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Gospel Teacher or Twelve Lectures on the Types and Shadows of the Old Testament

Austin Burns Smith

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GOSPEL TEACHER.

OR

TWELVE LECTURES ON THE

TYPES AND SHADOWS OF THE

OLD TESTAMENT

AUSTIN BURNS SMITH

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INTRODUCTION.

Before entering into the discussion of the subject now under contemplation it would be well to give a reason for adding another book to the countless number that have and are being thrust before the eye of the reading public. Not that it is expected to build up a new sect, but especially to aid those who are seeking after a knowledge of the plan of human redemption as taught in the volume of divine inspiration.

After many solicitations from my friends to publish the following lectures, I have consented to do so, though I feel like I was stepping upon holy ground. It may be that I have not yet lived long enough to write upon such a subject, and without due deliberation, and a thorough knowledge of the truth, I might say something that I not only would be ashamed of in after years, but something that might injure the cause of Christ, instead of benefiting it.

What we may say in an oral discourse, or in the columns of some newspaper, will soon be forgotten. But when it goes into a book, it will either do good or harm while the ages last.

Books are often written with a view of gaining applause, or for some money-making purpose. God forbid that I should be prompted to write these pages, through any motive save the exaltation of Jesus Christ, and for the good of souls.

It has been my aim to present my thoughts in the light of God's word, and if I should err, it will be of the "head and not of the heart."
If, indeed, all men could understand the gospel plan of salvation as taught in the New Testament, there would be no necessity for going back to the Types and Shadows of the Old. But as it seems they do not, it becomes indispensable to compare types with antitypes.

Language is continually changing, hence the use of Types and Shadows. The Old Testament may be compared to a looking-glass in which the New can be seen. It is to the New Testament what the hind-sight of a rifle is to the one before. It is through it that we can behold the beauty there is in the gospel of Christ. No one can understand the teachings of the New Testament without a thorough knowledge of the Old. Though the positive laws of the Old were taken out of the way—nailed to the cross—yet they stand as true pictures of the scheme and plan of human redemption, as taught in the New, to which we are amenable, and by which we are to be judged in the last day.

In the augmentation of the subject, it has been my aim to avoid using any foreign or obscure word, or cover up by an unnecessary display of the dead languages—a weakness too common to many of our linguists and scholars. It is for the benefit of the living that these lectures have been written.

Lastly, I desire to return my sincere thanks to my brother and co-worker in the cause of the Master, Elder Silas Scarborough, to whom I am indebted for having these lectures brought before a reading public. That the reader may know who this noble man is, who has taken upon himself the responsibility of publishing these lectures, I will here take the liberty of saying that Elder Scarborough was among the first to settle in Western Texas, having lived in that part of the State for the last thirty years where he has become so well known that comments would be unnecessary. But for the benefit of other countries, where this book may be read, I will state that Bro. S. was one of the first men to enlist in the cause of his country, and for over five years, he with others, were instrumental in beating back the wild savage, whose scalping knife and poisoned arrow had spread terror and devastation throughout the land.

More than once did he peril his life in behalf of his fellow-countryman living along the western border.
At the close of this struggle, Bro. Scarborough laid aside his military armor and put on the armor of God; and has ever since been as valiant in the grand army of the Lord, as he was while in the service of his country. Hoping that his brethren will be as solicitous for his good, as he has been for theirs, and for the triumph of the gospel of Christ, are the earnest desires of a friend to sinners, and a brother to all who love and honor Christ and his cause.

AUSTIN BURNS SMITH.
LECTURE I.

GARDEN OF EDEN.

Ever since our first parents left the great and good Creator, and brought sin and death into the world, the plan of human redemption has been the grandest theme that has ever engaged the minds of mortal men.

Then the greatest calamity that ever befell the human race was the fall of man. And the greatest blessing to fallen humanity is the scheme of redemption.

Now, if we can ascertain just how our fore-parents left the Creator, it will be an easy matter to learn how they returned. Just as they left God, so does every alien that lives, or ever has lived, leave Him. And just as they returned, all the accountable that live, or ever will live, must return, if they get back to God.

All the Types and Shadows point forward to Christ, as the grand center of the whole plan of salvation.

It appears that the Saviour came just at the centre of time. The eternal past behind, and the eternal future ahead. The Types standing on one side of the cross, and the antitypes on the other—all radiating around that one grand and glorious center, the Lord from heaven.

Before the coming of Christ there was no complete plan of salvation. It was only enjoyed in promise, looking forward to its full establishment at the coming of our Lord Jesus Christ. The
Saviour was to be the foundation truth—"the rock," upon which the kingdom of grace was to be established. (Matt. xvi, 18).

Looking back to the star-light of the patriarchal dispensation we find the gospel plan of salvation in promise. (Gen. iii:15 xiii—3). In the moon-light of the law dispensation we find it in prophecy. (Isa. xxviii:16; Dan. vii:13—ii:44; Jer. xxxi:31—34). Next we find it in its preparatory period, during the twilight of John, the Baptist. (Matt. iii—1; Luke i:17—vi:27, 28; Matt. x:5—7—iii:1, 2—IV:17). And lastly we have it in fact in the glorious sun-light of our Lord Jesus Christ. (Luke xxiv:46, 47; Acts ii; Eph. ii:19—21; Col. i:12—13; Heb. xii:28; Rev. i:9.) The kingdom was to be established "in the days of these kings"—the Roman Caesars—not in the days of the kings of Germany, England, or the President of the United States. But on the first Pentecost, after the ascension of Christ, about the year A. D. 33.

The plan of salvation may be illustrated by the erection of a factory, of which a picture is made and a written discription, as to how it is to be built. The Old Testament contains a picture of the scheme of redemption; and the New a written discription. To carry out the figure, or to illustrate: Suppose we desire to erect such a building. A picture or plan is made. Its discription is wrote out. The two are handed to some master builder. He commences the work, lays the foundation, and according to the plan and written discription, erects the building. The machinery is all adjusted, and ready for operation. A fire is kindled, steam is engendered and turned on, and if it has been built according to the direction, it will work with perfect order. But suppose he should have found some things while the factory was in process of erection, that he could not understand by examining the written discription or picture alone, then by comparing the one with the other the matter would be made plain.

