was showed thee in the mount." Verse 40. "And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount." 26:30. "As it was showed thee in the mount, so shall they make it." 27:8. Thus all was showed to Moses in "pattern," and strictly according to that "in all things" it must be made. p. 61, Para. 5, [THECHUR].

Yet this was not all: neither was Moses nor were they allowed to proceed according to the pattern as he might hold it in his mind from what he had seen and as he might tell them. He was required to write out in utmost detail, by the Spirit of God, each and every particular item of the sanctuary and all of its appointments. Read Exodus 25:9 to 30:38. And even this was not all: All those, both men and women, by whose hands the sanctuary or any part of it or its appointments was to be made, must be specially called and endowed with wisdom from God for that particular thing. p. 61, Para. 6, [THECHUR].

"See, I have called by name Bezaleel the son of Uri, of the tribe of Judah, and I have filled him with the Spirit of God, in wisdom, and in understanding and in all manner of workmanship. "And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan, and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded them." Exodus 31:2-3, 6. Also of Bezaleel, "He hath put in his heart to teach, both he and Aholiab." 35:30, 34. p. 61, Para. 7, [THECHUR].

"Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded." 36:1. p. 61, Para. 8, [THECHUR].

By the Spirit of God to see the pattern, then by the Spirit to have written out in complete detail a description of the pattern, and then by the Spirit's endowing every worker with "wisdom and understanding to know how to work" in what was to be done strictly according to the instructions in the written description of the pattern that was showed--only thus was built the sanctuary that was only "a figure" and only "for the time then present." p. 61, Para. 9, [THECHUR].

THE TEMPLE--2. When the temple was to be built in Jerusalem, to take the place of the sanctuary and the tabernacle, it was so again. By the Lord Himself, Solomon was chosen to be the builder of the temple. Yet Solomon was not allowed to build according to what might be his view of what should be the temple. Nor was he left to gather from the description of the sanctuary what he might think that the temple would be like, and build according to his deduction from that. No: this was a large advance upon that, and must be known itself and for itself. And so God gave to David "by the Spirit" "the pattern" of the temple and of every thing connected with it. And then, "said David, The Lord made me understand in writing by His hand upon me, even all the works of this pattern." p. 62, Para. 1, [THECHUR].

And this writing, as that concerning the sanctuary, was in fullest detailed description of every part. Read in 1 Chronicles 28:11-19 the statement about it, and think of what must have been the description itself as given in the writing given to David. And this writing, as now the blue-prints of a building must be followed precisely in every detail. And when the pattern had been shown, and when the full description in writing had been given by the Spirit of the Lord, then men endowed by God with wisdom for the purpose were to be the workmen in the construction of it all: Solomon, with wisdom beyond all other men (1 Kings 4:29-34); the men "whom David did provide" (2 Chronicles 2:7); and that son of the widow of the daughters of Dan who was the "master-craftsman" of the king of Tyre. 2 Chronicles 2:12-13. Thus was built the temple that was only "a figure of the true" and only "for the time then present." p. 62, Para. 2, [THECHUR].

HOW THE TRUE ITSELF--Now, when thus it was twice in the building of the figure of the true, how alone must it be in

the building of The True itself? Who only could possibly build The True--who but "the Man whose name is The Branch" who is named to do it? Remember that the men were "called by name" who were to build the sanctuary. None other could do it. Solomon was chosen by name to be the builder of the temple. No other could do it. And when this is true of only the figures of the True, how much more is it true of The True itself? When only "the Man whose name is The Branch" is named to be The Builder of The True, then only He can do it. No other could possibly do it. "He shall build The Temple of the Lord: even He shall build The Temple of the Lord; and He shall bear the glory." p. 62, Para. 3, [THECHUR].

To nobody but to Him has the building of The True ever been committed. None but Him has ever been named in that connection. And where is the pattern showed of The True, as to be built by Him, as was showed of each of the two figures of The True? Where is any written description of The True, in full and precise detail, as to be built by Him, as was given of each of the two figures of The True? Nowhere. Not in all the Scriptures is there any hint of any such thing. p. 62, Para. 4, [THECHUR].

It is asked, How then could He build The True without any pattern or written description? The perfect answer is, He can do it perfectly without either of these-- p. 63, Para. 1, [THECHUR].

Because from eternity He is one with God and one of God. Because His mind is the very and express reflection of the mind of God. p. 63, Para. 2, [THECHUR].

Because it was in Him that there was purposed "the eternal purpose" of God, of which The Temple of God, of which He is the Builder, is the manifestation. p. 63, Para. 3, [THECHUR].

And He from eternity being all of this--Being one with God and of God, Being the One in whom The True was eternally purposed, His mind being the mind of God, p. 63, Para. 4, [THECHUR].

When He builds The True He is only giving expression to the thought of God with which from eternity He has been familiar, and in the purpose which in eternity was purposed in Him. In this as in all else He is "The Word"--the

expression of the thought--of God. He no more needed a pattern of the True Temple than He needed a pattern of Creation. And this again tells how utterly is excluded everybody but Christ Himself from being the Builder of "The Temple of the Lord" which is The True. p. 63, Para. 5, [THECHUR].

And when that Temple, that House of God, is the Church of the Living God, this also tells how utterly is excluded everybody but God in Christ by the Holy Spirit from being the Builder of The Church. p. 63, Para. 6, [THECHUR].

THE BUILDING BEGUN--Christians are the "built" ones, not builders: except as "workers together with God" through the ministry of the Gospel to bring to Him the "stones" with which He builds the House. 1 Peter 2:4; 1 Corinthians 2:18. Christians as thus "builded together" are "God's Building." 1 Corinthians 3:9; Ephesians 2:22. p. 63, Para. 7, [THECHUR].

Thus it was that at and in Pentecost "the Man whose name is The Branch" began to "build again the Tabernacle of David which was fallen down, and to raise up the ruins thereof." p. 63, Para. 8, [THECHUR].

Note it: the eleven of the apostles whom the Lord left to begin under the New Order the preaching of The Gospel, were men who, each one, had been personally selected and called by the Lord Himself to follow Him. p. 63, Para. 9, [THECHUR].

They had all been in close relation to Him and taught by Him for more than three years. p. 63, Para. 10, [THECHUR].

They had been ordained by Him unto and in and for this ministry of The Gospel as "workers together with God" in His building of "The Temple of the Lord." p. 63, Para. 11, [THECHUR].

And yet, with all of this, they were not allowed to preach a word nor to do a thing in that ministry to which they had been chosen and called and taught and ordained and commissioned; but were to "tarry" in Jerusalem "until endued with power from on high," "to wait for the promise of the Father in the baptism with the Holy Ghost" by whom they should "receive power"--the power from on high for which they were to "wait." Then, then, "ye shall be

witnesses unto Me." Until then they could not be true witnesses unto Him, nor true ministers of Him, nor workers together with Him. p. 63, Para. 12, [THECHUR].

And so it is yet and forever. Being chosen and called and taught and ordained and commissioned by the Lord Himself--all of this does not qualify for the ministry of The Gospel as a "worker together with God." All of this is good. Indeed all of this is necessary. But any of it or even all of it, does not qualify. The endowment "with power from on high" in "the promise of the Father" of the "baptism with the Holy Ghost"--this qualifies. And this alone qualifies. p. 63, Para. 13, [THECHUR].

This is how in the New Order the building of The Temple of the Lord, The Church of the Living God, was begun by "the Man whose name is The Branch," the true and divinely appointed Builder. And this only is how it ever can go on. p. 63, Para. 14, [THECHUR].

THE FALLING AWAY--And thus alone it did go on, and gloriously, at the beginning. But there came "a falling away." The Holy Spirit was not received and held and courted above all. The "first love" was lost. Men and man's thoughts and purposes and ways were promoted. Men, even men of sin, arose "speaking perverse things to draw away disciples after them." p. 64, Para. 1, [THECHUR].

These ministered to themselves, not to Christ. Their disciples must minister to them, not to Christ. These all were workers together with men, not with God. These supplanted Christ as the Builder, and made themselves the "builders" of "the church:" and thus the "building," "the church," was their own, not God's. The conception, the design, and the purpose, were all their own, not the Lord's at all. No person having "the mind of Christ" could ever even think in such a line or of such a course as that. These could see the invisible and could "see Him who is invisible:" and having His mind that is the emptying of all self that God may appear, they could easily and continuously have God's purpose always in mind and be truly "workers together with God." p. 64, Para. 2, [THECHUR].

But these others, having not the Spirit and so not the spiritual mind, but only the carnal or natural mind that "is enmity against God and is not subject to the Law of God neither indeed can be"--the mind that is of Satan--could

not in spiritual things think any otherwise than in the conceptions and purposes of Satan; and so were but ready instruments of Satan in his perpetual opposition to the building and to the Builder of The Temple of the Lord. p. 64, Para. 3, [THECHUR].

THE FALSE TEMPLE--And these having no pattern nor description of the True Temple, nor of any other building that they should build, were necessarily left to the conjurations and vain imaginings of their own carnal minds that were "enmity against God." And the best that they could do was to steal from the Mosaic order what they would have for their perverse conception of "temple," "priesthood," "sacrifice," "altar," "tabernacle" and "sanctuary." And this resorting to Moses was in itself the forsaking of Christ: for in the Mount of Transfiguration, with Moses personally present "in glory," the "Voice out of the bright cloud" "from the excellent glory" had proclaimed of Christ to all in the world forever, "This is My Beloved Son, in whom I am well pleased: hear ye Him." p. 64, Para. 4, [THECHUR].

And again, on this very subject there stood the plain word of God that it is just because He is the Builder of the House, "His own House," that "this Man was counted worthy of more glory than Moses." Hebrews 3:3. Thus, even if they could have had really Moses and the Mosaic order, this would have been the certain rejection of Christ, and of God's command to "hear Him." It would have been the rejection of the excellent glory itself, for only its reflected glory. p. 64, Para. 5, [THECHUR].

But they could not in truth, but only in pretense, have either Moses or the Mosaic order: that was "abolished" and "done away." 2 Corinthians 3:7-15. And when they forsook Christ for Moses, and didn't get Moses, then in the nature of things they had nothing--nothing but the perverse notions of unspiritual men led by the mind that is enmity against God. And since the Mosaic organization of "the church in the wilderness" was of and for a people of distinct and definite tribes all dwelling close together in a very limited area, it was literally impossible for even these perverse minds to make this organization applicable to individuals or "two or three" or other small organizations far apart and of different countries and languages and distributed all over the world. p. 64, Para. 6, [THECHUR].

Therefore for their "church organization" their natural minds naturally were pleased with and readily adopted the political form and order of organization of the earthly and worldly and heathen governments of Greece and Rome: Greece first and Rome shortly afterward as their natural and worldly ambitions grew. p. 64, Para. 7, [THECHUR].

And this was at once, and in itself, to espouse the Satanic. For Rome was "where Satan dwelleth" and where "Satan's throne is." Revelation 2:13. And the Roman government was Satan's mightiest weapon in his perpetual war against God and against all that is of God. p. 64, Para. 8, [THECHUR].

And that false temple, their "church" thus conceived and constructed, the Lord Jesus twice designates as only what it inevitably is, "The synagogue of Satan." And the Scripture further distinguishes it as "the temple" wherein, "in the place of God," sits "the man of sin, the son of perdition opposing all that is of God or called God, showing himself that he is God or called God, and passing himself off as God." Revelation 2:9; 2 Thess. 2:3-4. Read also Revelation 12 and 13. p. 64, Para. 9, [THECHUR].

And when the Satanically devised Romish imperialized "church" and that Satanically inspired and controlled Roman imperial State were united in the iniquitous combine that composed the harlot-inspired and harlot-ridden "Beast," again the Scripture states the exact fact and tells the perfect truth when it says that to the Beast "the dragon, that old serpent which is the devil and Satan," gave "the power of himself and the throne of himself." Revelation 13:2; Rev. 17:3. p. 64, Para. 10, [THECHUR].

And for more than sixteen hundred years that Roman imperialized "church" demonstrated to all the world its essentially Satanic character and rule. And in this there was also demonstrated in perfection to all the universe what, and only what, can be done by human "builders" of The Temple of the Lord, The Church of the Living God. p. 64, Para. 11, [THECHUR].

THE FALSE BUILDERS--At the very beginning, Peter gave to that sort of thing a thrust and a slam that ought to be sufficient forever to everybody but Satan. When the "church" officials of the Jews assumed authority to dictate

and to manage in the building of The True Temple of the Lord, Peter, "filled with the Holy Ghost," told them that it was "by the name of Jesus Christ" that the things were done that they were opposing, and added: "This is the Stone that was set at naught of you builders, which is become the Headstone of the corner." Acts 4:11. p. 65, Para. 1, [THECHUR].

"You builders!" "you builders!" You, assuming to be builders when you know so little of what you are about that the very first thing that you do is to reject and "set at naught"--count as nothing--the one Stone that is the all essential of the whole Building! But in spite of all that in the Scriptures the Lord could say of and against that sort of thing, and in spite of all the demonstration of the Satanic character and working of that sort of thing from the days of the apostles until now, men, uninspired men, carnally minded men, have continued to assume to be "builders" of God's infinite House, The Temple of the Lord, The Church of the Living God! p. 65, Para. 2, [THECHUR].

And every such attempt has been only a blind, bungling, blundering, procedure: and the result only a contrivance that time has proved, in every instance, to be so arrogant, so overbearing, so despotic--so unchristian, so Satanic--as to make utterly tired every Christian spirit that it could reach. p. 65, Para. 3, [THECHUR].

Even professed Protestants who saw the Satanic character and enormities of that original false "church" and were glad to denounce it as the Satanic thing that it is--even these have gone about to build "the church!" And in every instance, in principle and in form and in practice, they have followed the course of that original false "church." And when these in their place and turn made themselves unbearable to better-wishing people, and cast out all dissenters, then even these cast out ones in their turn have repeated the same old dismal story and have assumed to build "the church." p. 65, Para. 4, [THECHUR].

And this has been repeated over and over till the world is afflicted and Christianity disgraced with as many of them as there are days in the year, or more, each one of them claiming to be "the church"--"the only true church." p. 65, Para. 5, [THECHUR].

And now these all, compelled by the truth and the facts of

things to recognize the falsity of that claim, set up the other equally false claim that it is all of them together "as one" that is "the church." And so they now go about by compromises and mutual recognitions and federations and confederations and inter-relations and councils to have all molded into one United World Church. And then this "one body," including the old original false Satanic one, in combination and co-operation with a United World Nations, to establish this world-combine of Satanic falsities as "the Kingdom of God," and to compel all people to accept it as "the Kingdom of God" and the ultimate and final "true church," and to worship according to the will and dictation of that second Satanic thing of the kind--or rather the same thing the second time--to rule the world. Revelation 17:7-8. p. 65, Para. 6, [THECHUR].

But not one of them alone is The Church, and not all of them together "as one" can be The Church. Each one of them alone is a false "church," and all of them together, "as one," only intensifies the falsity. There is not one of them that has not been used, and that does not stand ready to be used, in its degree, to usurp the place and authority of God, after the example of the original false "church," and in that place to act altogether unlike God. p. 65, Para. 7, [THECHUR].

There is not one of them that has not been used, and that does not stand ready to be used, to oppose the truth of God and to condemn and cast out and persecute true Christians. There is not one of them in the world, that any person and every person does not need to be saved from to be Christian. p. 65, Para. 8, [THECHUR].

THE CHRISTIANS--This does not say that there are not now any Christians in any of them. There are some Christians in all of them. But this is not by any virtue or merit in these "churches," but in spite of the falsity of them and in them. p. 66, Para. 1, [THECHUR].

Note it: the Samaritans were a mixed and mingled heathen people. The Samaritan temple was the result of an apostate Jew joining with that mingled heathenism in its Satanic opposition to the true temple in Jerusalem, and so was all and always absolutely false. Yet in setting before the Jews and all people for all time the model "neighbor" of the Law of God, the Lord Jesus cited "a certain Samaritan." p. 66, Para. 2, [THECHUR].

Now this Samaritan was not what he was, by any virtue or merit of or in that temple or its worship: but altogether in spite of it. And so it is with all these other false temples. The Christians in them, as that Samaritan, are what they are as Christian not by any virtue or merit or good of or in any "church" itself, but altogether in spite of it. See it again: the heaviest denunciations that Jesus uttered, the heaviest that He had, were spoken to and of the high ones, the leaders and officials, of "the church"--the "church organization" of the time. Even their "missionary work" was a curse to all who were brought under their power: "Ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves." Read the whole of Matthew 23, with Isaiah 3:12; 9:16. p. 66, Para. 3, [THECHUR].