Just so in regard to the plan of salvation. If we cannot understand the teaching of the New Testament, as to what the will of heaven is, then let us go back and examine the old Types and Shadows. And if we cannot understand the Types and Shadows then let us compare one with the other. If we will do that hon-
estly, before God and man, there will be no difficulty in ascertaining just what the Lord requires us to do in order to obtain our salvation.

A shadow will completely fit the substance from which it is made. And so must the antitype fit the type, else there would be no meaning in types and antitypes.

Then the congregations of Christ must fit, or in other words must have a perfect similarity to the type. If they contain more than is shown in the type—then they have too much—it is an addition. If they contain less than the type, then they have not enough—it is taken away.

With this, I come now to examine the first picture—the Garden of Eden. Though the shadow is a long way off, and may seem dim, yet a picture of the kingdom of Christ is very perceivable.

How beautiful, grand and sublime the garden of delights must have been before the fall of man we have but little conception. But we do know how transcendentally glorious and sublime is its antitype, the kingdom of heaven.

God placed in the garden, the Tree of Life, and the Tree of Knowledge of Good and Evil. Adam, He placed in the garden to dress and to take care of it. (Gen. ii:15).

In the kingdom of heaven, God placed Christ—the Christian Tree of Life. The Bible, the tree that has the knowledge of good and evil, and His people, He placed in it to keep, preserve and extend it. In order to have a clear understanding of the picture here represented, it will be necessary to explain consecutively each feature. Then, first, attention is invited to the

TREE OF LIFE.

Just what kind of a tree this must have been, the Bible does not say, more than it was a tree, the fruit of which would sustain temporal life.

As long as Adam had access to the Tree of Life, he lived. When deprived of its fruit he died. If Adam had not sinned, and had been deprived of the fruit of the Tree of Life, he would have died in course of time, a temporal death, according to the law of mortality. And again, if when Adam sinned, and if he still would
have had access to the Tree of Life, he would not have died a temporal death.

Though Adam was cut off from the Tree, yet we have no account that it was ever removed from the garden, or suffered any injury on account of his transgression.

Perhaps it might be well in this connection to explain, as to what is meant relative to the penalty Adam suffered in consequence of his transgression. Death means separation. And in that sense, Adam died the very day he partook of the forbidden fruit. To illustrate: A man is condemned to be hanged. The judge passed sentence of death. The criminal is then to all intents and purposes a dead man. He could not make a deed, will, or sign any contract whatever. He is cut off from the protection of his government, and must suffer the penalty, or satisfy the law. But suppose the condemned man has immense wealth, and the judge revoked the sentence of death, on condition that the criminal will pay as a ransom for his life a sum covering his entire wealth, which if complied with the man is set free. So with Adam. He could do nothing until God proposed conditions, with which if he would comply God would revoke the death penalty.

Turning from the type, we behold a much grander Tree, standing on either side of death, whose fruit is for the healing of the nations. (Rev. xxii:2). The Tree of Life was to Adam what Christ is to the people of God.

As long as the people of God continue in the service of Christ, and eat of the memorial loaf and drink of the cup, emblematical of his life-sustaining fruit, they will live, spiritually. (John ii:26) Cut them off and they will die spiritually. (1 Cor. ix:25; 2 Peter i:5-10; Rev. ii:5; Jude 5, 6).

While Adam trusted in God, God furnished him sustenance. But when he distrusted God he then had to provide for himself.

If we trust in God He will provide spiritual food. If not, then we must look to ourselves for it, which we can no more supply than could Adam that which would have prevented his dying a temporal death. If we trust in ourselves death will soon follow, spiritual as well as temporal.

The next important feature of the garden was the
TREE OF KNOWLEDGE OF GOOD AND EVIL.

Not like the Tree of Life, the fruit of this tree would destroy life. (Rom. v:9). Adam could eat of every tree in the garden but the Tree of Knowledge of Good and Evil. "For," says the Creator, "in the day thou eatest thereof, thou shalt surely die." That is he should lose covenant relation with God—separated and cast out of the garden. Adam did not die temporarily, on the same day he ate of the interdicted fruit, but he did in the sense of separation. Then a spiritual death, (separation from God and all that was pure and holy) was the penalty inflicted upon Adam because of his transgression.

In the kingdom of Christ, God has planted an antetypical tree, called the Bible, which has the knowledge of good and evil. There is not a good command, precept, or example, in any institution, human or divine, but that it can be found in the Bible. And there is nothing bad that is not condemned in the Bible.

The whole human family came into the world just as Adam did—pure and holy; and by disobedience they leave God as he did. The infant, before it understands the Bible, or its obligation to God, stands in the same relation to God that Adam did before he sinned, and nothing but a resurrection for all who have died as such will be necessary to a glorified body in the ultimate kingdom of glory.

After a child comes to the years of accountability, and knows its duty to God, it then stands in the same relation to God that Adam did after he sinned, and nothing but obedience to the law of God will save it from eternal banishment "from the presence of the Lord and the glory of His power."

Adam had a will power by which he could violate law before he sinned. And he also had a will power by which he could obey law after he sinned. And so has his entire race. If they are not all saved it will be their own fault. "God is not willing that any should perish, but that all should come to repentance."

The next, only and last feature in the garden, was the part God required of Adam to perform. (Gen. ii:15). Adam was to be fruitful and multiply and replenish the earth and subdue it." For which he was promised "dominion over the fish of the sea,
and over the fowl of the air, and over every living thing that moveth upon the earth." Here the type points to the human part in the scheme of redemption. Adam had something to do, as well as that which was done for him. And because he failed to perform his part, he lost his relation with God.