But as these carried the Scriptures with them everywhere, those who received the Scriptures and not that "church," and followed the Scriptures instead of that "church," were true worshippers and free, and escaped the destruction and annihilation that came to that whole "church" and temple and city. p. 66, Para. 4, [THECHUR].

And so it is now with these "church organizations" and "temples" and "great city Babylon." The farther from them a person is, the better he is off, and the better chance he has to be a true worshipper, and a true Christian and Free in the glorious Liberty wherewith Christ makes Free; and the more surely he escapes the destruction and annihilation of the whole series and combination of their whole "church" and "temple" and "great city." p. 66, Para. 5, [THECHUR].

And the truth of all of this is told in the brief but mighty word of the "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." Revelation 18:4-5. p. 66, Para. 6, [THECHUR].

THE TIME OF THE FINISHING--The Satanic opposition to the True Builder and to His building of The Temple of the Lord has prevailed long enough. The Satanic succession and array of false "temples" has deluded and deceived and cursed the world long enough. p. 66, Para. 7, [THECHUR].

It is time--high time--that "the Man whose name is The Branch" should have His own place as really and actually The Builder of The Temple of the Lord. p. 66, Para. 8, [THECHUR].

It is time that this Temple shall be seen and studied and known as what it is in truth and in the truth. p. 66, Para. 9, [THECHUR].

For now is the time when the building of this Temple of the Lord, The Church of the Living God, is to be finished: and it will be done. It will be done by "the Man whose name is The Branch" His own Personal Self as the Builder and Finisher, by the Holy Spirit, and presented to Himself a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish. p. 66, Para. 10, [THECHUR].

Now is the time of the finishing of all things. And in this time of the grand finishing, the grandest finishing of all is the finishing of The Temple of the Lord, The Glorious Church of the Living God, by "the Man whose name is The Branch," and the grand and glorious Presentation of it to Himself and before the delighted universe of God. p. 66, Para. 11, [THECHUR].

And in the building and in the finishing and in the grand Presentation of this Temple of the Lord, the Glorious Church, by the Builder and Finisher, the Man whose name is The Branch--in all and through all and over all, "He shall bear the Glory." p. 66, Para. 12, [THECHUR].

This booklet, The Greater Purpose is sequel to the previous one, From Babylon to New Jerusalem, in the series dealing with Ecumenism and Biblical Ecclesiology, discussion of which is the current topic of these days. Now, having the rubbish out of the way, we are prepared to see and to study The Temple itself: and this will be done in the next booklet after this: p. 67, Para. 1, [THECHUR].

THIS IS THE CHURCH--CHRISTIAN UNITY--Christian unity is always among the Christian things that are of the greatest importance. While Christian Unity is in itself of great importance, to know what it is, is of greater importance. This because to desire, and to strive for, and to promote, as Christian Unity what is not Christian Unity at all is a most dangerous mistake and an immense loss. p. 67, Para.

2, [THECHUR].

And much of just this has been done, and much of it is being done just now as a part of the several great "movements" in and by the churches that are now being urged. In studying Christian Unity for what it really is, it will be helpful first of all plainly to state what it is not. One of the clearest expressions of what it is not is the following prodigiously false statement of what it is: p. 67, Para. 3, [THECHUR].

"This unity is two-fold; it comprises: p. 67, Para. 4, [THECHUR].

"1. Unity of doctrine and faith, which consists in the common accord of all the Faithful in admitting and believing all that the teaching church proposes to them as revealed or confirmed by Jesus Christ. p. 67, Para. 5, [THECHUR].

"2. Unity of government, which produces unity of communion, and which consists in the submission of all the Faithful to their respective bishops and in particular to the Roman Pontiff, supreme Head of the church." p. 67, Para. 6, [THECHUR].

Yet utterly false and Romish as all of that is, take away from it only the part that pertains of "the Roman Pontiff," and it fairly expresses the view of every denomination in the world as to what is Christian Unity. But Christian Unity is altogether another thing than is any of that; and is as far higher than all of that as Heaven is higher than the earth. Uniting of Christians upon doctrine, is not Christian Unity. Agreement of Christians in belief, is not Christian Unity. p. 67, Para. 7, [THECHUR].

Uniting or agreeing of Christians upon a platform or statement of belief, or of doctrine, or of principles, is not Christian Unity. Uniting of Christians in an agreed assent and submission to an order of church organization or church-government, is not Christian Unity. Union of purpose or of effort of Christians or among Christians in promoting a cause, is not Christian Unity. p. 68, Para. 1, [THECHUR].

Free and pleasant fraternal association of Christians, is not Christian Unity. p. 68, Para. 2, [THECHUR].

Christians might have all these things in one combination, indeed many of them do, and yet not have Christian Unity at all. Christian Unity is far more and far higher than is any association or denomination or federation or council even of all the Christians in the world for any purpose or upon any platform or in any cause or in submission to any church-government. And it is so well worth having that it is worth more than all other things put together. Come then, let us know what it is in its pure truth and splendid worth, and then let us have it for all that it is worth. p. 68, Para. 3, [THECHUR].

THE CHURCH OF GOD--In entering upon the study of The Church of the Living God, there is an essential that should first be considered: and not only first, but first and last and all the time. That essential is, The Place of the Holy Spirit. In the last preceding study booklet, The Greater Purpose, it was related how that at the beginning of the building of The Church according to the new order of the eleven apostles, all of whom had been personally chosen, and called, and taught for three years, and ordained, and commissioned, by the Lord Himself, to go and preach the Gospel in all the world, were not allowed to go anywhere nor to preach at all till they were endued with power from on high in the baptism with the Holy Spirit. And they must tarry in Jerusalem and wait for that baptism. At Pentecost that Baptism came. The Holy Spirit took His place, which was the first place of all. Then they preached the Gospel and the work went on. And that work went on with always the Holy Spirit in His own place, and that the first place of all and over all and through all and in all. This is God's way with His Church and in His Church, and it must be our way. p. 68, Para. 4, [THECHUR].

Let us trace for a little distance, this way of the Lord in and with His own Church: before man usurped the place of the Lord, and machinery the place of the Holy Spirit. p. 68, Para. 5, [THECHUR].

The second chapter of Acts is the story of the coming of the Holy Spirit upon the apostles, Peter's sermon telling that this was the fulfillment of the prophecy by Joel that God would pour out His Spirit "upon all flesh," and the call to all to repent and be baptized "and ye shall receive the gift of the Holy Ghost." p. 68, Para. 6, [THECHUR].

The third and fourth chapters tell of the healing of the lame man at the gate of the temple, of Peter's sermon to the crowd that gathered and of Peter and John being arrested and imprisoned by the priests and the captain of the temple and the Sadducees of the Sanhedrin, of the trial next day by the great council where "Peter, filled with the Holy Ghost," made answer; and being let go, the two apostles went to their own company where they all together prayed "and they were all filled with the Holy Ghost." The fifth chapter tells of the trick of Ananias and Sapphira in the matter of their agreeing to deceive as to the sale and gift of their property. p. 68, Para. 7, [THECHUR].

And this was "to lie to the Holy Ghost," and "to tempt the Spirit of the Lord." The consequences were immediate and dreadful. Then the apostles were all arrested by the high priest and council and were imprisoned for trial again. "But the angel of the Lord by night opened the prison doors and brought them forth, and said Go, stand and speak in the temple to the people all the words of this life." Again they were arrested and brought before the council "and all the senate of the children of Israel," where again Peter "and the other apostles" preached the Gospel and declared. "We are witnesses of these things, and so also is the Holy Ghost whom God hath given to them that obey Him." p. 68, Para. 8, [THECHUR].

The sixth and seventh chapters tell of the choosing of men "full of the Holy Ghost and Wisdom" to have charge of the "business" in "the daily ministrations;" and of Stephen "a man full of faith and of the Holy Ghost" speaking before the council with his face shining "as it had been the face of an angel," and of his "being full of the Holy Ghost" and looking up into heaven and seeing "the glory of God and Jesus standing on the right hand of God." p. 68, Para. 9, [THECHUR].

The eighth chapter tells of the preaching by Philip in Samaria, and of their receiving "the Holy Ghost;" and of "the angel of the Lord" telling Philip to go from Samaria away down to the road that leads from Jerusalem to Gaza, where, when he arrived a man in a chariot was just then passing and reading in the book of Isaiah what is now the fifty-third chapter, and "the Spirit said unto Philip, Go near, join thyself to this chariot." Philip did so, and preached to him Jesus in that same Scripture; the man believed and was baptized and went on his way rejoicing;

and the Spirit of the Lord caught away Philip, that the eunuch saw him no more." p. 69, Para. 1, [THECHUR].

The ninth chapter tells of the apprehension and conversion of the raging Saul, by the appearing of the Lord Jesus Himself, of his being "filled with the Holy Ghost" by the laying on of the hands of Ananias who was sent to him for this purpose by the Lord Jesus "in a vision;" of "the churches walking in the fear of the Lord and the comfort of the Holy Ghost;" and of the raising of Dorcas from the dead. p. 69, Para. 2, [THECHUR].

The tenth chapter tells of "an angel of God" speaking to Cornelius in a vision and telling him to send men to Joppa to call Peter to him; of a vision given to Peter to prepare for the coming of the man; of the Spirit's telling Peter that the men were seeking him and that he was to go with them; of his going and preaching in the house of Cornelius and "the Holy Ghost fell on all them which heard the word." p. 69, Para. 3, [THECHUR].

The eleventh chapter tells of the rehearsal of the foregoing experience to the Pharasaic believer at Jerusalem who contended with him for what had been done; of the preaching of the Gospel to the Gentiles in Antioch, and of the sending of Barnabas over there "For he was a good man, and full of the Holy Ghost and of faith." p. 69, Para. 4, [THECHUR].

The twelfth chapter is the story of the deliverance of Peter from prison by the angel of the Lord; and Herod's death from being smitten by the angel of the Lord. p. 69, Para. 5, [THECHUR].

The thirteenth and fourteenth chapters tell of "the Holy Ghost" saying to the church at Antioch, "Separate Me Barnabas and Saul for the work whereunto I have called them," and of their "being sent forth by the Holy Ghost;" of Saul, "full of the Holy Ghost" rebuking the opposing sorcerer; of the preaching of the Gospel at Antioch in Pisidia and of the disciples being "filled with joy and with the Holy Ghost." p. 69, Para. 6, [THECHUR].

The fifteenth chapter tells of the settlement by the Holy Spirit of the controversy as to circumcision and keeping the law for Salvation, and the sending forth of the letter saying, "It seemed good to the Holy Ghost and to us." p.

69, Para. 7, [THECHUR].

The sixteenth chapter tells us that Paul an apostle, and Silas a prophet "were forbidden of the Holy Ghost to preach the word in Asia." and assaying to go into Bithynia "the Spirit suffered them not;" and thus traveling on, they were brought down to Troas where in a "vision to Paul in the night a man of Macedonia called them over there. p. 69, Para. 8, [THECHUR].

And chapters seventeen and eighteen tell of their experiences there and in Greece. p. 69, Para. 9, [THECHUR].

Chapter nineteen tells that Paul found at Ephesus "certain disciples" to whom he said, "Have ye received the Holy Ghost since ye believed?" They replied, "We have not so much as heard whether there be any Holy Ghost." "Unto what then were ye baptized?" "Unto John's baptism." Then Paul preached Christ to them, and "they were baptized in the name of the Lord Jesus. And when Paul laid his hands upon them the Holy Ghost came on them; and they spake with tongues and prophesied." p. 69, Para. 10, [THECHUR].

In the twentieth chapter Paul is on his way to Jerusalem, and he called the elders of the church at Ephesus to meet him at Miletus; and in his words to them he said, "the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me;" and "Take heed to yourselves and to all the flock, over the which the Holy Ghost hath made you overseers to feed the flock of God." p. 69, Para. 11, [THECHUR].

In the twenty-first chapter, when Paul came to Tyre the disciples "said unto Paul through the Spirit that he should not go up to Jerusalem;" and when he came to Caesarea, the prophet Agabus met him and "took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." p. 69, Para. 12, [THECHUR].

He went on to Jerusalem, and beginning in the twenty-first chapter and reaching to the end of the book there is one of the most remarkable chains of the direct providence and working of God that ever occurred in the world. And the last words of Paul in the book, begin with the great

characteristic of the man and of the book, "Well spake the Holy Ghost by Esaias the Prophet," etc. p. 69, Para. 13, [THECHUR].

From only this mere sketch of the book of Acts it is perfectly plain that the one thing that stands out plain and clear and prominent above all other things in the whole book and throughout the whole book, is that the Holy Spirit was then the grand sovereign, reigning, and guiding Personage in the Church and of the Church. p. 69, Para. 14, [THECHUR].

And next to that one great thing there stands clear and plain and prominent throughout, the splendid corresponding truth that the Christians of the time constantly recognized and gladly yielded that sovereignty and reign and guidance of the Holy Spirit. Everywhere He is recognized as first. In all things He is considered first, and the first. If they had not done this, the record could not have been what it is; for then the experience would not have been what it was. p. 70, Para. 1, [THECHUR].

Let Christians again so recognize and yield the sovereignty and reign and guidance of the Holy Spirit over and in themselves and over all things in and to the Church, then again will experience of individuals of the Church prove to be what it was at the first; for He is the same yesterday and today and forever. p. 70, Para. 2, [THECHUR].

Such only is the rightful place of the Holy Spirit in individuals and in the Church; and He needs only that Christians yield to Him that place and recognize Him in that place, to prove Himself to be all that He ever was in the place that is supremely His. p. 70, Para. 3, [THECHUR].

Thus in all things of The Church and to The Church and in The Church, the place of the Holy Spirit is the first place. No step can be taken and nothing can be done in the right way until the Holy Spirit is given His place. p. 70, Para. 4, [THECHUR].

And this must be so now with us in the study of this greatest of all things--The Church of the Living God. For it is the truth that, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things

which in The Church, God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God. p. 70, Para. 5, [THECHUR].

CHURCH ORGANIZATION (I)--The editor of a church paper presents what is intended to be a strong incentive to "Organization" of the people of the "Church of God." This presentation is worth studying: especially by the people to whom it is particularly addressed. It begins as follows: p. 70, Para. 6, [THECHUR].

"Organization is one of the great and fundamental laws of the Universe of God. The all-wise Creator has demonstrated this, on every hand, and it stands out visibly in all His creation, as a living witness of strength, and the accomplishment of a definite purpose in the earth. "The trees of the forest, and the beasts of the field, are each one a definite and wonderful organism: a separate being made of many organs, all of which work together in harmony and system, perpetuating the life, growth, and increase, of those of its kind. p. 70, Para. 7, [THECHUR].

"The human body is a wonderful organized organism, each member of which works together as one, all having the same and supreme purpose, of perpetuating its own existence," etc.... And, Who is the Organizer of each and all of these wonderful organisms? p. 70, Para. 8, [THECHUR].

Who organizes each tree of the forest, each beast of the field, and each human body? p. 70, Para. 9, [THECHUR].

Is not this Organizer, in each and every case, just God and only God, by His Spirit? p. 70, Para. 10, [THECHUR].

Who ever knew or thought of the branches of a tree, organizing a tree? Or the members of a beast, organizing that beast? Or the members of any human body organizing that body? There never was anything of the kind, and there never could be anything of the kind. So it is not a question of Organization, but of whose Organization. The sole question always and in every case is, Whose shall be the Organization? Who is properly and originally the Organizer, and who shall continue the organizing, and whose shall be the Organization? The human body is indeed a wonderful organism: "fearfully and wonderfully made;" and made only by God through Christ by His Spirit. Genesis

1:26-27; Job 33:4. p. 70, Para. 11, [THECHUR].

Not all the collective individual Christians and all the delegates and all the preachers and all the bishops and all the conferences and all the Councils that ever were in the world, all put together at once, could organize the human body. They would not know, and could not know, how to make the first movement, or even to think the first thought, toward it. It is all infinitely beyond all their reach or realm; and stand only within the realm and comprehension of God. And anybody ever to undertake it, would have to be equal with God, and God of God. p. 70, Para. 12, [THECHUR].

So, in this it is not any question of Organization. The sole question is, Who is the Organizer? And whose is the Organization? Now the Divine Body--"the Body of Christ which is The Church"--is a much more wonderful organism than is the human body: as much more as the supremely Spiritual is more than the human and natural. And just as none but God, through Christ by His Spirit could possibly organize the Divine and Spiritual Body which is The Church. And just so much the more would anybody who would undertake to organize this Body have to be equal with God, and God of God. p. 70, Para. 13, [THECHUR].

And that is just where the Scripture places the one who first "thought" of it and undertook to do it: "he, as God, sitteth in the temple of God, showing himself that he is God." That is not safe ground, for Christians. p. 71, Para. 1, [THECHUR].

And still it is not any question of Organization. The sole and only ground for question, is, Who is, and who shall be, the Organizer? And who is, and whose shall be, the Organization? p. 71, Para. 2, [THECHUR].

For the members of the body to undertake to organize the body, in order to have a fully organized body they must necessarily "organize" a head as well as any other part of the body. Therefore in their "organizing" the "Body of Christ, which is The Church" they must "organize" a head of and for that body. p. 71, Para. 3, [THECHUR].

But Christ is the Head of that true body which is The Church: and will any of these "organizers" say that they will "organize" Christ as the Head of the body that they

are organizing? p. 71, Para. 4, [THECHUR].

Oh! No, of course not that. He is already organized, in God's Organization. Christ is the Invisible Head. We "organize" with "a visible head" and "organize" only "a visible head." p. 71, Para. 5, [THECHUR].

And that is all that the church of Rome ever claimed. p. 71, Para. 6, [THECHUR].

And all that the church of Rome is or ever was, is in that theory. Yes, "the trees of the forest are, each one a definite and wonderful organism." And by the Lord, His true children are called "trees"--"trees of righteousness, the planting of the Lord, that He might be glorified." Isaiah 61:3. p. 71, Para. 7, [THECHUR].

And while it is true, as before stated, that no such thing was ever known as the branches of any tree undertaking to organize the tree: yet, sad to say, it is also true that once upon a time the trees themselves did actually do the unreasonable thing of organizing themselves into proposed "harmony and system" in which "to work together." The account of it is as follows: p. 71, Para. 8, [THECHUR].

"The trees went forth on a time to anoint a king over them and they said unto the olive tree, Reign thou over us. p. 71, Para. 9, [THECHUR].

"But the olive tree said unto them, Should I leave my fatness wherewith by me they honor God and man, and go to be promoted over the trees? p. 71, Para. 10, [THECHUR].

"And the trees said to the fig tree, Come thou and reign over us. "But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? "Then said the trees unto the vine, Come thou and reign over us. p. 71, Para. 11, [THECHUR].

"And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Since they could not get any tree that was good for anything, to be the head of their "organization"--because those were all busy honoring God and blessing men--they then appealed to the one that was good for nothing, but to be burned--"the bramble," the thorn-bush. "Then said all the trees to the bramble, Come thou and reign over us. p.

71, Para. 12, [THECHUR].

"And the bramble said unto the trees, if in truth ye anoint me king over you, then come and put your trust under my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon." Judges 9:8-15. p. 71, Para. 13, [THECHUR].

Did anybody ever with safety or comfort sit down in the shade of a thorn-bush? Yet that they do this very thing, or else be burnt, were the only terms of the bargain. That is, they were to put themselves in an arrangement where they were certain to be pricked; and if they refused that, then they were certain to be burnt. p. 71, Para. 14, [THECHUR].

And they were so taken with the idea of their own "organization" instead of God's that they deliberately entered into that unreasonable arrangement. They did make that bramble king over them, when by every right and every sober consideration God was king over them. They rejected God and chose the bramble: and in that they rejected God's Organization, and set up a structure of their own choice, "like all the nations," and called it "organization." p. 71, Para. 15, [THECHUR].

They asked Gideon with his son and his son's to rule over them. p. 71, Para. 16, [THECHUR].

But Gideon promptly replied, "I will not rule over you. Neither shall my sons rule over you. The Lord shall rule over you." Judges 8:23. But Gideon had a wild son, named Abimelech: and after the death of Gideon this one killed sixty-nine of the sons of Gideon--all of his sons but one--and was made king by the people of Shechem and of the house of Millo. And at the end of three years dissatisfaction entered and contentions arose, with the result that Abimelech and his men slew all the people of Shechem and of the house of Millo, and beat down to a total ruin the city of Shechem, and next was himself slain. p. 71, Para. 17, [THECHUR].

But in spite of this frightful outcome, to both sides of the attempt at "organization," there still lingered the wish to have a king. And in the days of Samuel, again the demand was openly made. "Make us a king to judge us, like all the nations." 1 Samuel 8:5. p. 71, Para. 18, [THECHUR].

The Lord by Samuel protested solemnly against it all: and outlined before them what would be the evil and the oppressions of their king and their kingdom and their "organization." But they would not listen, and still insisted, "Nay, but we will have a king over us." Verse 19. The Lord let them have their persistent way. Yet He declared, "They have rejected Me, that I should not reign over them." Verse 7. They rejected God, to be "like all the nations." And speedily they became "Like all the nations" that rejected God: and finally sealed it all, and their doom, with the wild and desperate exclamation, "We have no king but Caesar!" p. 72, Para. 1, [THECHUR].

What is the Meaning of all this? Is there in it any warning, or any lesson, for God's people in this time or in any time? Or is it true that that part of the word of God is empty, void, and dead? Where is any difference in principle between then their call for a king, that they might be "like all the nations," and now the like call for a king, that they might be like all the denominations? p. 72, Para. 2, [THECHUR].

CHURCH ORGANIZATION (2)--There has never been a system of what is called "church organization" that has not demonstrated itself to be as cruel as the devil. The theory is that such "church," having the true church organization, is "the true church," which to be in is the surety of eternal salvation, and which to be separated from is the guaranty of forfeiture of eternal life. p. 72, Para. 3, [THECHUR].

Now it is certain that in the true Christian Church, only the true Christian Spirit must be found and only this Spirit the prevailing one. Without this it is impossible that any church can be true, and much less be the true. What then is the true and genuine Christian Spirit? First of all it is only the Holy Spirit of God: for the Lord would not allow His own chosen and ordained and commissioned apostles to make a single move toward anything of The Church until they had been "baptized with the Holy Ghost." Luke 24:49; Acts 1:4-5. And of this the inevitable "fruit" is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" and "Liberty;" for "Where the Spirit of the Lord is, there is Liberty"--liberty of thought, liberty of speech, and liberty of action. Galatians 3:22:2 Cor. 3:17. p. 72, Para. 4,

[THECHUR].

This is the Christian Spirit. And this is the Spirit that rules and is manifested in every church that is Christian. And the manifestation of this Spirit is definitely defined as-- p. 72, Para. 5, [THECHUR].

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17. p. 72, Para. 6, [THECHUR].

Now in what is called "church organization," one man, or two men, or three men, or a few men invent and form a "plan of organization," and persuade people to accept it and to submit to it: which is in fact to submit to the rule of the men who hold the "offices," and thereby hold "the keys" to open or to shut heaven. p. 72, Para. 7, [THECHUR].

And when the "organization" is completed and in working order, then any member who is not conforming to the will and workings of the officialdom is required to do so. And if in obedience to Christ in His Spirit and in His truth, or is in his Christian liberty to think and speak and act, he does not do so, he is separated from the "organization" and ostracized from all recognition of the "church" and "the brethren" and thus is completely excluded from "the church." And if any of the brethren disregard the exclusion of the Christian brother and fellowship him and receive him into their houses, then they immediately become subject to suspicion and to being "eyed:" and if this does not prove corrective then they must also be separated. And the theory is that exclusion from that "church" means the loss of eternal life. That is, for a man's disagreement with a man or a few men who "represent the church," by these men in their "representing the church," and in that their "representing God," that man is deliberately deprived of eternal life! p. 72, Para. 8, [THECHUR].

Now could the devil himself be more cruel than that--to put such a penalty as that upon such an "offence" as that, which in truth is no offence either to God or man? Eternal death, for disagreement with a man! Yet, in brief, that is exactly the process in and of the first such "church organization"--the false Catholic church--and of every other structure that is called "church organization." p. 72, Para. 9, [THECHUR].

The Roman "organization" is proud of it, and boasts of it as proof of her divinity. p. 72, Para. 10, [THECHUR].

Others repudiate that "church" with her "organization" as "the man of sin," "the mystery of iniquity," "the son of perdition," and "the beast;" and yet build one of their own on the same principle and after the same pattern; and with it do the same thing. p. 72, Para. 11, [THECHUR].

Some of these others, indeed, have enough discernment to see the enormity of it, and compunction enough to try to evade it with the claim that in their case it does not affect the loss of eternal life to the one cast out; but is only his separation from the "organization" and its "fellowship:" because "we believe in religious liberty!" But that is only a dodge and camouflage. For, if that be true, it is a plain confession that their "organization" and "fellowship" is not the true Church, but is no more than is any other mere club. But they do not mean anything of the kind. They do not mean to abate an iota of the claim that theirs is the true Church indeed with all that this involves or implies: that to be in it means eternal life, and that separation from it means eternal death. And by this claim it is that they hold their power over the people. p. 73, Para. 1, [THECHUR].

Does anybody think for a moment that for a moment any of the people would endure what they do endure there, or would stand in awe of that "church" authority or power, if they understood that all that the "organization" and association amounts to is only that of a mere human society or club? p. 73, Para. 2, [THECHUR].

Yet in truth and in fact and in effect, just that is all that it is. It is only the superstition that in some mysteriously ineffable way the officialdom and hierarchy of the "organization" are possessed of a spiritual power that can affect the standing of the souls of men before God--it is only this superstition that causes the people against their own conviction and their own common sense of the right, to endure or sanction the "church" procedure in many and various ways. p. 73, Para. 3, [THECHUR].

What else than superstition could it be that could cause people to think that some men in the "church" through election by other men or by themselves are partakers or

possessors of spiritual authority or power to which all the other people of the "church" must unquestionably defer, or else jeopardize their soul with God? p. 73, Para. 4, [THECHUR].

That is precisely the principle, and the superstition, of the infallibility of the pope. p. 73, Para. 5, [THECHUR].

The pope is elected by cardinals, from among themselves, or by himself. No cardinal possesses or even claims any scintilla of infallibility. p. 73, Para. 6, [THECHUR].

Yet when these cardinals who have none of it, elect one of themselves, who have none of it, and thus occupies the office and seat of pope, immediately he has all of it. p. 73, Para. 7, [THECHUR].

How does he get it? Where does it come from? Oh, from the office, from the seat, of course: for it is only when he speaks *ex cathedra*, that is "from the chair," that he is infallible. And every other officialdom of "church organization" is of the same stripe and the same superstition. p. 73, Para. 8, [THECHUR].

WHICH ONE IS THE TRUE?--One of the liveliest questions of the day is, What is the Church? And this is the most important question that there ever could be in any day. p. 73, Para. 9, [THECHUR].

All know that there are so many things each one of which is claimed to be not only a church but The Church, that everybody all the time is forced to the question of not only which is the true Church, but what is the true Church? p. 73, Para. 10, [THECHUR].

Each one of them claims and asserts that it is the true Church: and yet in so many things and ways each one is conducted and managed so unlike what is Christian, that its own members as well as other people are kept perpetually under the question, Is that the true Church? All of them but the first one of them, are perfectly sure that the first one of them is not the true Church: while that first one of them is just as perfectly sure that it is the only true Church. p. 73, Para. 11, [THECHUR].

And if the first one of them, the oldest one of them, the one that has the advantage of far the longest time and the

most and fullest experience, the one that has had the benefit of "the ingenuity and patient care of forty generations of statesmen" that have made it "the very masterpiece of human wisdom"--if that one of them is not the true one of them, then how can any other one of them be the true? p. 73, Para. 12, [THECHUR].

Or in behalf of all the others must it be the acknowledged principle of this subject, that the first one of them, the one with the most experience of them all, is, and is certain to be the worst of them all? If this be the principle of the thing, then is it not inevitable that as certainly as each or all of the others shall be given time and experience, they will go the same way? And in the like length of time will be each one just as bad as the first one? p. 73, Para. 13, [THECHUR].

And if that be not the principle of the thing, if age and experience have not made the first one of them to be the worst one of them, then what ground or reason of existence have all or any of the others, apart from that first one? p. 73, Para. 14, [THECHUR].

This inevitable dilemma is sought to be avoided by the plea, invariably adopted, that, The difficulty is not in or with the principle: the principle is correct: the difficulty is in the application of the principle: not the principle but the men. p. 74, Para. 1, [THECHUR].

But that is not any way of escape. For the application of the principle was, and must be always by men. And these men were always just men--plain human beings--like all other men. Always that principle will, and will have to be, applied by men--just plain human beings--like all other men. p. 74, Para. 2, [THECHUR].

Yet more that this: that is exactly the plea of that first one of these claimed churches. All the deviltry of the church of Rome, all the way, has been protested by members of that church within that church. The enormities of iniquity practiced by and in that church have been recorded and condemned and denounced by even the high ones of that church--bishops, archbishops, even cardinals--and who still remained orthodox members of that church because they held that the evils were not of the church nor from the church, but of the men, and only from the men, who conducted the affairs of the church. p. 74, Para. 3, [THECHUR].

Long before The Reformation, men in that church had said harder things of the Pope and of the conduct of that church than the reformers ever said: yet these still held that it was still and ever the true church. The standard annalist of that church itself, Cardinal Baronius, says of the papacy in the tenth century: p. 74, Para. 4, [THECHUR].

"In this century the abomination of desolation was seen in the temple of the Lord: and in the See of St. Peter, revered by angels, were placed the most wicked of men: not pontiffs but monsters." p. 74, Para. 5, [THECHUR].

And Bishop Robert of Lincoln, in England, in the very presence of Pope Innocent IV and his cardinals, A.D. 1250, spoke out plainly to them: "The clergy are a source of pollution in the whole earth: they are anti-christs and devils masquerading as angels of light, who make the house of prayer a den of robbers: and the Roman curia is the source of all the vileness which renders the priesthood a hissing and a reproach to Christianity." They denounced the men and the activities of the men, even of the popes and the papal court, and still apologized and pleaded for "the church"--for the machine--that alone gave to the men their power and their opportunity. p. 74, Para. 6, [THECHUR].

They condemned the evil practices but justified the system by which alone it was possible that these practices could not only be perpetuated, but could even exist. p. 74, Para. 8, [THECHUR].

Church-men were bad; but "the church," whose members and the expression of whose life those church-men essentially were, was "the good!" Customs were pernicious; but "the church," whose the customs essentially were, was "the abode of sanctity!" p. 74, Para. 9, [THECHUR].

Practices were abominable; but "the church," which invented many and profited by all and corrected none of the practices, was "holy!" Popes were demoniac; but "the church," of which the popes were "the head"--the acting will, the guiding mind--was "divine!" p. 74, Para. 10, [THECHUR].

See the grand churches and magnificent cathedrals! Hear the "heavenly" music of the "divine" chants! Catch the impressive odor of the "holy" incense! p. 74, Para. 11,

[THECHUR].

Feel the awe of the "solemn" service, as the richly-robed ecclesiastics minister at the "altar," kneel before the "host," and move in "holy" procession! Think of the wide extent of her "missions!" Behold her "perfect organization," by which she executes as by one man the wonders of her will, holds empires in awe, and rules the world! Is not that the true and only "holy church?" The church was "the ark of God," the "ship of Salvation." The pilot, the captain, and the crew, might all be pirates, and use every motion of the ship only for piratical purposes, and load her to the sinking point with piratical plunder, and keep her headed ever straight toward perdition, yet "the grand old ship" herself was all right and would come safely to the heavenly port. p. 74, Para. 12, [THECHUR].

Therefore, "cling to the ark," "stand by the old ship," and you will be safe and will land at last on the heavenly shore. For instance, in direct connection with the very passage already quoted from Cardinal Beronius, in which he describes the fearful conditions of that church in the ninth century, there stand the Cardinal's words as follows: p. 74, Para. 13, [THECHUR].

"Christ was then assuredly sleeping a profound sleep in the bottom of His vessel whilst the winds buffeted it on all sides and covered it with the waves of the sea. And what was more unfortunate still, the disciples of the Lord slept more profoundly than He, and could not awaken Him either by their cries or clamors." p. 74, Para. 14, [THECHUR].

And in the General Council of Blase, 1432, the pope's legate exhorted the Bohemian Christians: p. 75, Para. 1, [THECHUR].

"In the time of Noah's flood, as many as were without the ark perished." All of this evil in that church and of that church was so chronic, and so well known that time and again when a pope died, all Europe was searched as with candles to find "a good man" to be pope. And when one was at last found who was well known and universally accepted as of model character, when he had been installed and was actually pope he was indeed the pope: and all were caused to lament that "he always would have been universally considered to be the best man for pope, if he had never

become pope." p. 75, Para. 2, [THECHUR].

Thus the plea utterly fails in every way that would hold that the badness of the church of Rome is because of the men and not because of the principle. It is essentially in the principle: and the principle only manifests itself in and through the men who become identified with it. And what of the Scriptures? What say they of it? This: "the man of sin," "the mystery of iniquity," "the synagogue of Satan," "the son of perdition," "the great harlot," "Mystery, Babylon the Great," "the mother of harlots and abominations of the earth," "the mistress of witchcrafts and mother of abominations," "the abomination of desolation." Does God say all of that of a thing in which there is any possible trace of good, of purity, or of truth? p. 75, Para. 3, [THECHUR].