In the congregations of Christ, man has something to do, without which they would come to naught. He is commanded to preach the gospel, organize congregations, oversee, guide or take care of them; or else assist those who do. The Lord has no idlers in his kingdom. Then the people of God, though in the kingdom, must perform their part or else fall, be cast out, and lose their right to the Tree of Life, and an entrance into the gates of the city.

It may not be out of place in this connection to ask from whence came man with all his wonderful power of mind, reason and understanding. The more reasonable conclusion is: There must have been a self-existent, uncreated I AM, from whom, by whom, and of whom are all things visible and invisible. Then it is a settled fact, that our first parents came directly from the plastic hands of the Creator, all perfect in themselves.

Adam must to have been created, a perfect being, else he would not have been referred to as a type of the personality of Christ. (1 Cor. xv: 45, 47).

Paul says that "the first Adam was made a living soul; the last Adam was made a quickening spirit." Then Adam was as pure in an earthly sense before he sinned as the Saviour was while here in the flesh. Adam was of the earth, and consequently earthly. Christ was from heaven, and consequently he was heavenly. (47.)

There was a time when Adam did not exist. (Gen. i:26) And there was also a time when Jesus did not exist. The word was from the beginning. (John i:14). But Jesus Christ began in the days of the Roman Caesars--"this day have I begotten thee" (Psalms ii:7; Acts xiii:33; Heb. I:5—v:5.) Adam possessed a body and spirit. The body representing the humanity of Christ and the spirit, the divinity of Christ. With his humanity the Saviour could humble himself down to the lowest of our race. And with his divinity he could reach around the great white
Types and Shadows of the Old Testament.

When Adam died his body went back to the earth. When the Saviour ascended he left his humanity on earth, wrapped up in the folds of the New Testament. Then we reach Christ through his humanity (the word of truth). And Christ reached the Father through His divinity. Then the spirit of Adam is an entity, as much so as the divinity of Christ. There is such entities as gravitation, electricity and magnetism, though not perceivable to the natural eye. And while we may not be able to see them, yet they exist. And so it is with the spirit.

If the divinity of Christ in his now glorified state does really exist, which no one but an infidel will dispute, then the spirit of Adam does really, in a conscious state, exist in the unseen world. There is no such a thing as a nothing. It is a misnomer. And if man has a spirit, it can never cease to exist. And if man is not in possession of an immortal principle, then death will wind up all there is of man and for him, in this life and the life to come. We thank God such is not the case. The death of the body only frees a saint from the toils and troubles of this life and carries him on to a higher and more grand existence in the paradise of God. (1 Thes. v:23; John iii:16—xi:25, 29; Romans v:12-14; 1 Cor. xv:21-22; Matt. viii:21-22; 2 Cor. v:1; Phil. i:23-24; 2 Tim. i:9-10; Matt. x:28; Luke xx:27-38; 2 Cor. xii;14-1 Peter iii:17-19; Luke xxiii:42-48; John xx:17; Rev. vi:9-11; Luke xvi:19-31; Matt. xviii:1-8.)

Since the fall of man the whole human family has become alienated from God, and consequently no one can arrive to such a state of perfection as to live without sin. (1 John i:8-10—ii:3-4 Rom. iii:12; 1 Cor. x:12.)

The whole of Adam's posterity receives temporal life from him. And all who belong to the posterity of Christ will receive spiritual life from him. Then all who have sinned and are remaining in sin belong still to the old Adam, and are only in possession of temporal life. But those who have not sinned or who have ceased sinning belong to Christ and are in possession of spiritual life.

Adam walked with God. The Saviour said "he that has seen me, hath seen the Father also." (John v:36-37; Col. i:13-15;
Heb. i:1-6; 1 Tim. ii:5; 2 Cor. v:18-21; Rom. i:1-4; Heb. ii: 14-18; 1 John iv:1-3). In purpose, end and design Christ and the Father are one. Christ was the son of God in the same sense that Isaac was the son of Abraham. (Matt. xxii:41-46; John i:1, 13, 14; 18; Col. i:13-15; Heb. i:1-6; 1 Tim. ii:5; 2 Cor. v:18-21; Rom. i:1-4; Heb. ii:14-18; 1 John iv:1-3; Matt. xxvi:36 and 39).

Adam, before and after the fall was free to act. He could disobey law, or he could obey it. Consequently when tempted he saw fit to disobey law. And therefore fell from God's favor. Christ was also tempted but he overcome. It was possible before his glorification for Jesus to have fallen, but it was not probable.

Adam could not have been a free agent, without objects of choice. These objects, God placed before him. On one side was life (Tree of Life) and on the other side was death (Tree of Knowledge of Good and Evil). God said, "See, I have set before thee this day life and good, and death and evil." (Deut. xxx:15). "Choose this day whom ye will serve." (Josh. xxxiv:15; Isa. xlv:7).

Adam now having full access to the Tree of Life, it is not reasonable to suppose that he would leave it and turn to a tree of death, without something to induce him to commit the act. Then what was it that caused him to leave God and partake of the forbidden fruit? The answer is—the lust of the flesh, the pride of life, and the vanities of earth—personified by a serpent. (Gen. iii:1-6). Christ was tempted with the kingdom of Judah, the priesthood of Aaron and the throne of Cæsar. But would not accept them, and by it overcame the great enemy of man. (Matt. iv:1-11). The "pinnacle of the temple," represents the highest position in the Jewish nation. "Exceeding high mountain" represents the Roman empire. The "Devil" represents everything adverse to Christ and the establishment of his kingdom. (Mark viii:33; John vii:30-71; 1 Tim. iii:6; Eph. vi:12).

Who this devil was, what he was, and how he came into the garden, is a problem of not much importance. At all events, be it what it may, it was in the garden—not outside of it. The worst sort of devils that I have encountered during my lifetime were bad
men and women, claiming to be in the kingdom—jealous and unprincipled "preachers," and a few women who wanted to "preach"—jezebels.

During Adam's paradistical innocence the tempter spoke through the mouth of a serpent—the lowest personification of evil that the human mind can conceive of, a clear specimen of "hereditary total depravity." Now the adversary speaks through the mouths of wicked men and their trashy literature.

Now, let us go back and view Adam as he wanders about in the Garden of Eden without a wife, bride or "an helpmeet." God said it was not good for man to be alone. (Gen. ii:18) So the Lord "caused a deep sleep to fall upon Adam, and he slept," and while "he slept" God took a rib from his side and made a woman, (20, 21, 22) and presented her to Adam to name. Now, says Adam, "This is now bone of my bone, and flesh of my flesh, she shall be called woman"—(23). God named Adam and Adam named the woman; and he called her after himself. That is the woman of Adam. Paul says that Adam was a figure of Christ. (Rom. v:14). Then Eve would be a figure or type of the congregations of Christ. Her name was called Eve, "because she was the mother of all living." (iii:20) Paul says that the Jerusalem Church is the mother of us all. (Gal. iv:26).

Christ had no bride, or kingdom while he was on earth. God "saw that it was not good for him to be alone," so He caused the sleep of death to come upon him "and he slept," and while he slept the soldiers pierced his side, from which came blood and water—one the cleansing (blood) and the other the remitting power in the establishment of the kingdom. After the church—the bride was organized. God presented it to Christ, the second Adam, to name. To use the language of the first Adam: "This is bone of my bone and flesh of my flesh, she shall be called The Church of Christ. (1 Cor. i:13-15). God named Jesus and He called him the Annointed, and Christ named the Church and he called it after himself.

God gave Adam dominion over every thing in the air and on the earth. He gave Jesus "all power in heaven and on earth." (John xx:18.)
Now it becomes evident that the alien leaves God through Adam. It must be evident that he has or can only return through Christ—either in type or promise (as it was required through the two former dispensations) or in fact. Then in order to find out just how to return to God it will be necessary to first learn how Adam turned away from God. First he disbelieved God and believed the tempter. Second, he disobeyed the law of God, and, third, he turned to doing evil and became dead to righteousness, and alive to sin. And because of his disobedience, God cast him out of the garden.

Now all humanity would have said that our fore-parents ought to have been destroyed from the face of the earth; but the infinite mercy of the great and good Creator looked down upon them in tender compassion and in substance said: "Now, I know you have acted unwisely and brought upon yourselves sin and death, yet if you will return and retrace your steps, your seed shall bruise the serpent's head. (Gen. iii:15). And when sin and death have finished their course, you shall inherit a grander Eden than the one you lost by transgression." Here God instituted religion, or more properly what is called the plan of human redemption.

How did Adam then return to God? First, he believed what he disbelieved, and disbelieved what he believed—that is he now believes God and disbelieves the tempter. Second, he obeyed the law of God, and disobeyed the law of sin. Third, he become alive to righteousness, and dead to sin. The order of heaven is: 1, belief; 2, obedience of law, and 3, death.

Adam never would have sinned if he had not disbelieved God. And neither would he ever have returned to God unless he had believed Him.

Under the patriarchal and law dispensations, the first act in turning to God, was belief in God and a coming Messiah. Now it is belief in God and a coronated Messiah.

The second act in turning to God, during these old dispensations, was to offer sacrifice, looking forward to a coming Messiah. Now, men and women are to offer themselves "as living sacrifices." The old sacrifices were literal and typical death—pointing
to the death burial and ressurrection of Christ. Now the sacrifices
are made upon an alter which is formulay and emblematical of
the same event. (1 Cor. xv:1-4; Rom. vi:17;—i:1-5.)

After Adam sinned God placed around the Tree of Life a
cherubim and a flaming sword (Gen. iii:24) to prevent Adam from
eating of the fruit of it and living forever in his fallen condition.

God would no more permit Adam to eat of the fruit of the
Tree of Life, after the curse of death had been pronounced upon
him, than He would now allow an unbaptized person to eat at the
Lord's Table. It was just as impossible for Adam to get to the Tree
of Life, after he had sinned, as it is for a sinner to be saved now
without obedience to the gospel. And again, if God would not
save Adam without obedience to his law, how can any one expect
to be saved upon the terms of the gospel without a full compliance
with its full condition?

There were no sons and daughters born to Adam while he
was in the garden. There were no false churches brought forth
during the primitive period of Christianity. But when the church
apostatised—cast out—then they began to be multiplied.

The apostacy commenced with the "sons of God" (the des-
cendants of Seth) marrying with the daughters of men—the de-
cendants of Cain, (Gen. vi:2) which brought on the flood, and
the utter destruction of that apostate race.

It was the uniting with the Church of God, Judaism, pagan-
ism and human government in the times of Constantine, that
brought on the great Roman, Greek and Mohammedan apostacy,
which will in time cause their ruin and destruction (Rev. xviii).

It was a gloomy time when the first murder was committed in
the slaying of Abel by his brother Cain. When the Jews deliv-
nered Jesus to be put to death, the whole heavens were draped in
mourning. The sun hid its face, the earth trembled, and the awe-
stricken disciples stood in awful suspense while the scenes of the
cross were going on.

It was life in the garden and it was death outside of it. It is
life in the kingdom of Christ, (John ii:26) and it is death outside
of it. (2 Thes. i:7-10.)

Are you, my kind reader, in the kingdom of God's dear son?
If you are, then be valiant for the cause of Christ. Die in the triumphs of a living faith and heaven will be your everlasting home. If you are not, then let me ask you in the name of all that is sacred and lovely, to turn and bow to the authority of Jesus the Christ, and if then you will remain valiant to his cause while here on earth, you, too, will be among that number—that are to enter the gates into the everlasting city.
LECTURE II.

NOAH'S ARK.

In the third chapter of the first general epistle of Peter, the Apostle refers to the salvation of Noah and his family, from the destruction by water, as a figure of the salvation of God's people from a banishment "from the presence of the Lord, and the glory of His power."