Do the Scriptures deal with men, or with principles? With principles only. The whole Bible is a Book of principles only. And as certainly as the Scriptures deal with principles and not with men, so certainly the Scriptures deal with and define and denounce the church of Rome in its principle, and not merely in its men. The sin, the perdition, the mystery of iniquity, the harlotry, the witchcraft, the sorcery, the abomination, of the church of Rome is in the principle of the thing: is in the essence of the thing, and not in the management of the thing: is in the essence of that thing as the church, and not in the management of it as the church. p. 75, Para. 4, [THECHUR].

And what is the principle of the church of Rome as the "church?" p. 75, Para. 5, [THECHUR].

According to that principle and idea, what is the "church?" It is this: p. 75, Para. 6, [THECHUR].

"The society of the validly baptized faithful united together in one body by the profession of the same faith, by the participation of the same sacraments, and by obedience to the same authority, Christ, its invisible head in Heaven, and the Roman Pontiff, the successor of St. Peter, Christ's visible representative and viceregent on earth."--Christian Apologetics, Sec. 220. p. 75, Para. 7, [THECHUR].

Take out of that definition the words "Roman Pontiff, the successor of St. Peter," and "viceregent," and in their

place insert the name of the man, or of the Board, or of the Committee, or of the Conference or Diocese, in the case, and in principle and largely in expression, it equally defines "the church" as held and manifested in every other "church organization" in the world. p. 75, Para. 8, [THECHUR].

And what is the principle in it and of it? It is the visible crowded into the place of the invisible: the human into the place of the divine: the spiritual attention and obedience of souls centered in, and held under, the dominion of men instead of that of God Himself in Christ under the Holy Spirit. The Reformers cut to the root of that whole thing at the one stroke of declaring that in truth it is not in any sense The Church. That is what made them "heretics." p. 75, Para. 9, [THECHUR].

They said that it is "the abomination of self-deification in the holy place:" "the Pope is Anti-Christ and his See is that of Satan himself:" "the papacy is a general chase, by command of the Roman Pontiff, for the purpose of running down and destroying souls." Were they wrong? Was The Reformation a mistake in its fundamental principle and contention? p. 75, Para. 10, [THECHUR].

Rome claims that it was: and that as she now has eliminated the bad elements from the church, there is no longer any grounds for Protestant contention: but that all should and can now work in harmony as one. And the professed Protestant churches, holding as tenaciously as does Rome herself the Romish principle of "the church," and refusing the Christian principle of The Church, are ready for co-operation with Rome. And every "church" that holds that principle of "the church" is co-operating with Rome. p. 75, Para. 11, [THECHUR].

Now what is the principle of The Church of the Living God? According to this principle and idea, What is The Church? It is this: "The Church is His body, the fulness of Him that filleth all in all." Ephesians 1:22-23. p. 75, Para. 12, [THECHUR].

It is "the House of God" "built upon... Jesus Christ Himself... in Whom all the building fitly framed together groweth unto an holy temple in the Lord... for an habitation of God through the Spirit." Ephesians 2:19-22. And what is the principle in this and of this? It is more

than a principle, it is a Person--the Personal God, all in all, in Christ, building His own House, for His own habitation through His own Spirit. And the difference between these two ideas and these two realms as to The Church, is as wide as is the difference between man and God. p. 76, Para. 1, [THECHUR].

It is just the difference that there is between man and God: between sly and designing and ambitious and deceitful men, and the open and frank and honest and meek and lowly Jesus in Whom dwelleth all the fulness of the Godhead bodily. p. 76, Para. 2, [THECHUR].

It is the truth that the long experience of that first one of these "churches," and the ingenuity and patient care of the more than "forty generations of statesmen" have made it "the very masterpiece of human wisdom:" and have so made it that, that "among the contrivances that have been devised for deceiving and oppressing mankind it occupies the highest place." p. 76, Para. 3, [THECHUR].

It was devised for the sole purpose of deceiving and oppressing mankind; for it was devised by the arch-deceiver of mankind. The men had little to do with it beyond being the instruments of the arch-deceiver to extend his purpose and to fulfill his will. His has been always the purpose, and his the moving will, to put his church--"the synagogue of Satan"--in the place of The Church of God. p. 76, Para. 4, [THECHUR].

That is why the Wisdom of God in the Scriptures sets it forth as He does in the terms "the mystery of iniquity," "the son of perdition," etc., with never a single intimation of anything respectable or even decent: much less anything good. p. 76, Para. 5, [THECHUR].

That Wisdom penetrates to the seat of the life of the thing, and reveals the inherent principle of it. And what that Wisdom says that it is, that is what it is. And no ingenuity of argument, no trick to remove from the thing to the men of the thing, from the principle to the application of it, can escape or elude the inherent and essential deviltry of the thing. The thing is simply and only Satanic. It is Satanic in its principle, it was Satanic in the beginning of its working--"the mystery of iniquity doth already work;" it has always been Satanic in its working; and it cannot be anything else, whatever may be said or

done to have it be something else. p. 76, Para. 6,
[THECHUR].

The principle, being Satanic, makes more corrupt the men who espouse it and identify themselves with it. It makes the best men bad and makes bad men worse. That is the secret of the papacy. Error--error in the inward parts--corrupts the passions. Truth--truth in the inward parts--sanctifies the soul. p. 76, Para. 7, [THECHUR].

THE CHURCH--What is The Church?--What does the Word of God say that The Church is? It is by the Word of God only, and by the study of the Word of God only, that anybody can ever know what The Church is. It is The Church of God, not the church of men. And it being The Church of God, only He can possibly know or tell what it is. p. 76, Para. 8,
[THECHUR].

And the church, being only of the thought and conception of God, when He expresses that thought in telling what The Church is, then that thought in telling what The Church is, then that thought as expressed in His Word, will be as far above any conception or thought of man's, as God is above men, and as the mind of God is greater than any mind of man. Therefore, in the study of this subject, as well as any other subject of the thought and Word of God, the first thing for every person to do is to accept and follow implicitly the following instruction: p. 76, Para. 9,
[THECHUR].

"Let the wicked forsake his way, and the unrighteous man his thoughts;... for My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55:7-9. p. 76, Para. 10, [THECHUR].

This being so, and "the things of God no man knowing but the Spirit of God," plainly it is only by the revelation of the Spirit of God that these things can be known by any man: by the Spirit of God taking these high and deep things of God and making them plain to us putting them upon our minds and thus giving them to us as really our own. John 14:26; 16:13-15; 1 Corinthians 2:9-12. p. 76, Para. 11,
[THECHUR].

In this way, then, let us study the word and thought of

God on what is The Church. What, then, does He say that The Church is? This: "The Church is His body, the fulness of Him Who filleth all in all." Ephesians 1:22-23. p. 76, Para. 12, [THECHUR].

The Church is the fulness of Him. Who is He, the fulness of Whom The Church is? Plainly only God, for it is "The Church of the Living God." p. 76, Para. 13, [THECHUR].

What is the fulness of Him, whose fulness The Church is? What is the fulness of God, for The Church is the fulness of Him? I might with profit to every one, stop right here in this study, and let each reader spend a whole month in thinking and meditating and studying on this one question only, What is the fulness of the Living God? p. 77, Para. 1, [THECHUR].

For whoever gets the fullest and best view of what is the fulness of the Living God, will have the fullest and best view of what is The Church of the living God: for the Church is the fulness of Him. p. 77, Para. 2, [THECHUR].

What then is the fulness of Him? First of all, it is the fulness "of all in all;" for The Church is "the fulness of Him who filleth all in all." p. 77, Para. 3, [THECHUR].

The fulness of all in all is simply the fulness of infinity. And the fulness of Him Who filleth all in all, is only the fulness of the Infinite One--"all the fulness of the Godhead bodily." p. 77, Para. 4, [THECHUR].

And again: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance... All nations before Him are as nothing: and are counted to Him as less than nothing and vanity." Isaiah 40:15-17. p. 77, Para. 5, [THECHUR].

How near to the fulness of all the oceans and seas is "a drop of a bucket?" p. 77, Para. 6, [THECHUR].

And yet that is the measure of "all the nations" to the fulness of God--to the fulness of Him who filleth the all in all, whose fulness is The Church. Please read Genesis 13:16 and get the suggestion there of what is the fulness that is the Church. p. 77, Para. 7, [THECHUR].

Now please think on that "fulness of God" which The Church

is, and then ask yourself When The Church is all the fulness of God, then what kind of an idea of either God or The Church can any men have who think that they can "organization The Church" or "organize a church?" or who think that a structure of the pinhead conception of finite-minded, blunder-thinking, man can be The Church of the Living God, "the fulness of Him Who filleth all in all!!" p. 77, Para. 8, [THECHUR].

Is it not perfectly evident that any man who ever proposed, or thought of, "organizing a church" or of "organizing The Church," by that very thing shows absolutely that he has no possible correct or true thought of what The Church is or What God is? p. 77, Para. 9, [THECHUR].

The Church is the fulness of God: and the fulness of God manifest is The Church: so that the idea of The Church is the idea of God. p. 77, Para. 10, [THECHUR].

A person's comprehension of The Church is his comprehension of God. p. 77, Para. 11, [THECHUR].

In the nature of the case, whoever thinks that he can "organize The Church," in that implies that he thinks that he can organize the fulness of God: and so that he is above God. And that is exactly where the word of God places the one who first attempted it--"the man of sin," who opposeth and exalteth himself above all that is called God." Such ones as that can organizes the fulness of their god: and this very easily, for it so small. And thus every man-organized church in the world, is the manifestation of the god of that man, just like any other heathen idol. p. 77, Para. 12, [THECHUR].

But when The Church is the fulness of The Living God, it is perfectly plain and conclusive that nobody but God Himself can possibly organize it. And when He organizes and builds His own Church in and unto the fulness of Himself--"the fulness of Him Who filleth all in all"--then it is equally plain and conclusive that the Church will be truly The Church that is the manifestation only of the true and Living God. The question of The Church and of the organization of The Church is just the same old world-old question of whether God shall be Himself in His own way and in His own place, or whether man-made idols shall be the respective gods of little cliques and coteries in men's

ways and in the place of God. p. 77, Para. 13, [THECHUR].

Before you start the next chapter please think and meditate and pray on the question, What is the fulness of God--"the fulness of Him who filleth all in all?" For thus you will be studying what The Church is. p. 77, Para. 14, [THECHUR].

WHAT IS THE CHURCH?--What is the Church?--"The House of God, is the Church of the Living God." 1 Timothy 3:15. "The Apostle and High Priest of our profession was faithful to Him that appointed Him, as also Moses was faithful in all His House. "And Moses verily was faithful in all His House as a servant, for a testimony of those things that were to be spoken after. But Christ was faithful over His own House: whose House are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." Hebrews 3:1-6. "Ye, as lively stones are built up a spiritual House." 1 Peter 2:5. p. 78, Para. 1, [THECHUR].

"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. p. 78, Para. 2, [THECHUR].

"In whom, all the Building, fitly framed together, groweth unto an Holy Temple in the Lord: in whom ye also are builded together for an Habitation of God through the Spirit." Ephesians 2:19-22. p. 78, Para. 3, [THECHUR].

"Ye are God's Building." 1 Corinthians 3:9. p. 78, Para. 4, [THECHUR].

"I will build My Church." Matthew 16:18. p. 78, Para. 5, [THECHUR].

The Church of God, then, is the House of God, of His own building, through Christ His own named Builder. It is built "an holy Temple, in the Lord" "for an Habitation of God, through the Spirit." p. 78, Para. 6, [THECHUR].

Now what are the dimension of this House of God? How extensive must be its capacity, to be such a Temple and such a Habitation of God that it shall reflect and express "all the fulness of God?" And who could be the Builder? What man or men could possibly build "The House of God

which is The Church of the Living God," that shall contain so as to express "all the fulness of God.?" Were not men long ago challenged upon this very point? Please read: "Who is able to build Him an house, seeing the heaven and heaven of heavens cannot contain Him." 2 Chronicles 2:6. p. 78, Para. 7, [THECHUR].

"Behold, heaven and the heaven of heavens cannot contain Thee, how much less this house that I have builded?" 2 Chronicles 6:18. "The Heaven is My Throne and the earth is My footstool. Where is the house that ye will build unto Me?" Isaiah 66:1. And this challenge is carried over into the field of Christian thought and things; and is repeated to hold up all who would be "builders" of The Church or in The Church which is "The House of God"--"You builders:" p. 78, Para. 8, [THECHUR].

"The Most High dwelleth not in temples made with hands, as saith the prophet: Heaven is My Throne, and earth My footstool, what house will ye build Me? saith the Lord?" Acts 7:48-49; 4:11. Accordingly men, who undertake to build or to "organize" The Church or a church, in that very thing show their own utter ignorance of all that is The Church in truth. p. 78, Para. 9, [THECHUR].

And they never do build Him an house. Always they build to themselves an house where in the place of God, themselves shall sit and reign and rule utterly unlike God. No. The Church is the House of God, it is built only for the habitation of God, the place which He has made for Him who is equal with God, and therefore able and capable to compass and understand and truly express the thought of God in His "Eternal Purpose which He purposed in Christ Jesus our Lord." When this Eternal Purpose was purposed only in Christ Jesus, then it is utterly impossible for any other than Christ in person to be The Builder or the Organizer of The Church. p. 79, Para. 1, [THECHUR].

And so only it is: "He shall build The Temple of the Lord; even He shall build The Temple of the Lord; and He shall bear the glory." Zechariah 6:12-13. p. 79, Para. 2, [THECHUR].

And "He" came and earned the position, and, by divine merit as well as by divine right, took the position of that Builder: "I will build My Church." p. 79, Para. 3, [THECHUR].

But "the man of sin," "the son of perdition," "the mystery of iniquity," soon came in, and with its working supplanted Him as the builder, and became himself the builder of what is proposed as "the church," but which these builders built only for themselves and for their own glory, in which always there has sat this "man of sin" above God, and "showing himself that he is God." 2 Thessalonians 2:4. p. 79, Para. 4, [THECHUR].

And the wicked course of that mystery of iniquity has been followed in the building of others, more than there are days in the year: each one of them presented as the true Temple and the true House of God, but which in truth is only the habitation of men, who sit and rule there in place of God. p. 79, Para. 5, [THECHUR].

But the time has come, and now is, when the Mystery of God is once more to have its place above the mystery of iniquity: and this unto its glorious finishing. And this mystery of God manifest, "God manifest in the flesh," "Christ in men the hope of glory." And in this, again it will be, as at the first, that God only, in Christ only, by the Holy Spirit only, will be the Builder of His own House unto its finishing in its own native glory and beauty. Revelation 10:7; Ephesians 5:27. p. 79, Para. 6, [THECHUR].

And so it is written: "Speaking the truth in love may grow up into Him in all things who is the Head even Christ, from whom" and "in whom all the building, fitly framed together, groweth unto an holy Temple in the Lord... for an habitation of God through the Spirit." Ephesians 4:15-16; 2:21-22. p. 79, Para. 7, [THECHUR].

There is The Builder of The Church, the Organizer of The Church, and He is only Christ the Head. There is the Building of The Church, the organizing of The Church, and it is all only from Him who is the Head, by the Holy Spirit. p. 79, Para. 8, [THECHUR].

And that is the House of God: a fit and becoming "House of habitation" for Him Who first "built all things," and "Whom the heaven and the heaven of heavens cannot contain." Where is the house that ye will build unto Me--"you builders"--saith the Lord? p. 79, Para. 9, [THECHUR].

THE REFORMATION CHURCH: 14th--16th Century--What it meant then. What it means now. p. 80, Para. 1, [THECHUR].

The men who made The Reformation were not men who started out with an ambition to be Reformers, nor even heretics. The sole ambition and one supreme aim was simply to be Christians: Christians according to the truth of God as in His Word and Spirit. This became the life of each one of them. And this made them to be both heretics and Reformers: heretics first of all and throughout all their days and afterwards, in that age; but later and now Reformers. The Roman Church claims that "the church" is rightly defined to be:--"The society of the validly baptized faithful united together in one body by the profession of the same faith, by the participation of the same sacraments, and by obedience to the same authority, Christ, is invisible head in heaven, and the Roman Pontiff, the successor of St. Peter, Christ's visible representative and viceregent upon earth."--"Christian Apolgetics." Section 300. p. 80, Para. 2, [THECHUR].

The condition of tyranny and misery that had been forced upon the world by the Roman church, of which these men were members, caused these men who, above all things else, would be Christians according to the Word and Spirit of God, to inquire of God in His Word and by His Spirit. p. 80, Para. 3, [THECHUR].

What, in God's truth, is God's Church? And in God's Word, and by His Spirit, they found the answer. They found this answer so full and complete, and of such transcendent glory, that it carried them with calm and confident rejoicing through all the cruelty of persecution and flame that Rome and her spirit could kindle. p. 80, Para. 4, [THECHUR].

And what is the answer? What did they find The Church of God's truth to be? p. 80, Para. 5, [THECHUR].

Wycliffe said: "Holy Church is the congregation of just men for whom Christ shed his blood." "All who shall be saved in the bliss of heaven are members of the Holy church and no more." "There is only one universal Church: consisting of the whole body of the predestinate." p. 80, Para. 6, [THECHUR].

Matthias Janow said: "All Christians who possess the

Spirit of Jesus the Crucified, and who are impelled by the same Spirit, and who alone have not departed from their God, are the one Church of Christ: His beautiful Bride, His body." "The Church is the body of Christ, the community of the elect." "All who have been sanctified, have been sanctified by the anointing grace and sprinkling of the blood of Jesus. Hence it follows that every Christian is a saint, and every saint a Christian. So one cannot be a Christian and at the same time not a saint." Do not object to me the bad Christians, who have lost the first grace by reason of their misuse of it; for these are not Christians. Huss said: "The Church is the community of the elect. 'Where two or three are gathered together in My name, I am in the midst of them.' p. 80, Para. 7, [THECHUR].

There, then, would be a true particular church: and accordingly, where three or four are assembled, and up to the whole number of the elect. In this sense, the term 'Church' is often used in the New Testament. "And thus all the righteous who now, in the archbishopric of Prague, live under the reign of Christ, are the true Church of Prague. But the Catholic Church is the predestinate of all times. "The true Church lies in nothing else than the totality of the elect." p. 80, Para. 8, [THECHUR].

Luther did not begin with this truth. But the fundamental truth of justification by Faith only--the Righteousness of God which is by faith--with which he did begin, inevitably led him presently to this. And in his discussion with Eck, before he had been excommunicated by Rome, Luther said: "Certain of the tenets of John Huss and the Bohemians are perfectly orthodox. This much is certain. For instance, 'That there is only one universal Church'; and again, 'that it is not necessary to salvation to believe the Roman church superior to all others.' Whether Wycliffe or Huss has said so, I care not. It is the truth." p. 81, Para. 1, [THECHUR].

Later he said: "The Pope, the bishops, the monks, and the priests need not make a noise. We are the Church. There is no other Church than the assembly of those who have the Word of God and are purified by it." p. 81, Para. 2, [THECHUR].

And Zwingle said: "The Church universal is diffused over the whole world, wherever there is faith in Jesus Christ--in the Indies as well as in Zurich." p. 81, Para. 3,

[THECHUR].

"And as to particular churches, we have them at Berne, at Schaffhausen here also. p. 81, Para. 4, [THECHUR].

"But the Popes, their cardinals, and their councils are neither the Church universal, nor the church particular. In every nation whosoever believeth with the heart in the Lord Jesus Christ is saved. This is the Church out of which no man can be saved." p. 81, Para. 5, [THECHUR].

Those men made not these statements in collusion. The last two of them were hundreds of miles apart and had no communication with each other; and were both more than a hundred years after the first three. Of the first three, while Matthias and Wycliffe lived at the same time, they were apart the wide distance between Oxford and Prague, and they worked entirely independently. Huss was a student during the latter years of the life of Matthias, and arrived at the same truth by his own personal study. p. 81, Para. 6, [THECHUR].

Yet all of these found in the Bible the same identical view of the truth of the Church. That itself is strong evidence that such is the Scripture view of The Church. p. 81, Para. 7, [THECHUR].

But we have the Scriptures, and can test this for ourselves. Is that, then, the truth of the Word of God as to the Church? Let us see. The plain statement of Inspiration as to what the Church is, is this: "The Church which is His body, the fullness of Him that filleth all in all." Eph. 1:22, 23. p. 81, Para. 8, [THECHUR].

That is the Lord's own definition of His own expression. "The Church." It is a double definition. First, it defines the Church to be "His body." Secondly, it defines the expression "His body," to be "the fullness of Him that filleth all in all." Who is He who filleth all in all?-- Plainly, God. What, then, is the extent of "the fullness of Him who filleth all in all." Plainly, The Church is nothing less than an infinite thing. Accordingly, anything ever in the world that claims to be The Church, but is anything less than infinite, is a fraud and an imposture. It is a fraud in the claim, and an imposture upon those who accept the claim. Of this "fullness of Him," it is written: "Do not I fill heaven and earth, saith the Lord?" Jer. 23:24.

He fills heaven and earth. "The Church is the fullness of Him." Plainly then The Church fills heaven and earth. Anything then claiming to be The Church that comes in any wise short of filling heaven and earth, comes just so far short of being The Church in truth. p. 81, Para. 9, [THECHUR].

Now the Roman Church never filled even the earth, much less heaven and earth. When The Reformation arose, that church did fill Europe. But Europe is a very small part of the earth. And when that church filled the fullness of even Europe, it was such fullness only in overtopping wickedness. But the fullness which The Church is, is the fullness of righteousness, not in wickedness. It is the fullness of God, not of the Devil. p. 81, Para. 10, [THECHUR].

But there are others in the world claiming to be The Church. Is there any one of these that is the fullness of heaven and earth? It is the same again: none of them fills even the earth, much less heaven and earth. p. 81, Para. 11, [THECHUR].

Not all of them together fill even the earth. Therefore, not one of them is The Church. Not all of them together compose The Church. And each of them alone, and all of them together as one, comes as far short of being The Church as each and all come short of filling heaven and earth: that is infinitely far. Even though all the denominations in the world were completely one, and that one completely Christian, yet even this would come far short of filling the earth, and infinitely far short of filling heaven and earth. And it would all come just that far short of being The Church, which is "the fullness of Him who filleth all in all." That would be of The Church; but it would not be The Church. p. 81, Para. 12, [THECHUR].

The Church is a larger thing than that would be. Yet more: Even though all the people in the world were such Christians as John and Paul, and were all united in truest fellowship, that would not fill the earth: and still less would it fill heaven and earth. Thus even that would not be The Church. p. 81, Para. 13, [THECHUR].

It would be of The Church; but it would not be The Church. The Church is infinitely a larger and grander thing than even that would be. The Church is the fullness of God. He

fills heaven and earth. What is the fullness of Him? Read it: "Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance... All nations before Him are as nothing; and they are counted to him less than nothing and vanity." Isa. 40:15, 17. p. 82, Para. 1, [THECHUR].

"Before Him"--as to Him, as to the fullness of Him--all the nations are as a drop of a bucket. Think of the largest bucket. Let it be filled to overflowing. Then take from it a drop. What proportion will be that drop to the fullness of the bucket? p. 82, Para. 2, [THECHUR].

Yet that illustrates what are all the nations in proportion "to the fullness of Him that filleth all in all." Therefore, if all of the nations were as perfectly Christian as John and Paul, and not a soul in the world otherwise, yet all of that would be as far short of being The Church, as a drop of a bucket is short of being the fullness of the bucket; or as the "small dust of the balance" is short of being the fullness of the dust of the earth. The Word says that "to Him," not by Him, all the nations are counted as nothing, and even "less than nothing." As counted by Him, a man is more precious than gold and is more than a world. But as "counted to Him" in proportion to the fullness of Him, all the nations are "less than nothing." p. 82, Para. 3, [THECHUR].

And The Church is "the fullness of Him." Only that is The Church. Anything that is less than that cannot possibly be The Church. What an infinite deception, then, is that with which Rome has filled the professed Christian world--that a little 7x9 or 2x4 structure, or a thing of the conception of the pinhead capacity of finite-minded sinful man, could be The Church of the infinite God! No, No, The Church is the glorious conception of the infinite, the Living God. p. 82, Para. 4, [THECHUR].

Its structure is the expression of "the Eternal purpose which He proposed in Christ Jesus our Lord." It is perceived only by means of "the Spirit of wisdom and revelation in the Knowledge of Him." No eye ever saw, no ear ever heard, it never entered into the heart of man to conceive What The Church is, nor what in The Church God hath prepared for them that Love Him. 1 Cor. 2:9-12. "But God hath revealed them unto us by His Spirit." Knowledge of The Church itself, knowledge of the structure of The

Church, and knowledge of the things of The Church, is found only by finding the thought of God in His Word. And this is found only through the Spirit of revelation in the knowledge of Him." Eph. 1:16-23. To receive this Spirit, to be taught by the Spirit, to be led by this Spirit, was the prayer that led to The Reformation, and that led in the Reformation. And that is the prayer that must lead now at this time when there is forced upon all the people the choice of the Reformation or Rome. p. 82, Para. 5, [THECHUR].

In this prayer let us proceed in the study of the Word, to know in Spirit and in Truth what is The Church. The first Scripture that occurs is the beginning of a prayer. And the prayer is in view of this very feature, this transcendent feature, of the Mystery of God. The Prayer begins with the words, "And for this cause." And the "cause" of the prayer is this: "Unto me who am less than the least of all saints, is this grace given that I might preach among the Gentiles the unsearchable riches of Christ, and make all see what is the fellowship of the Mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." p. 82, Para. 6, [THECHUR].

And this preaching is "to the intent that now unto the principalities and powers in heavenly places might be known by The Church." That is, by means of The Church, through The Church, unto these might be known--"the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord. And for this cause I bow my knees unto the God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth are named." Eph. 3:8-11, 14. Note that it is not the families in heaven and earth, as if there were two or more. It is specifically singular--"the whole family"--as of one in heaven and earth. That is, all the children of God, all creatures who are His, in heaven and earth, compose just one family--God's family. p. 82, Para. 7, [THECHUR].

And that family in The Church. God's Church. An earthly family might be not all at home at the birth-place--one there, another in Ohio, another in California, another in Florida. Yet they would be the one family of the father, and of the birth-place. And the father could speak truly of them as his whole family, at home, in Ohio, California and Florida. p. 82, Para. 8, [THECHUR].

So the children of our heavenly Father are all the one family. Some of us are not at home; we are in a foreign land, among strangers, and even enemies. But Bless the Lord, we are all members of the one family of the Heavenly Father. p. 83, Para. 1, [THECHUR].

And, Oh! Joy, we are all going home one of these days. There is going to be a grand home-coming, and eternal reunion, when He comes to receive to Himself, His own. And when He thus comes to take His children all home, it is then that He presents to Himself the "glorious Church... holy and without blemish." Eph. 5:27. p. 83, Para. 2, [THECHUR].

Again it is written: "Ye are no more strangers and foreigners; but fellow citizens with the saints, and of the household of God." Eph. 2:19. A household is an organized family, those who are at home in the same house. And though some of God's children are in a foreign country, and strangers here, we are not foreigners to the country of promise, we are not aliens from the commonwealth of the Princes of God, we are not strangers in "the house of God which is The Church of the living God." p. 83, Para. 3, [THECHUR].

"Those that be planted in the house of the Lord shall flourish in the courts of our God." Ps. 92:13. p. 83, Para. 4, [THECHUR].

The arms of the cross of Jesus the Crucified embrace heaven and earth. "For it pleased the Father that in Him should all fulness dwell. And having made peace through the blood of His cross, by Him to reconcile all things unto Himself. By Him, I say, whether they be things in earth, or things in heaven." Col. 1:19, 20. p. 83, Para. 5, [THECHUR].

All in earth who are reconciled to God by the blood of the Cross, are of The Church. And all in heaven who are reconciled to God by the blood of the same Cross are equally and as truly of the same Church. And all these in both heaven and earth compose The Church: one, only, true, and ever the same Church, "growing unto an holy temple in the Lord, for an habitation of God through the Spirit." Eph. 2:22. p. 83, Para. 6, [THECHUR].

Not only does The Church itself as a whole embrace heaven

and earth. The Church, even only as it relates to the earth is found only in heaven and earth. For there are some who used to be of The Church as in the earth, who are now alive on the other side and are of The Church as in heaven. p. 83, Para. 7, [THECHUR].

Some of these, as Enoch and Elijah, went alive from here to there without any touch of death at all. Moses, the four and twenty elders, and the multitude of those who came out of the graves after Christ's resurrection, and formed the train in His triumphal ascension went to the other side through a resurrection from the dead. Jude 9; Rev. 5:9; Matt. 27:52, 53; Eph. 4:8, with margin; Col. 2:15. All of these were members of The Church when they were on this side. And when they went through to the other side it was not necessary in any sense for any one of them to change his church membership, nor in any way to change his relation to The Church. p. 83, Para. 8, [THECHUR].

Each one of that glorified number was just as much a member of The Church while he was here as he has been since he went over there. p. 83, Para. 9, [THECHUR].

Elijah was a member of The Church in the moment of his translation, he has been a member of The Church every moment since, and will be the same forevermore: and always the same member of the same Church. And so with all the others of that glorified company: for The Church is one and the same everywhere in the universe. p. 83, Para. 10, [THECHUR].

And now suppose that Elijah were to return to this side to live through the last days with those who shall be translated as was he from the wrath of "that woman Jezebel." Rev. 2:21. What "church" would he need to "join," of what denomination must he be a member, in order to be a member of the "true church?" Plainly, just none of them at all: and for the simple and sufficient reason that he is already and forever a member of The One True and Only Church. Wherever he may go in the wide universe, he is still and ever a member of that One Church. And that is but The Church of which he was a member when he was here. p. 83, Para. 11, [THECHUR].

Thus by every evidence and every consideration of Scripture, it is certain that The Church is a higher, nobler, grander, thing--indeed that it is by far another

thing--that it is anything that has ever been thought of as The Church by church men of all this world. p. 83, Para. 12, [THECHUR].

And so it is written that Christ is "the Head of The Church, that"--so that, in order that--"in all things He might have the pre-eminence." Col. 1:18. That is to say that if Christ were Head of everything in the universe except The Church, He would not in all things have the pre-eminence. But just by the only thing of being the Head of The Church, this one thing alone gives Him in all things the pre-eminence." p. 83, Para. 13, [THECHUR].

That one single expression of the Scriptures reveals the truth that The Church is the biggest thing in the universe. It is the universe of intelligences, who live with God and in God. That one thought alone reveals The Church as the fulness of the universe--"the fulness of Him who filleth all in all." Indeed, the very next word of the Scripture stands thus: that in all things He might have the pre-eminence. "For it pleased the Father that in Him should all fulness dwell." Also, in another place, it is written that God has "made known unto us the mystery of His will, according unto His good pleasure, which He has purposed in Himself." p. 84, Para. 1, [THECHUR].

And this purpose, "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth even in Him." Eph. 1:9, 10. That is to say: In and through Christ by the Holy Spirit God is unifying the universe. And that unified universe is "The Church," "the Household," "the whole family of the living God. p. 84, Para. 2, [THECHUR].

And that is the accomplishing of the eternal purpose which He purposed in Christ Jesus our Lord before there was ever a creature of any creation. p. 84, Para. 3, [THECHUR].

And when this unification of the universe shall have been accomplished in Christ, "then shall the Son also Himself be subject unto Him that put all things under Him." And all this is in order "that God may be all in all." 1 Cor. 15:28. p. 84, Para. 4, [THECHUR].

And this is The Church into which--to the fellowship and infinite and eternal benefits of which--all people are

kindly called and graciously invited in tenderest tones of the compassionate pleadings of divine love. And see the wonderful associations and Associates that are found in This Church by all who come. "Ye are come unto Mount Zion; and unto the City of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and Church of the First-born which are written in heaven; and to God the Judge of all; and to The Spirits of just men made perfect, and to Jesus the Mediator of the new covenant; and to the blood of sprinkling that speaketh better things than that of Abel." Heb. 12:22-24. p. 84, Para. 5, [THECHUR].

All these associations and Associates are heavenly, and nothing but heavenly. Whosoever is of The Church of the Bible is of this heavenly company; and all these heavenly associations are his, to help and cheer him on the way, and for him to enjoy as he goes. "And the Spirit and the Bride say, Come. And let him that is athirst come. And let him that heareth say Come. And whosoever will, let him "come." p. 84, Para. 6, [THECHUR].

This is The Church which Christ loved, and for which He gave Himself, "that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church." Eph. 5:25-27. p. 84, Para. 7, [THECHUR].

This is The Church of which Christ speaks to God, when He says to Him, "In the midst of 'The Church' will I sing praise unto thee." Heb. 2:12. The Lord Jesus, the Son of God, the Head of "The Church" has never yet had a chance to be in the midst of The Church. In The Church as it was in Heaven, the pride of self-exaltation of Lucifer wrought division and confusion. As soon as he had started The Church in the earth, the same proud and self-exalted one insinuated the same confusion here. p. 84, Para. 8, [THECHUR].