It was sixteen hundred and fifty-six years from Adam to the flood, which constitutes the first period of the history of the world—a period, too, of which we know but little. The ascension of Enoch, (Gen. v:24) and the line through which the Messiah was to come, are the most important features for our consideration.

If we are allowed to conjecture, we would infer that the wickedness of man before the flood, was very great. (Gen. vi:5 6) So much so as to call down the righteous indignation of the Almighty in destroying them from the face of the earth. (6, 7)

Noah being the only righteous man then on earth, he "found grace in the eyes of the Lord, (8) to whom was revealed the awful truth that God intended soon to destroy the human race. (13) In the building of the Ark, we have a complete picture of the plan of salvation, or a representation of the establishment of Christ's kingdom.

Noah delivering his family from a watery grave, is a representation of Christ delivering his people from the bondage of sin and death.
When the Saviour came to earth, there was none good; they all had gone out of the way. (Rom. iii:10–18) He was the only pure and holy being then on earth. God revealed to him His intention of completing the final banishment of the wicked.

God entered into a covenant with Noah, which, if he would comply with, he and his family would not be destroyed by the flood. God only having power to save, consequently He alone dictated the conditions upon which Noah and his family were to escape the sentence passed upon a wicked race.

Then God gave the plan. (Gen. vi:14–16) Noah only executed it. God devised the gospel plan of salvation. Christ only carried it into effect.

The ark was to be made out of but one kind of material—gopher wood. The church was to be composed of but one kind of people—those who had "obeyed from the heart that form of doctrine. (Rom. vi:17.) The Ark was called by seamen a useless boat. Paul says that "the preaching of the cross is to them that perish, foolishness." (i Cor. 1:15–21.) As Noah was only to build one Ark, we would naturally infer that Christ established but one kingdom. Noah had no command to build any "branch arks," and the Record does not say he did.

It is very probable that after the flood began to cover the land, that these wicked antediluvians built themselves many little arks, boats, crafts, or dug-outs, but we have no account that any of them were saved by them. None could be saved upon the conditions proposed by Noah, outside of the one Ark God commanded to be built.

The Church of God has no branches, and consequently there is no salvation outside of it. If any of Noah's family had built a little ark of their own, they, with all the rest of the wicked nations, would have been destroyed from the face of the earth. What, then, may we infer will become of all these human establishments, built by poor, weak, fallible men? In the times of Noah, spurious arks may have been called crafts, floats, or dug-outs. Now they are called, or known by the name of the decrees of "state boards," associations, conferences, and general assemblies. For any people who claim to stand upon the "Bible and the Bible
alone, certainly such decrees and rings are startling. I have no objection to any body of people practicing all the human devices peculiar to this apostate age, provided they do it under the direction and control of the proper person—"his highness"—the Pope of Rome. But when they assume to claim a "thus saith the Lord" for such a conglomerated mass of Babylonian corruption, I then claim a right to demur. It is about time for ecclesiastical terror and oppression to come to an end.

It was a grand thought when the "Bible and the Bible alone" was proclaimed to the world as the only book of Protestants. But oh! how the mighty have fallen! There is no half-way place in the gospel. It is the law of the Lord, or it is infidelity. Which, kind reader, will you choose? And which would be the infallible course?

A "state board" with a president, vice-president, a paid secretary, and a hired state evangelist, I must confess eclipses all the "golden calves," four-legged majesties," and "creed mongers," that ever lived from Constantine to Joe Smith, and should not be recognized by any follower of Christ.

We learn that in the Ark there was but one family named, and that was Noah. If Noah and his family were living now, they would all be known by the name Noah. Paul says, "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. iii: 14-15.) There was only one door in the Ark—only one way of entrance. Then we will not expect to find but one door, or only one way of entrance into the kingdom of Christ. And that door is Christ. (John x:7.)

Now it will be necessary to find how Noah’s family got to the door of the Ark, before we can determine how a sinner can get to Christ. First, they had to believe the preaching of Noah. (2) They had to turn and follow him to the door of the Ark, and (3) they had to enter in through the door. Then they were in a saved condition, and in no danger of being drowned, unless they "jumped overboard."

They could believe Noah. They could turn and follow him. They could enter in through the door, but they could not provide the water, or save themselves. This God did for them.
Under the gospel dispensation, sinners enter the kingdom:

Noah’s family could have believed, and followed him to the door of the Ark, and if they had not gone in, they too, would have been lost.

Again, we find that there was only one window in the Ark—only one source of light. (Gen. vi:16) That window was placed above in the top of the Ark. Then the light of the Ark came from above. This was the only place through which the king of day could send forth his luminous rays into the Ark. Noah’s family did not cut out little windows all around the Ark, as an accommodation for every herd of animals that were in the Ark.

In the kingdom of Christ there is but one window—one source of light. That window we call, by common consent, the Bible; which is the one only source of spiritual light for the church of Christ. The light of heaven reflects into the church in no other way. God has not spoken to man independent of His revealed word since the death of St. John. The Mohammet Koran, Mormon Bible, and the human made creeds, decrees of councils, boards and general assemblies, are spurious windows, the glass of which is too dark for the light of heaven to penetrate.

Suppose Noah’s family had cut out side windows—the water, instead of the light, would have filled the boat with that destroying element, and sunk them to the bottom of the sea. And so it will be with all these human society men, who are substituting the church with the plans and inventions of fallible men. Every hu-
man institution, carries within its bosom its own seeds of destruction.

There were three stories in the Ark, which, if they represent anything, it would be the three states of man. (Gen. vi:16) The first, or lower story might represent the fleshy state; the second—the intermediate; and the third—the eternal, or resurrected state. The first story could have contained all the lower order of species. The second the next higher, or intermediate order, and the third for the winged, or highest order of species.

For one hundred and twenty years Noah warned the wicked antediluvians of their coming danger. (Gen. vi:3) They heeded it not, but went on in their own way, and paid the awful penalty due their disobedience. Christ is warning through his saints, the post-deluvian wicked of the coming danger, and all who will not heed it, they too will pay an awful penalty for their rebellion and transgression. (Gen. vii:21-23.)

The Ark having been completed, Noah's family, with all the lower animals, at the command of the old patriarch, enters in, and were safely enclosed in the Ark. Noah may have been last to go in. View him, as he might have lingered about the door, pleading to the nations to come and be saved. Lastly, he offers his last appeal, his last prayer, and his last benediction, and in awful solemnity, bid adieu to a lost and perishing world. Then with a sad heart, and a trembling walk, he entered the Ark, closing the door after him, surrendering up the authority of saving sinners, and turning over the nations of men into the hands of an offended God.

Then the fountains of the great deep were broken up, and the windows of heaven were opened wide. (Gen. vii:11.) The terrific thunders rolled, while the lightning played across the firmament of heaven, and a guilty world stood in trembling terror before the Great Judge of heaven and earth. The executioner had come, and there was no way of escape. The waters above and the waters beneath, joined in an awful work of destruction. Man, beast and reptile, all go down together, while the grand old Ark could be seen in sublime splendor, majestically riding the watery billows, while a sin-cursed habitation was being purified from all sin and unrighteousness.
Types and Shadows of the Old Testament.

This gloomy picture is yet to be antityped. It will take place after the restitution of all things, (Acts iii:19-21. Luke xxi:24 i Cor. xv:21-23) when Christ will have finished the work of saving sinners. Then the door of mercy will be forever closed: Christ then will surrender up the kingdom to God, who will for the last time, take vengeance upon a guilty world, with everlasting banishment from His presence, and the glory of His power. (1 Thes. i:7-9) While this is going on, the unresurrected saints are to come forth, and with the living saints, ascend from the earth to meet the Lord, and forever remain with him. (1 Thes. i:16, 17.)

Noah was in the Ark forty days and nights—shut out from the world. (Gen. viii:6.) Christ was in the wilderness, shut out from the world forty days and nights. (Matt. iv:1, 2.)

Noah and his family passed through water. The same element that saved them, destroyed their enemies. (1 Peter iii:2.) Christ and His disciples passed through water. The same power that saves the saints of God, will destroy their enemies. If, indeed, it was necessary for the father of the new race, and the head of the new church to pass through a watery grave; it is equally as much so for all who expect to enter the gates of the everlasting city.

At the end of the forty days, Noah opened the window of the Ark, and sent forth a raven, which went to and fro, until the waters were dried up from off the earth. (Gen. viii:7.) The raven never returned to the Ark to indicate to Noah that the waters had passed away.

When John the Baptist went into the unseen state, he did not return to proclaim to the world that the waters of Judaism and paganism had been dried up, and that the scheme of human redemption had been completed. No, John the Baptist never founded any plan for the redemption of the human family. No sacrificial offering has ever been made, that pointed to John the Baptist as the founder of the church of Christ. And if there is a church of his founding, it ought to be called Raven Church.

Noah next sent forth a dove, to ascertain if the waters had abated from off the face of the earth. “But the dove found no rest for the sole of her foot, and she returned unto him into the
Ark; for the waters were on the face of the whole earth." Then Noah took her into the Ark. (Gen. viii:8, 9.)

After the crucifixion of Christ, he went into the unseen world, but found no plan of human redemption. Paganism and Judaism still covered the whole face of the earth. After the resurrection, he said to his disciples, "All power is given unto me in heaven and in earth;" (John xx:18.) "but tarry ye in the city of Jerusalem, until ye be endued with power from on high." From the crucifixion of Christ to His ascension, it was all silence on earth. No one was allowed to proclaim conditions of salvation under the new institution.

After seven days from the sending forth the dove, Noah sent it out again. (It was the same one—Gen. viii:10.) "And lo, in the evening the dove returned with an olive leaf in her mouth. So Noah knew that the waters were abated from off the earth. (11) Then he opened the covering of the Ark, and looked and found the face of the earth was dry. (13) The Lord now commanded Noah to go forth out of the Ark, (16) and he did as God commanded, and built an altar, and offered burnt offerings on it. (20) And the Lord smelled a sweet savor, and declared that He never again would smite the earth as He had done. (21) While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. (22)

Again, from the Mount of Olives the Saviour entered into the unseen world the second time, to the everlasting city, to carry the cause of fallen humanity before the Judge of all the earth, and to bring back a gem plucked from the throne of heaven—the Holy Spirit, which was to indicate to the waiting disciples that the work had been finished. (John xvi:7-10.) This took place on the "evening" of the law dispensation, on the first Pentecost after the Saviour ascended. (Acts ii:1-4) Then the apostles knew "assuredly that God hath made Jesus both Lord and Christ." (36) And now all former dispensations passed away, to give place for the new institution—the Kingdom of our Lord Jesus Christ. Then the Saviour, through his divinely appointed ambassadors, erected an altar (baptism) on which three thousand Jews were offered as living sacrifices. (Acts ii:38) Under the patriarchical and law dis-
pensions, slain beasts were offered. But under the gospel dispensation, the sinner must offer himself. (Rom. xii:1.)

During these old dispensations, God promised to meet His people where He recorded His name. He recorded His name in the sacrificial offering. (Exodus xx:24.) God did not record His name in idolatrous altars, but only in the one erected by His authority.

Under the gospel dispensation, God has recorded His name in the last act of obedience. (Matt. xxviii:19) And there is no promise that He will meet and bless any one, any where else. It was at this altar that He met and blessed His own son. (Matt. iii:13-17.) Then the Lord smiled once more upon the earth and in substance said, while the earth remaineth, the seed of the kingdom, its harvest, and the light of the gospel shall not cease.

Noah now becomes the father of the new race. Christ became the head of the new church. (Eph. v:23.) Noah restored the human family. Christ restores the paradaisical family. (1 Cor. iii:14. 1 Cor. xv:23.)