In The Church as carried over the Flood, the mischievous one wrought to confusion again. In "The Church in the wilderness" and in the land of Canaan, the same one still wrought division and confusion. In The Church as brought back from Babylon, the same vicious schemer and ever antagonist of The Church wrought to the same end (Zech. 3) and so continued, that when the Lord Jesus "came unto His own" He was rejected by His own professed Church, and was

crucified out of the world. p. 84, Para. 9, [THECHUR].

In The Church as Christ renewed it in the earth, the same arch-enemy of The Church wrought more insidiously than ever: this time unto the great "falling away" and the revelation of "that man of Sin, the son of Perdition," "the mystery of Iniquity," opposing and exalting himself above all that is called God or that is worshipped, even sitting in the temple of God and passing himself for God. Gal. 2:12, 13; Acts 21:18-24; Acts 20:17, 29, 30; Rev. 2:1, 4, 5; 3rd John 9, 10; 2 Thess. 2:3, 4. And in The Church as renewed in The Reformation, the same original antagonist of The Church again so wrought that he at last persuaded even those who professed the name and principles of Protestant to renounce that very word: and this in order that they might not even seem to antagonize the Roman church--the most inveterate antagonist of the Protestant Reformation! p. 84, Para. 10, [THECHUR].

But thank the Lord, He again renews His Church in the earth: and this time, against all the wiles and all the power of the Devil, to stand true and pure unto the end. For it stands written: "In the days of the voice of the Seventh Angel when he is about to sound, The Mystery of God shall be finished." Rev. 10:7. p. 84, Para. 11, [THECHUR].

And now in this final effort of the arch-enemy against The Church, in the time of the finishing of the Mystery of God, she is to rise and shine with the glory of the Lord risen upon her unto the finishing of the Mystery in the blending of her glory with that of the King of glory at His glorious appearing in the glory of His Father and His own glory and that of all the angels and glorified ones with Him. Isa. 59:19; 2 Thess. 2:9, 10; Isa. 60:1, 2; Matt. 16:27. For then it is that He presents to Himself His glorious Church. And then with all the heavenly ones with Him, with all of His that are in their graves hearing His voice and coming forth, and all of His who are alive, "caught up together to meet Him"--then it is that He is "in the midst of The Church." 1 Thess. 4:16, 17. p. 85, Para. 1, [THECHUR].

And then in the infinite joy of "the travail of His soul" satisfied in God's eternal purpose in Him accomplished, His divine soul bursts forth in that long-awaited song of praise to God. None but He can sing that song, and so the words of it are nowhere given. None but He has the experience; none but He knows the awful cost; and none but

He can know the joy. Heb. 12:2. None but He can sing the song; but all the others can respond. And then there peals forth the voice of the "great multitude of all them that fear Him, both small and great, as the voice of many waters, and as the voice of mighty thunderings." p. 85, Para. 2, [THECHUR].

"Loud as from numbers without number, sweet as from blest voices uttering joy. The heaven of heavens ring with jubilee, and Loud Hosanna fill the eternal regions."
"Alleluia. Salvation, and glory, and honor, and power, unto the Lord our God." p. 85, Para. 3, [THECHUR].

Alleluia. Alleluia. "For the Lord God omnipotent reigneth. 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." Rev. 19:1-7. And over all and to all, the eternal God responds--with joy and singing. For He says: "The Lord thy God... Will rejoice over thee with joy. p. 85, Para. 4, [THECHUR].

He will rest in His love; He will joy over thee with singing." "The Household of God" is all assembled. "The whole Family in heaven and earth" is all at home. The Church is herself. The universe is singing. "Christ is all and in all," and "God is all in all." When the Reformers once saw The Church, it was easy for them to see The Head of The Church. When Wycliffe, Militz, Matthias, Huss, and Jerome, saw The Church of the Scriptures, it was not difficult for them to see that the Roman church is the infinite impostor that she is. Then also it was just as little difficult for them to see how infinitely impossible it is for anybody but the Divine Christ Himself in Person to be The Head of The Church. Therefore, Wycliffe said: "The Church stands in no need of a visible head." p. 85, Para. 5, [THECHUR].

So long as Christ is in Heaven, The Church hath in Him the best pope. And that distance hindereth Him not in doing His deeds: as He promiseth that He is with us always to the end of the world." "We dare not put two heads, lest The Church be monstrous. Therefore the Head above is alone worthy of confidence." Huss said: "Christ is the all-sufficient Head of The Church: as He proved during three hundred years of the existence of The Church and still longer, in which time The Church was most prosperous and happy." "Why should not Christ be more present to The Church, than the Pope, who

living at a distance of more than eight hundred miles from Bohemia, could not himself act directly on the feelings and movements of the faithful in Bohemia as it is incumbent on The Head to do?" "Christ, who is seated at the right hand of the Father, must necessarily govern the militant Church as its Head. Christ can better govern His Church... without such monsters of supreme heads." "He alone is the secure, unfailing, and all-sufficient refuge for His Church, to guide and enlighten it. It injures not The Church, but benefits it, that Christ is no longer present to it after a visible manner, since He Himself says to His disciples, and therefore to all their successors (John 16:7) "It is good for you that I go away; for if I went not away the Comforter would not come to you; but if I go I will send Him unto you." p. 85, Para. 6, [THECHUR].

"It is evident from this, as the truth itself testifies, that it was a salutary thing for the Church militant that Christ should ascend from it to heaven: that so His longer protracted bodily and visible presence on earth might not be prejudicial to her." p. 85, Para. 7, [THECHUR].

In the Leipsic disputation occurred the following:--Dr. Eck.--"The Church militant is an image of The Church triumphant. But the latter is a monarchical hierarchy rising step by step up to the sole Head who is God. Accordingly Christ has established the same gradation on earth." p. 85, Para. 8, [THECHUR].

What kind of a monster would The Church be if she were without a head? p. 85, Para. 9, [THECHUR].

Luther.--"The doctor is correct is saying that the universal Church must have a Head. If there is any one here who maintains the contrary, let him stand up! The remark does not at all apply to me. p. 85, Para. 10, [THECHUR].

Dr. Eck.--"If the Church militant has never been without a monarch, I should like to know who that monarch is if he is not the pontiff of Rome?" p. 85, Para. 11, [THECHUR].

Luther.--"The Head of The Church militant is not a man, but Jesus Christ Himself. This I believe on the testimony of God. Christ must reign till He has put all enemies under His feet. We cannot, therefore, listen to those who would confine Christ to The Church triumphant in heaven. His reign is a reign of faith. We cannot see our Head, and yet

we see Him." p. 86, Para. 1, [THECHUR].

After His rising from the dead, the Lord Jesus was here on the earth forty days personally and bodily with His disciples "seen of them." p. 86, Para. 2, [THECHUR].

In these forty days He walked with His disciples, He ate with them, He talked with them. p. 86, Para. 3, [THECHUR].

He talked with them "of the things concerning the kingdom of God.": that is, the things concerning The Church. Beyond all question then, during that period of forty days The Church as on earth had a "visible Head." And that visible Head was her own, true, only Head: visibly with her and in her, teaching and counseling. p. 86, Para. 4, [THECHUR].

Why did He not stay with His Church until now. Why did He not continue always as the visible Head of The Church? If in any degree or under whatever plea a visible Head while He was so: and not to do so would plainly be to deprive The Church of that which she needed. As visible Head, could not He have guided The Church as in the world, in all her affairs? Could not He have done this from Jerusalem while Jerusalem was the religious center of the world, and then from Rome when Rome became the religious center? And could not He have done this infinitely better than ever could any pope or king or president or committee or board that ever sat in Jerusalem, or Rome, or London, or Washington, or Salt Lake City, or Chicago? Yet He did not stay in the world as visible Head of The Church here. p. 86, Para. 5, [THECHUR].

But did He leave, did He cease to be the visible Head of The Church here, in order to give that place and opportunity to men, as popes or kings or presidents or superintendents or committees or boards, to do their worldly, political, fantastic, fiddling, sinful tricks? Did He care so little as that for The Church which He had loved to the point of giving Himself for it? p. 86, Para. 6, [THECHUR].

Did He care so little as that for any solitary individual of The Church, when each of these individuals He had loved to the point of giving Himself for him in the agonies of the Cross? p. 86, Para. 7, [THECHUR].

No, no, no. "Having loved His own He loved them to the

end." p. 86, Para. 8, [THECHUR].

"I have loved thee with an everlasting love," "the same yesterday, today, and forever." In this love He had left heaven and all its glory and joy to be with men on the earth because they needed Him. In this love He has stayed with men on the earth, as long as they would allow Him to stay. And when men would not let Him stay any longer, but crucified Him out of the world--after all that, in only three days He came back again: back to His own because they needed Him. And He stayed there with them forty days, when any minute He might have gone straight to heaven and stayed there in all its beauty and glory and joy. p. 86, Para. 9, [THECHUR].

All this proves over and over that of His own free choice the Lord Jesus would rather be on earth with needy men than to be in heaven with the perfect God. Yet against all this He went away from being visible Head of His Church here. And this proves beyond all possibility of question that however great may be the need of men--even His own men in His own Church--there never can be any need of Him as visible Head of His Church here. And when there can be no need of Him as visible Head, then beyond all conception there can never be any need of any other. He did not go away to be away: for He said "I will not leave you comfortless. I will come to you." John 14:18. p. 86, Para. 10, [THECHUR].

Therefore His going away from being visible Head of His Church here, was just because of the need of His people and Church here. This again certifies that instead of His people and Church ever needing Him to be visible Head, their constant need is precisely that He shall not be that. p. 86, Para. 11, [THECHUR].

And this need of the Church that He should not be, was so great that it could overcome all His overwhelming demonstrated desire to be here with His people and Church. p. 86, Para. 12, [THECHUR].

He did not say, it is expedient that I go away. But He did say, "it is expedient for you that I go away." Therefore, His going away from being visible Head of His Church, or of any individual, was altogether on our behalf. p. 86, Para. 13, [THECHUR].

And so He said: "It is expedient for you that I go away. For if I go not away, the Comforter will not come unto you. But if I depart, I will send Him unto you." John 16:7. And here is why that is: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. Even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him. But ye know Him; for He dwelleth with you and shall be in you. I will not leave you comfortless, I will come to you." p. 86, Para. 14, [THECHUR].

That is to say: When the Comforter, the Spirit of Truth, comes to you, by Him I myself will come to you. The Holy Spirit does not come, to be here apart from Christ; but to bring to us the personal presence of the living Christ Himself. As it is written--"Strengthened with might by His Spirit in the inner man." p. 87, Para. 1, [THECHUR].

And this is in order "that Christ may dwell in your heart by faith." p. 87, Para. 2, [THECHUR].

And this is in order "that ye might be filled with all the fulness of God." p. 87, Para. 3, [THECHUR].

Thus the Holy Spirit comes, He is sent, not that, that He may be here of Himself; but that by Him both the Father and the Son may be with each believer and with The Church. So completely is this so that the Spirit never speaks of Himself, or from Himself, but only what He hears through Christ from God. As it is written, "He shall not speak of Himself; but what He shall hear, that shall He speak." p. 87, Para. 4, [THECHUR].

He shall glorify Me; for He shall receive of Mine and shall show it unto you. All things that the Father hath are Mine. Therefore said I that He shall take of Mine and shall show it unto you." John 16:13-15. When Jesus was in the world, He was not here to be in the place of God; but that God might be here Himself, in His own place. Jesus emptied Himself, that God might appear to men. And so "God was in Christ reconciling the world unto Himself." Phil. 2:5-7; 2 Cor. 5:19. Jesus emptied Himself and became in all things one of us, so that God with Him should be "God with us." Heb. 2:11, 14, 17; Matt. 1:23. p. 87, Para. 5, [THECHUR].

Accordingly He said, "I came not to do mine own will; but the will of Him that sent Me." "The words that I speak unto

you, I speak not of Myself." The Father which sent Me, He gave me commandment, what I should say, and what I should speak. Whatsoever I speak, therefore, even as the Father said unto Me so I speak." John 6:38; 14:10; 12:49, 50. Just so it is with the Spirit of Truth now. He is here not to do His own will; but the will of Him who sent Him. The words that He speaks are not His; but the words of Him who sent Him. In His teaching us all things, he does it only by bringing to our remembrance all things that Christ has said unto us. John 14:26. p. 87, Para. 6, [THECHUR].

As God was in Christ in the World, so Christ is in the Spirit in the world. As Christ came to us so that God with Him might be God with us, so the Spirit comes to us and is in us, in order that Christ may come to us and be in us, as in The Church. p. 87, Para. 7, [THECHUR].

And when on Pentecost, Christ thus came to His disciples, and took up His abode with them, and in The Church. He was then the Head of The Church no less and no less personally than He was in the forty days when He was visible with them. Yea not merely no less, but much more. And He was just so much the more the visible Head now than He was in those forty days. It is only the fallacy of men spiritually blind to argue since Pentecost about the "visible" and the "invisible" Head of The Church, or about the "visible" and "invisible" Church. p. 87, Para. 8, [THECHUR].

In that period of Forty days He was visible Head of The Church in the sense of His being visible to their natural eyes and discernible with their sense of His being visible to their natural eyes and discernible with their natural sensibilities. And He was that only because that as yet they were unable to see with spiritual eyes and discern with the spiritual sensibilities. But the Pentecostal baptism translated them out of the natural into the spiritual. And what before was invisible was now visible. p. 87, Para. 9, [THECHUR].

Now they could see the invisible. Thus to them Christ was now more visible, and more truly visible, than ever He was before. And they never talked about any "invisible" Head of The Church, nor any "invisible" Church. There was no such thing, to them. And now to those who know that baptism, and so know The Church there is no such thing. Jesus said that "the world cannot receive" the Spirit of Truth "because it seeth Him not, neither knoweth Him." And the world knows

Him not, because it sees Him not. "The world" must see-- must see with the world's eyes, and in the world's way--or else it will not know. And worldly men and the worldly church--the church of "the world"--must see something; must see a "visible church," and a "visible head" of a "visible church"; or else they never can know anything of the church. p. 87, Para. 10, [THECHUR].

And so they never do either see or know anything of The Church. But thank the Lord, to all who are His, the Lord Jesus say, "But ye know Him; for He dwelleth with you, and shall be in you." And by receiving Him, by His dwelling with us, and being in us, we see. Therefore, to all people the gracious word is spoken, "Receive ye the Holy Ghost." "Except a man be born again he cannot see the kingdom of God." But whosoever receives the Holy Spirit in the heavenly baptism in the power that brings forth a new creature--he knows and sees. p. 87, Para. 11, [THECHUR].

He can see spiritual things. He can see The Church. He can see the Head of The Church. For the Head of the Church says plainly: "Yet a little while and the world seeth Me no more. But ye see Me." John 14:19. p. 87, Para. 12, [THECHUR].

To the Christian--the spiritual man--there is neither invisible Church, nor invisible Head of The Church; for he can see the invisible Head of The Church; for he can see the invisible. To him the invisible is visible. p. 88, Para. 1, [THECHUR].

But to the natural man, to the man of "the world" everything that is real and abiding is invisible, because he cannot see. To all these there must be a "visible church" and then a "visible head" of the visible church, and then a "visible" representative of the "visible" head of that "visible" church. And in the dizzying whirl of the fallacious thing the church, the head, and all becomes invisible and he never sees anything. For of all the dull tricks of the "sleight of men" in their "cunning craftiness," this of a "visible" church is the dullest and the dumbest. p. 88, Para. 2, [THECHUR].

Nobody ever saw a "visible church." Nobody ever saw the Roman church, nobody ever saw the Episcopal church; nobody ever saw the Methodist church; nor any other such thing that is called a church. When brought down from etherealism

to plain fact of sober inquiry and sound sense, the elusive thing is always invisible. Any person can test this for himself any minute. There is not such a dearth of them that for that reason it should be difficult to see one. There are thirty-one of them in the Federal Council alone. Let anyone look for only one of these--largest or smallest. Let him ask the aid of someone who is one of these "Visible churches." Can you show it to me? Or direct me where to go where I can see it? He would not know what either to say or do. Possibly he might tell you to wait until the meeting of the General Council or the General Synod, or the General Assembly, or the General Conference, or the General Convention. "Then the representatives of the church from all parts of the world will be assembled." And you can see it. You go to one of these assemblies of the "visible" church. You look it over. You ask:-- p. 88, Para. 3, [THECHUR].

"Is this the _____ church? O! no. This is not the church itself; this is a very small part of the church. But this represents the church. p. 88, Para. 4, [THECHUR].