The wicked antediluvians were not restored with the family of Noah, over into the new world. (Gen. ix:1.) At the second coming of Christ, the resurrection and after the general judgment, there will be no restitution of the wicked sons and daughters of Adam's race. They will not be permitted to pass over into the land of bliss and glory. But the waters of everlasting darkness will hold them in awful terror beyond the limits of God's universe, far away from His presence, and the glory of His power. Then the wicked will be to the saints of God, as the wicked antediluvian dead were to the family of Noah after the flood.

When Noah died, he left a numerous family. When the Saviour surrenders up the kingdom, He will leave in the hands of His Father a numerous family. John was permitted to look ahead of time and view that numerous family. He says, "After this I beheld, and lo, a great multitude, which no man could number." (Rev. vii:9.)
Inside of the Ark was temporal life; outside was temporal death. Inside of the kingdom of Christ is spiritual life; (John xi: 25, 26) outside is spiritual death. (Rom. vii: 23, viii: 6, James i: 15.) There is not one promise in all the Book of God for any accountable being who dies out of the kingdom. Then, my kind reader, if you are out of the Ark of God—the Kingdom of Christ, you are living “without God, and without hope in the world.” “Now is the accepted time; now is the day of salvation.” To our God, and to His Son, let us ascribe all praise, honor and glory and dominion, evermore.
LECTURE III.

TOWER OF BABEL.

About one hundred years after the flood, Nimrod, the mighty hunter, went down to the land of Shinar, and founded a kingdom, the beginning of which was Babel. (Gen. x:8-10.) Nimrod selected the beautiful plains of Shinar, the grandest country on earth in which to erect the tower.

The great apostasy, or falling away of the church, commenced about the year A. D. 96 (ii Thes. ii:7) Out of the seven churches of Asia, six of them commenced already while John was on the isle of Patmos, to lay the foundation for a mystic tower of Babel. (See Rev. ii and iii chs.) It was in the grandest institution on earth where the spiritual tower was built.

Up to the completion of the Tower of Babel, the descendants of Noah all spoke the same language—the language they had learned from him. (Gen. xi:1) During the primitive period, and until the building of the mystic tower of Babel, the followers of Christ all spoke the same language—the language they had learned of Him—the pure, unadulterated word of God. The church of Christ was then the grandest institution on earth; and it was in it, where the work of tower building commenced.

It was in the Garden of Eden that the work of sin commenced. It was in the family of Adam where the first murder was committed. It was in the family of Noah where sin again commenced its
work. And it was in the church of Christ where the apostasy began to first make its appearance.

No power on earth outside of the church, can destroy it. It is infidelity inside that is to be feared, not infidelity outside. A devil in the Garden could do more harm than ten thousand ones outside. I have no fears from men and women of the world. It is these ungodly, jealous, unprincipled, pretending, so-called preachers, who care more for the things of this world, than they do for the cause of Christ, and the characters of God-fearing men, that I fear.

If the church would be pure, it would receive no one into its fold without a full compliance with the condition of salvation. But I am sorry to say such is not the case. Men and women have been received from almost every adolatrous institution known to the pages of history. And that too, without conversion, baptism, or regeneration. The floodgates for all manner of error have been opened wide, and many of its adherents are passing in; hence, the cause of so much innovation now agitating the minds of good men. There is no concord with truth and error—light and darkness—or "with Christ and Belial."

The ancient tower builders had two objects in view, that prompted them to commence the work. One was to escape justice, (they supposed they could build a tower high enough, on which they could get out of the way of another flood, should there be one, for they knew they deserved it,) and the other object was to get to heaven with men's hands, or by their own works (Their idea of heaven was, that it was a little above the clouds. Gen. xi:4.) When the mystic tower was built, its builders had the same two objects—to escape justice and to get to heaven with their own hands.

The whole fabric of Roman, Greek, Mohammedan and Protestant apostasy are the works of men's hands. Every religious institution run under human names, and governed by human laws, belong to the great apostasy. "And they said one to another, go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime for mortar." Notice the pronoun "us," let us They used brick of their own make, instead of stone, which
was already made And in the place of mortar they used slime.  
(Gen. xi:3.)

At the Nicene Council it was "let us" make creeds (brick) instead of the Bible (stone) and "let us" mature (burn) them thoroughly. So they had human made creeds for a bible, (stone) and their opinions (slime) for gospel (mortar). Knowing that they were trying to thwart the purposes of God, for which they expected to be scattered all over the face of the earth, they said, "let us make us a name." (Gen. xi:4) What that name was, the Bible does not, in so many words, inform us; but we would naturally infer from the reading, that it was "Babel." This is the first instance where any people ever gave themselves a name. Before, they always wore the name given to them by their ancestors. Here they lost their identity; and aside from the one (Abraham) who was called out, we have no account that it was ever restored. In substance the mystic tower builders said the same thing: "Let us make us a name." And a name they made—called by John in the Book of Revelation, "MYSTERY, BABYLON, THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATION OF THE EARTH," and by them, Roman Catholic.

Seeing that "nothing will be restrained from them which they have imagined to do, God confounded their language, so that they could not understand one another's speech, and scattered them all over the face of the earth, and they left off to build the city." (Gen. xi:5-9.) Then the "Lord came down to see the city and tower, which the children of men builded"—not the children of God builded. (Gen. xi:5-9) There is no telling what they would have done if God had let them go on in their wickedness.

Under the reign of Pope Leo X, A. D. 1520, the mystic tower reached its climax. And seeing that nothing would be restrained from them which they imagined to do—as they then held almost absolute authority and power all over the world—God confounded their opinions (language) that they could not understand one another's doctrine, (speech) and scattered them all over the face of the earth.

The confusion of ideas, opinions, creeds and churches, commenced in the time of King Henry VIII, which was followed by
the greatest religious confusion the world has ever known since
the dawn of the Christian era. There are not two religious secta­
rian bodies on earth that understand each other's doctrine. It was
once a confusion of languages. Now it is a confusion of the so­
called churches.