"I do not want to see a representative nor a representation of the church. I have seen that many times. What I want now is to see the _____ church itself. But brother you cannot do that. In that sense the church cannot be seen. It is all over the world. Is your church a visible church? W-e-l-l, why, of course every denomination and "organized church" is a visible church. But just now you told me that what is really your church cannot be seen. Is it visible then? Is that visible that you confess cannot be seen? But the official, organized, representative, body-- that can be seen. But is that the real church? Is that the visible church? N-n-o-o it is not really that. Then your church is not a visible church, is it? Well it does seem so." p. 88, Para. 5, [THECHUR].

And that is the truth of everything ever in the world that has been held or claimed to be a "visible church." There is no such thing. It is a sheer delusion. But under cover of that deluding sleight of cunningly crafty ecclesiastics. The Roman church has rung in on men and the world that visible head that is the papacy in all that it ever was. And under cover of that same sleight continued from the same source, every other denomination has been able to ring in on men in one form or another, the same thing in principle, of a visible head as nearly like the Romish

original as it can be carried without general revolt. There is no such thing as the "visible church." Everything claiming to be the church, is invisible. p. 88, Para. 6, [THECHUR].

The Church in Truth, is truly and properly invisible because it is wholly spiritual. It is Christ's body, and His body is invisible. But this truly and rightly invisible Church is invisible only to those who are not spiritual, those who cannot see the invisible. Yet the true and only possible head of this truly and rightly invisible Church has freely poured out upon all flesh His Holy Spirit, and is ever graciously inviting all people to receive this Divine Spirit that they may know the things of the Spirit, the things of God. Thus every soul in the world is shut up to the one single alternative of--The invisible church that is a delusion and an impostor, or The truly and rightly invisible Church that is an eternal excellency, and whose glorious Head is He whose goings forth have been from the days of eternity, and who bestows the inestimable gift of eternal life, and rewards with eternal glory the acceptance of the gift. The Reformers knew The Church. They knew The Head of The Church. They knew also The Foundation of The Church. Matthias said of Christ, "Other Foundation can no man lay than that is laid." Huss said: p. 88, Para. 7, [THECHUR].

"I place myself on the immovable Foundation, the Chief Corner-Stone, which is the Truth, the Way, and the Life,--our Lord Jesus Christ. Christ Himself is the Rock which Peter professed, and on which Christ founded The Church, who will therefore come forth triumphant out of all her conflicts." p. 88, Para. 8, [THECHUR].

Luther said: "It is undeniable that St. Augustine has, again and again, said that the rock is Christ: and he may, perhaps, have once said that it was Peter himself. But even should St. Augustine and all the fathers say that the apostle is the rock of which Christ speaks, I would combat their view on the authority of an apostle--in other words, Divine authority; for it is written: "No other foundation can any man lay than that is laid, namely Jesus Christ. Peter himself calls Christ the chief corner-stone, on which we are built up a spiritual house." Zwingle said: "The Foundation of The Church is that Rock that Christ who gave Peter his name because he confessed Him faithfully. p. 89, Para. 1, [THECHUR].

Long before either Paul or Peter wrote, the great evangelical prophet had written: "Thus saith the Lord God, Behold I lay in Zion for a foundation stone, a tried stone, a precious corner-stone a sure foundation: he that believeth shall not make haste." Isa. 28:16. Peter himself cites this prophecy as referring to Christ and not in any sense to Peter himself. He says: "Wherefore also it is contained in the Scripture, Behold I lay in Zion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded." 1 Peter 2:6. p. 89, Para. 2, [THECHUR].

There is the foundation of The Church. And every member of The Church is built on that foundation. For so says the Word of God by Peter: "To whom coming as unto a Living Stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house." Whoever disallows Christ as The Foundation is of those "who stumble at the Word, being disobedient." But those who believe the Word, these believe on Him as The Foundation whom God has chosen and laid "for a foundation." These coming to Him the Living Stone, and living from Him, and living by Him, and living in Him, are built up a spiritual house which is "The Church of the Living God." 1 Tim. 3:15. And all these built upon Christ who is The Foundation of apostles, prophets, and all, grow unto an holy temple in the Lord, in whom all are builded together for an habitation of God through the Spirit." Eph. 2:20-22. p. 89, Para. 3, [THECHUR].

And other foundation can no man lay. Whoever thinks of any other foundation, or accepts of any other foundation, is only of the blind stumblers at the Word being disobedient. 1 Pet. 2:8. The whole building of The Church is from Christ only. "I will build My Church." Each stone in the building is one who first has come to Him the Living Stone and from Him and by Him has become a living stone. The same thought is expressed in connection with Him as The Head: "From Whom the whole Body fitly joined together, by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." And the consequence of having any other foundation or any other head is only "voluntary humility," "worshipping of angels," "will worship," "ordinances, commandments, and doctrines of men" "and neglecting or punishing of the body." Col. 2:20-23. p. 89, Para. 5, [THECHUR].

The Lord Jesus "came to His own, and His own received Him not. But 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, but of God." John 1:11-13. Note that it is those who receive Him--not those who receive creeds and doctrines of men about Him--to whom He gave the power to become the sons of God. It is not even those who receive the Scriptures that tell about him, but those who receive Him--the Personal Christ. Those to whom He came had the Scriptures that tell about Him. They greatly prided themselves on being the possessors of the Scriptures, and being, "the people of the Book." But they rejected and crucified Him. He said to them, "Ye search the Scriptures; for in them ye think ye have eternal life. p. 89, Para. 6, [THECHUR].

And ye will not come to me that ye might have life." "Ye search the Scriptures, and they are they which testify of Me." John 5:39, 40. They received the Scriptures instead of by the Scriptures receiving Him. They put the Scriptures in the place of Him, and then against the Scriptures rejected Him. There is no son-ship of God, there is no Christianity, in any such way as that even with the Scriptures. How much less with the ordinances, doctrines, and commandments of men! p. 89, Para. 7, [THECHUR].

No. It is those who receive Him, the Personal Living Christ; it is those who receive Him in His own Personal presence by the Holy Spirit; it is only these to whom He gives power, it is only these to whom He can give power, right and privilege to become the sons of God. And to these He does give that power. "Receive ye the Holy Ghost." p. 89, Para. 8, [THECHUR].

He as The Foundation and The Head, coming to us; the believers coming to Him; and thus each coming to the other in the fulness of the Spirit, the union is accomplished in which alone is the building of The Church. And so it is written that in the preaching and ministry of the Gospel by the apostle "believers were added to the Lord." Acts 5:14. Note they were added to the Lord: not to The Church. Not by any man, not by any ministry of men, is anybody ever added to The Church. By the preaching of the Word men are brought to believe in Christ, and to receive Him. Then by baptism in water the believer is joined to Christ in the spiritual union symbolized in the thought of marriage. "Ye are become

dead to the Law by the body of Christ, that ye should be married to another: even to Him that is raised from the dead." Rom. 7:4. Baptism is the marriage ceremony by which the believer and Christ are united, that they may live together and bring forth fruit unto God. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27; Rom. 6:4, 5, 8. p. 90, Para. 1, [THECHUR].

The believer thus being "added to the Lord," then "the Lord added to The Church daily such as should be saved."-- "such as were being saved." For "God hath set the members every one of them in the body"--The Church--as it hath pleased Him. Acts 2:4; 1 Cor. 12:18. And as by faith in Christ and baptism in water, believers are "added to the Lord," so by faith in Christ and baptism of the Holy Ghost, the Lord adds them to The Church. "For by one Spirit we are all baptized into one Body"--The Church. And "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." 1 Cor. 12:13; John 3:5. p. 90, Para. 2, [THECHUR].

No man nor any combination or association of men can ever by any possibility add anybody to The Church which is Christ's Body the fulness of Him who filleth all in all. That is accomplished only by the baptism of the Holy Spirit. No man can add anybody to The Church, and thank the Lord no man nor any combination or association of men can ever cut off, "excommunicate," or cast out, anybody from The Church. p. 90, Para. 3, [THECHUR].

It is The Church of God, it is the Body of Christ, it is the home of the Holy Spirit; and only God, and Christ, and the Holy Spirit rule there. And these rule only in righteousness and holiness and in the tenderness of infinite love and compassion. Men do add people to what they call "the church," as pleases them. And men do cast out of such "churches", and it is far better to be out of all such things than in them. Not so in The Church of the living God, "He that cometh to Me I will in no wise cast out" And of His Body "the Head cannot say to the feet" nor to any other member, "I have no need of you." John 6:37; 1 Cor. 12:21. p. 90, Para. 4, [THECHUR].

He has so much need of every soul that He gave Himself on the Cross for each one. And He never can say to anyone, "I have no need of you." But men-cruel, hard-hearted, church-officials can say it glibly and readily. These never died

for anyone and they never will. These feed themselves, but feed not the flocks. These eat the fat and clothe themselves with the wool, and kill them that are fed; but they feed not the flock. These strengthen not the diseased, nor heal that which is sick, neither bind up the broken, nor bring again that which is driven away, nor seek that which is lost; but with force and cruelty do they rule them. These thrust with the side and with shoulder, and push all the diseased with their horns till they have scattered them abroad." Eze. 34. But with the gracious Lord it is not so. p. 90, Para. 5, [THECHUR].

When one is thus cast off and driven out by men, He immediately goes seeking for him. And when He has found him, He reveals Himself to him, and teaches him how to believe on Him and how to worship Him as never before. John 9:34-38. And to such His gracious message is, "Hear the word of the Lord, Ye that tremble at His word: Your brethren that hated you, that cast you out for My name's sake said, Let the Lord be glorified; but He shall appear to your joy and they shall be ashamed." Isa. 66:5. p. 90, Para. 6, [THECHUR].

Blessed are ye when men shall hate you, and when they shall separate you from your company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye 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. In the Lord's Church, it is only after everything possible has been done to keep him in The Church, and when against all this he will go--it is only then that the fixed separation which he has made is sorrowfully recognized by the congregation and in The Church. Matt. 18:10-20; Gal. 6:1; Titus 3:10, 11; 2 Cor. 13:1. p. 90, Para. 7, [THECHUR].

Here, then, is the individual believer; by the ministry of the Gospel "added to the Lord;" and by "the Lord added to The Church." Wherever any such individual may be, he is a member of The Church. Wherever two or three of these may be together, He, their Head, is in the midst of them; and there is a church, and there is the church in that place. p. 90, Para. 8, [THECHUR].

Four times in the New Testament these are spoken of as "the church that is in their house," "the church which is in his house," "the church in thy house." Rom. 16:3, 5; 1

Cor. 16:19; Col. 4:15; Philemon 2. Not the church which meets in their house, his house, or thy house--not once. Every time it is "The church that is in their house," his house, thy house. p. 90, Para. 9, [THECHUR].

That is, Christians dwelling together in a house, compose a church in that house. p. 90, Para. 10, [THECHUR].

This is seen certainly to be the truth by the facts connected with the several statements. 1. The first letter to the Corinthians was written from Ephesus, Chap. 16:8, 9. There was a church in Ephesus, Aquila and Priscilla were in Ephesus, and were members of that church. Yet in addition to this, there was a church in their house in Ephesus. p. 91, Para. 1, [THECHUR].

2. When the letter to the Romans was written, Aquila and Priscilla were in Rome. There was a church in Rome. Aquila and Priscilla were members of the church in Rome. Yet in addition to this there was a church "in their house" in Rome. p. 91, Para. 2, [THECHUR].

3. At Laodicea there was the church of the Laodiceans. In Laodicea Nymphas was a member of that church. Yet in addition to this there was a church "in his house." These facts put beyond all question the truth by the Scriptures, Christians dwelling together in the same house compose a church, and are the church in that house. Next is the larger assembly of Christians in a place: instead of two or three, there may be two or three dozen, or two or three score. These compose the church in that place: as "the church of God which is at Corinth." "The church of the Thessalonians," "the church that was at Antioch." p. 91, Para. 3, [THECHUR].

And now comes a remarkable fact. And though it stands all through the New Testament without a single exception, it is hardly recognized at all among Christians and denominations. This is the fact that in the New Testament, Christians in private houses and congregations or assemblies in cities or other places are never spoken of collectively as the church: but always as the "churches." There is not one exception. "Then had the churches rest?" Acts 9:31. "So ordained I in all churches." 1 Cor. 7:17. "We have no such custom, neither the churches of God." 1 Cor. 11:16. "God is not the author of confusion; but of peace, as in all churches of the saints." 1 Cor. 14:33.

"The care of all the churches." 2 Cor. 11:28. "He that hath an ear, let him hear what the Spirit saith unto the churches"; saith the Lord Jesus seven times in the second and third chapters of Revelation. p. 91, Para. 4, [THECHUR].

It is not accident, it is not inadvertence, it is of design, and the design of Inspiration, that all the congregations or assemblies of Christians in the world are invariably spoken of collectively as "the churches." p. 91, Para. 5, [THECHUR].

And it being the invariable use, even in places where, if there were any such thing, it would be fitting to use the expression "the church." This proves beyond all valid question that in truth there is no such thing as all Christians and congregations in the world forming The Church. The Church goes far beyond all that. Therefore, in the truth of the Bible all Christians and all assemblies and congregations of Christians in the world do not compose The Church of the Scriptures, and cannot be correctly spoken of as The Church; but only as the "churches". This establishes the integrity and individuality of the single assembly, whether of "two or three; or more, as being of the divine order. And this single assembly, the local congregation, in the divine order has no earthly ecclesiastical organization above it. And any person or any thing that ever in any way or under any plea or pretext comes in between "the churches" and "The Church which is His Body the fulness of Him" and is passed off as "the church" or "the administration" or "organization" is an iniquitous interloper, a fraud and an imposture. p. 91, Para. 6, [THECHUR].

It breaks up the divine order. It severs "the churches" and Christians from their Head and from The Church. It puts man between Christ and His Churches, and between Him and His own members. It puts man in the place of Christ and of God. It is Christ, whom God gave to be The Head over all things to The Church. p. 91, Para. 7, [THECHUR].

In the divine order, the next step beyond the single assemblies when are the churches is--"The Church which is His Body." "The Church of the Firstborn which are written in heaven." "The Church of the Living God." "The Church of which Christ is The Head, The Foundation, the all in all, of which each individual is a member--being set in the Body

by the Lord Himself as it hath pleased Him. And just as the single assemblies of Christians are invariably spoken of by the Spirit of Inspiration as "the churches," so the expression "the church" as relating to "The Church in general, invariably used with sole reference to The Church which is His Body, the fulness of Him that filleth all in all." p. 91, Para. 8, [THECHUR].

Accordingly the divine order of God's building of The Church is this: p. 91, Para. 9, [THECHUR].

1. The Foundation Stone--Christ. p. 91, Para. 10, [THECHUR].

2. Individual believers who come to that Foundation and "as lively stones" are built upon Him. p. 91, Para. 11, [THECHUR].

3. The church in a private house. p. 91, Para. 12, [THECHUR].

4. The church in a city or other place. p. 91, Para. 13, [THECHUR].

5. The churches of God. p. 91, Para. 14, [THECHUR].

6. The Church which is His Body, the fulness of Him that filleth all in all. p. 91, Para. 15, [THECHUR].

7. The Headstone--Christ. Christ is the Foundation; Christ is the Head; the whole Building is built upon Him and in Him and so "groweth unto an holy Temple in the Lord." p. 91, Para. 16, [THECHUR].

The natural body of man is the divinely chosen illustration of the structure of the spiritual Body of Christ, which is The Church. The natural body of man is "fearfully and wonderfully made." It is a mystery of God. Ps. 139:13-16. The spiritual Body of Christ, is more fearfully and wonderfully made. "It is the Mystery of God." Only God through Christ by the Holy Spirit built the natural body of man. Only He could possibly do it. Gen. 1:26; Job 33:4. Only God through Christ by the Holy Spirit builds the spiritual Body of Christ, which is The Church. Only he could possibly do it. Eph. 4:12-16. p. 92, Para. 1, [THECHUR].

Not all the ecclesiasticism of bishops, presidents, Popes, boards, committees, councils, in all the ages could ever have taken the first true thought toward building the natural body of man. Infinitely less could they ever have taken the first true thought toward building the spiritual Body of Christ, which is The Church. Isa. 55:8, 9. The natural body of man is the crown of God's creation. The spiritual Body of Christ, which is The Church, is the crown of God's spiritual creation. p. 92, Para. 2, [THECHUR].

The Reformers knew Christ's Guidance of The Church as truly as they knew His Headship of The Church. They knew by the Holy Spirit the person who is of The Church. In this they knew that the Holy Spirit is given to each individual Christian, and that by the Spirit of the Lord Jesus gives Himself personally to each individual Christian. The Roman doctrine is that the Holy Spirit is given to "the church" and that "the church" bestows the Spirit on the individual in the ceremony of "confirmation." By the light and power of God's truth, the Reformers were made free from that Romish superstition and monopoly. Wycliffe said: "Christ ever lives near the Father and is the most ready to intercede for us, imparting Himself to the soul of every wayfaring pilgrim who loves Him." p. 92, Para. 3, [THECHUR].

Matthias said: "It is Jesus Christ Himself, who, with the Father and the Holy Spirit, ever dwells in His Church, and in each, even most insignificant portion of it, holding together, sustaining and vitalizing the whole and all the parts, directly and from within, giving growth outwardly to the whole and to each, even the most insignificant part. p. 92, Para. 4, [THECHUR].

"He is, therefore, Himself the spirit and life of His Church, His mystical Body." Huss said. "Christ alone, on whom the heavenly dove descended as a symbol of the Holy Spirit, can bestow the baptism of the Holy Spirit. The Holy Spirit, in the absence of a visible Pope, inspired prophets to predict the future bridegroom of The Church, strengthened the apostle to spread the Gospel of Christ through all the world, led idolaters to the worship of the one only God, and ceases not, even until now, to instruct the Bride and all her sons, to make them certain of all things and guide them in all things that are necessary for salvation. The Church has all that it needs, in the guidance of the Holy Spirit; and ought to require nothing

else. Nothing else can be a substitute for that. Accordingly, The Church is sufficiently provided for in the invisible guidance, and should need no visible one by which she might be made dependent." p. 92, Para. 5, [THECHUR].

Let us see in the Scriptures how truly and how fully in this they had the truth of God. At Pentecost, in the presence of the great outpouring of the Spirit, Peter said to the multitude: "The promise is to you and to your children, and to all them that are afar off; even as many as the Lord our God shall call." Acts 2:38, 39. And further it is written: "The manifestation of the Spirit is given to every man to profit withal...dividing to every man, severally, as He will." "We have been all made to drink into one Spirit." 1 Cor. 12:7, 11, 13. p. 92, Para. 6, [THECHUR].

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Luke 11:13. All that Christ is to The Church He is to each individual who is of The Church. He is the Head of The Church. He is likewise the Head of each individual in The Church. "I would have you know that the Head of every man is Christ." 1 Cor. 11:3. "He is the Head of The Body." And in the very nature of things, in that He is Head of each particular member of The Body. "Now ye are the Body of Christ, and members in particular." "For we are members of His Body, of His flesh and of His bones." 1 Cor. 12:27; Eph. 5:30. When Christ shed forth the Spirit at Pentecost, He gave Him to all--to each individual personally, as well as to The Church as a whole. When He by the Spirit came to The Church here, He came to each individual as truly as He came to The Church, and became the Head of each individual as truly as He is Head of The Church. Indeed He is Head of The Church by being Head of each individual who is of The Church. First, Head of the individual; then the Head of the assembly of these, of whom He is already the Head individually. p. 92, Para. 7, [THECHUR].

"The Head of every Man is Christ." "Where two or three are gathered together in My name, there am I in the midst of them." "Ye are builded together for an habitation of God through the Spirit." And He is the Head of The Body--The Church which is the fulness of Him that filleth all in all. Matt. 18:20; Eph. 2:22; 1:22, 23. Thus Christ is not Head of The Church in only a general sense, but in the most

particular sense. He is not Head by occupying the chief position and having charge of "the large affairs" of The Church, with the "details" left to others. He is Head of The Church in widest and most intricate sense; for God "gave Him to be Head over all things to The Church." Eph. 1:22. He is the Head of everything that can ever pertain "to" The Church. Anything of which He is not the Head in the direct and full sense in which He is Head of The Church--that thing does not reach The Church. Even though it be done in the name of the church, and as if in behalf of the church, He is not the Head of it, it pertains to something else, it springs from somebody else, and comes just so far short of being The Church or of pertaining "to" The Church. p. 93, Para. 1, [THECHUR].

And this is eternally right. In the eternal purpose, The Church is to be the expression of the fulness of all the perfections of God. To the Church this is expressed, and can be expressed, only from Christ in whom all fulness dwells. For anything of which He is not the Head and spring to reach The Church, or to be of The Church, would be only to mar or stain the divine perfection of The Church. And Christ is now engaged in sanctifying and cleansing The Church from all these things "with the washing of water by the Word, that He may present it to Himself a glorious Church, not having spot nor wrinkle nor any such thing, but holy and without blemish." p. 93, Para. 2, [THECHUR].

The blessed work of preparing The Church for this glorious presentation, the Lord Jesus began with the beginning of The Reformation, and He will now finish it. For we are now in the time of the finishing of the Mystery of God. He began it according to the original standard in His Word, and He will so finish it. And by that Word the whole operation in, the whole administration of, the affairs and interest that pertain to The Church--of "all things to The Church"--is Christ from God through the Spirit, as it is written:-- p. 93, Para. 3, [THECHUR].

"There are diversities of Gifts, but the same Spirit. There are differences of administrations, but the same Lord. There are diversities of operations; but it is the same God which worketh all in all." By gracious gifts from God through the Spirit, Christ Himself, personally, and directly, keeps His own divine mind and hand "over all things to the Church." Therefore, in The Church of the Scriptures every responsibility is the gift of Christ

direct by the Spirit; and is thus set in The Church by God Himself Personally. Wherefore when He ascended up on high, He gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" Eph. 4:8, 11. And so "God hath set some in The Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28. p. 93, Para. 4, [THECHUR].

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues. But all these worketh that one and the self same Spirit, dividing to every man severally as He will." 1 Cor. 12:8-11. The responsibility of "Elders" or "bishops" is included in the gift of "governments;" for the word denotes a helmsman or pilot, who guides a ship. Yet in addition to this we are told plainly that this responsibility, as the others, is the gift of the Spirit. Paul, talking to elders only, said to them: "Take heed, therefore, to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." Acts 20:17, 28. p. 93, Para. 5, [THECHUR].

The responsibility of "deacon" is included in the gift of "Helps;" for the word "deacon" signifies "a servant." Rom. 6:1. And all of this care of Christ in these gracious gifts, is for a double purpose. First--"for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." And this, "Till we all come, in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure, of the stature of the fulness of Christ." And the second purpose, the consequence of the first is "That ye be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:12-14. p. 93, Para. 6, [THECHUR].

Thus Christ supplies all that is needed to bring The Church to perfection, and so protect her from all the powers of deception, and thus prepare her for the glorious Presentation. It should be repeated, that it may not be forgotten, that every responsibility in The Church is the

direct gift of God by Jesus Christ through the Holy Spirit. And the membership of The Church, by the Spirit are to be able to recognize the gift upon the individual and accordingly to recognize that individual in the place and work in The Church for which the gift has prepared him. Acts 13:2-4; 6:3-6. p. 93, Para. 7, [THECHUR].

For The Church is the Body of Christ. And the will of the Head can be truly manifested as that will is in Him, only by the response, in spirit and in the Spirit, of the members of The Body. Matt. 6:10; Ps. 103:20; Eze. 1:20. The failure of James and those in Jerusalem to recognize Christ's gift of Paul and in Paul to The Church, put Paul in Roman prisons to the day of his death (except a very short interval near the end), robbed the churches of Christ's wonderful revelations in the Mystery of God, and hastened the rise of the mystery of iniquity. Gal. 2:12; Acts 21:18; 2 Tim. 1:15; 4:16; Gal. 1:15, 16; Eph. 3:2-5; Col. 1:26-29; 2 Thess. 2:3-10. And the failure of professed Christians to recognize Christ's spiritual gifts, is always of the mystery of iniquity. For it is but the manifestation of the natural against the spiritual, of the will of man against the will of Christ, and of man instead of Christ--of man in the place of God--in the Church. p. 94, Para. 1, [THECHUR].

Therefore, again let it be said: In the Scriptures and according to the order of God every responsibility in The Church is the direct gift of God by Jesus Christ through the Holy Spirit. In the Scriptures there is no such things as appointment or election by men in The Church, nor in the Churches. There is ordination, but not election. And the ordination is the act of response of the members of The Body to the will of their Head: not the endorsement nor the legalizing of it. Elections came in from Greece, by those Greeks who, in the "falling away," had not the Spirit, and so had lost their Head. Appointments came in from Rome, when the Greek political system in church affairs was imperialized and the bishop of Rome became the head. The Reformation threw off the Greco-Roman heathen Political naturalism, and restored spiritual principle of the divine order. But there has been another falling away. Again the spiritual principle has been lost. In every denomination of professed Protestants the Greco-Roman naturalistic principle of human election and appointment prevails. p. 94, Para. 2, [THECHUR].

Yet they are not consistent even in this consistency. Only some of the responsibility that rightly pertain to The Church are allowed to be subject to election or appointment; as deacons, elders and others of "helps" or "governments." Evangelists, pastors, and teachers, stand in a sort of "Twilight zone"--of the gift of God in a sense, but of no understanding till "authorized" by appointment or vote of men. Apostles, prophets, miracles, tongues, and all the rest are left wholly to God as His gifts; or even denied to Him, and left out altogether, as belonging only to primitive Christian times. p. 94, Para. 3, [THECHUR].

But when men can elect or appoint some of God's gifts why not all? If men have any authority at all, upon any ground or under any plea, to elect or appoint any of these, they have equal authority to elect or appoint all. When every responsibility known to the Scriptures, that pertain to The Church is the direct gift of God by the Spirit Himself in His own divine administration and Kingdom, then what superior right or wisdom can men have under any possible plea to assume any authority or control in the matter? It is all of the realm of God. All here relates exclusively to the kingdom of God. In all these things Christ is conducting the affairs of His own House. p. 94, Para. 4, [THECHUR].

What colossal presumption it is, then, for finite, fleeting men to assume to exercise dominion and authority there! While Jesus was with His Church here those forty days after His resurrection "speaking of the things pertaining to the kingdom of God," what an arrogantly disrespectful and presumptuous thing it would have been for the disciples, with Him present, to take upon themselves the conducting of the affairs of His kingdom--and of course according to their thinking concerning the kingdom! And how much more would it have been arrogantly disrespectful and presumptuous of them to do such a thing after Pentecost when He was more present than He was in those forty days!! And such only is it ever for anybody. Has not God sufficiently characterized that thing at its first appearance in the world--in the awful branding that He gave it as "the mystery of iniquity," "the man of sin," "the son of perdition," "that wicked," "who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God showing himself that he is God?" No, no, no. "The Church is subject unto Christ in everything." p. 94, Para. 5, [THECHUR].

Not His superior, nor even His equal in anything. Eph. 5:24. God will yet have in this world that Church that will be "subject" unto Christ in every thing." Out of all the Babylonish confusion of the two great fallings away combined, Christ calls all of His own unto Himself, in His own Church which He is now sanctifying and cleansing with the washing of water by the Word preparatory to Her Glorious Presentation. Rev. 17:5; 18:4. p. 94, Para. 6, [THECHUR].

In the Scriptures the Reformers found the divine principle and Christian truth of Christian unity. Matthias said: "The Body of the omnipotent and altogether invisible Jesus Christ, the community of saints, is not divided, neither indeed can be divided. The Church by virtue of its eternal and immutable unity, depends wholly on the unity of God, and of the Lord Jesus Christ, and of His Spirit. It is Jesus Christ Himself, who, with the Father and the Holy Spirit, ever dwells in His Church and in each most insignificant portion of it, holding together, vitalizing, sustaining the whole and all its parts. Bound with each other in the unity of the life of Jesus, many shall come together and be held in union by the cords of a glowing love." p. 94, Para. 7, [THECHUR].

Huss said: "Christ alone is the all-sufficient Head of The Church. p. 95, Para. 1, [THECHUR].

The Church needs no other. And therein consists its unity. All true unity must have its foundation in Christ. When this fundamental Christian truth was announced to the churchmen it was all new and strange and hateful. p. 95, Para. 2, [THECHUR].

And when it was proclaimed abroad to all the people in their own tongue, all the more so. How utterly foreign to all the realm of their horizon may be seen in some measure in the following standard definition of the "Mark of Unity" of the Roman church:--"This unity is two-fold: it comprises. p. 95, Para. 3, [THECHUR].

1. Unity of doctrine and faith, which consists in the common accord of all the faithful in admitting and believing all the teaching the Church proposes to them as revealed or confirmed by Jesus Christ.
2. Unity of government which produces unity of communion, and which

consists in the submission of all the faithful to their respective bishops and in particular to the Roman Pontiff, supreme Head of the Church. To break the unity of faith, by rejecting even only one point of doctrine, constitutes heresy; to break the unity of government by rejecting the authority of the legitimate heads, produces schism."-- "Christian Apologetics," Section 313. p. 95, Para. 4, [THECHUR].

Christian unity, the only unity that can ever be, it toto caelo different from that. It is as far higher than that as heaven is higher than the earth. And it is as far truer than that as the precision of the Spirit of Truth is beyond the wanderings of the carnal mind. Christian unity is far more than is any unity upon doctrine, among Christians; and is far above that. Christian unity is far more than is any unity of belief, of Christians; and is far above that. Christian unity is far more than is any unity of Christians upon a platform of belief, of doctrine, or of principles; and is far above that. Christian unity is far more than is any unity of submission to church government; and is far above that. Christian unity is far more than is any unity of purpose, of Christians: and is far higher than that. Christian unity is far more than is any unity of effort of Christians in promoting a cause; and is far higher than that. Christian unity is far more than is any unity of association of Christians; and is far higher than that. p. 95, Para. 5, [THECHUR].

Christian unity is far more than is any unity even of brotherhood, among Christians; and is far higher than that. Christian unity is far more than is any unity of all unity of association, or of brotherhood, or of denomination, or of federation, even of all the Christians that are in the world, for any purpose, or upon any platform or in any cause, or in submission to any church government. p. 95, Para. 6, [THECHUR].

Christian unity is nothing less, and is nothing else, than the divine unity itself; "the unity of the Spirit." Note that it is not unity from the Spirit. That is, it is not a unity of people, derived from the Spirit. Nor yet is it primarily a unity that is caused among people by their possessing the Spirit. It is "the unity of the Spirit" Himself. Christian unity, then, is only the divine unity, as that unity is in the Divinity, and of the Divinity Himself. See this in the Scripture of Truth, where the

Reformers found it; for there it is plainly and repeatedly stated. First, in the Saviour's promise of the Comforter: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.... I will not leave you comfortless: I will come to you... At that day ye shall know that I am in My Father, and ye in Me, and I in you." John 14:16, 28, 30. There is Christian unity. There is "the unity of the Spirit." It is the unity of the individual Christian with, and in, the Father and the Son; this unity accomplished by the mighty grace of "The Comforter, which is the Holy Ghost." And just to accomplish this divine unity is the primary purpose and the grand object in the gift of the Holy Spirit. This is plain in the Scriptures just quoted; but see it again as shown in the prayer in Eph. 3:14-19. "That He would grant you... to be strengthened with might by His Spirit in the inner man; that"--so that, in order that--Christ may dwell in your hearts by faith... that ye might be filled with all the fulness of God." p. 95, Para. 7, [THECHUR].

Next, read the Saviour's prayer for Christian unity; and see there the same thought expressed three times: "Neither pray I for these alone, but for them also who shall believe on Me through their word: that they all may be one." That is the prayer. How is that prayer to be fulfilled? How is that unity to be accomplished? What is the real key to fit? Here it is: p. 95, Para. 8, [THECHUR].

"That they all may be one: p. 95, Para. 9, [THECHUR].

(1) As Thou, Father, art in Me, and I in Thee, THAT"--so, that, in order that--"they may be one IN US." p. 95, Para. 10, [THECHUR].

(2) "And the glory which Thou gavest Me I have given them. THAT"--so that, in order that--they may be one EVEN AS We are One." p. 95, Para. 11, [THECHUR].

(3) "I in them, and Thou in Me, THAT"--so that, in order that--"they may be made perfect in One." John 17:21-23. Thus three times in direct connections, there stands expressed by the Lord Jesus His own thought of Christian unity. Three times He tells how it is to be found; and every time without a scintilla of variation, this Christian unity which He defined and for which He prayed for us, finds its key, its spring, its idea, only in unity with the Father and with the Son, in the very unity of the Father

and the Son. That, and that alone, is Christian unity. p. 95, Para. 12, [THECHUR].

Christian unity then is nothing less and nothing else than the divine unity itself as that unity is in the very Godhead. The unity of the Godhead is the unity of the Spirit in the Spirit; for the Godhead is only Spirit. And all who "have been made to drink into this one spirit," of the "one Lord," through the "one faith" of the one Christ, and of the "one God and Father of all;" and who are possessed of this "one Spirit;" and "live" and "walk" in the Spirit;"--all these are one in Him and with Him in the very "unity" of the Spirit, which is the divine unity itself. p. 96, Para. 1, [THECHUR].