Out of the confusion at the tower of Babel, God called the
father of the faithful, in whom He restored the line through which
the Messiah should come. [Gen. xii:] Out of all this confusion
of creeds, churches and the plans of fallible men, God will certain­
ly call out a people in whom He will restore the line through which
the Messiah has come. When he does, that people will possess
all the characteristic features of the primitive congregations of
Christ; and none of this machinery so common among those claim­
ing to be followers of Christ. One part will not be organizing hu­
man boards, mission societies, sunday schools, and singing choirs,
and another part opposing them. Neither will one part be using
organs, fiddles, and tamborines in the worship of God, and the
other opposing it.

There is nothing that has done more to confuse and confound
the minds of christians, than these modern human made missiona­
ry societies. I have no objection to missionary work, if done un­
der the right name,' and sanctioned by divine authority. But when
it comes to a human made concern, composed of a few designing
preachers and vain women, with rules requiring the sum of one
hundred dollars for a person to become a life director, fifty dollars
for a life member, ten dollars for an annual delegate, and five dol­
lars for a visit to the institution one time, it looks too much like
money-making, than anything else.

An exposition, such as would do these human made institu­
tions justice, is beyond the ingenuity of man. The very thought
of such a thing, independent of the church, is enough to cause any
christian man or woman to blush with shame, and turn away in dis­
gust. Such things are so ridiculous and absurd, that nothing but
the thing itself could exhibit its own human depravity. These mis­sionary societies, with their rules and articles of faith, have about
as much authority in the New Testament as a "Dutch beer gar­
den."
For over fourteen years I have more or less been performing missionary labor: and in all of that time I have not as much as seen one of these "missionary societies." The only one that I expect to recognize is the one organized on the day of Pentacost, about the year A. D. 33—not A. D. 1884. All the authority I want as a missionary, is the sanction of the word of God—not men.

Now it is a logical conclusion, that is; if the world cannot be converted without these modern missionary societies, then the gospel plan of salvation has been a failure. I am one who has not lost faith in the gospel as the only "power of God" to be employed in the conversion of the world. When I do, then it will be time to fool with these human societies.

The gospel plan of salvation has stood firm for near two thousand years, while empires and kingdoms have been crumbling to the ground. And it will continue to stand when all of these human plans and organizations will be buried out of sight. God's kingdom was to be an everlasting kingdom, and to stand forever.

There cannot be two different kingdoms at the same time. It is either a kingdom of Christ, or it is a missionary society. If a missionary society, then the Savior and his apostles should have said: "Repent, for the missionary society is at hand. "Gathered out of his missionary society." "Son of man coming in his missionary society." "Paul called the elders of the missionary society." "Women keep silent in the missionary society." "I am not ashamed of the missionary society, for it is the power of God unto salvation." "For by one spirit are all baptized into one missionary society." No, the apostles never talked such nonsense. Paul said—"There is one body"—not a missionary society and a body; and the Savior said—"There shall be one fold and one shepherd." Christ, nor any of his apostles, ever said one word about such human machinery. So, then, such a thing would be as unscriptural as a Quaker association, or a Mormon conference; and it ought to be dedicated to his lowness—Brigham Young, the First.

It is sickening to hear these modern missionary men and women (they have got far enough in the scale of apostasy to have what they call a women's missionary society) boasting of the liber-
al and generous things they are doing for the "poor heathen," while our own country is famishing for the bread of life. If there is a place in all the world where the gospel ought to be preached, it is among our own people, and especially among those missionary societies, State Boards, Sunday schools and the congregations with a "Pastor," organ or choir.

If those "big preachers" composing these human organizations, would not spend quite so much money for fine carriages, "plug-hats," and "gold-headed canes," they might do some good to fallen humanity.

And again, if they could condescend to visit the poor hovels of their own immediate neighborhoods, they would have plenty to do without shedding so many crocodile tears over the "poor Hindos," who have more gold than all the missionary societies in Europe and America. No, it is not the poor of our country that these human society men are looking after. It is the high, the rich, the noble of this world that they are caring for. A fine mansion will suit them much better than the log cabin. And large cities, and "fat" congregations is where they are wont to do their work. How different from the example set by Christ and his apostles.

My candid opinion is, that the primary object of all this entire machinery is nothing more than a human device gotten up for the sole purpose of keeping up a lot of lazy, indolent so-called preachers. When it comes to paying one dollar to send ten cents worth of "gospel" to the heathen, it looks rather out of joint.

So long as I am able to proclaim the gospel of Christ, to the fallen sons and daughters of Adam, I expect to do it independently of missionary societies, state boards and general assemblies.

Men who have seen the site where the ancient tower was built, say that it is now one general heap of ruins. This will be the fate of all this spiritual Babylonous confusion—it will sooner or later become one general heap of ruins.

In the xviii ch of Rev. her doom is written, and her destiny eternally fixed.

God speed the time when all these corrupt institutions will become one general heap of ruins; upon which may the kingdom of Christ be established in all of its primitive grandeur and purity.
Then, my kind reader, if you are among that confused number, who are running off after the decaying relics of old Babylon, let me ask you to come out of that confusion. Take your stand upon the foundation of the apostles and prophets, and Christ as your chief corner stone, and let all worldly minded institutions "go to the moles and bats. Then the cause of Christ will be honored, souls saved, and your work approved by your great and good Creator.
LECTURE IV.

THE CALL OF ABRAHAM.

Abraham was born two years after the death of Noah, about 357 years after the flood. He was called out of confusion, or commenced his life of obedience at the age of seventy-five years. (Gen. xii: 4).

Abram left his nativity to go into a strange land (1) to build up a great nation. God blessed him, and promised to make his name great, (not the name of any one of his people), and out of his seed all the families of the earth were to be blessed, (2,3).

The land promised to Abram was rich and beautiful, yet at that time its inhabitants were given over to idolatry. When Abram went, or sojourned in the land of Canaan, he took with him his first wife, Sarah, and his nephew, Lot. (5).

The Savior left his own nativity to come to this strange and wicked inhabitation to build up a great nation of priests, or christians. He found the nations wholly given over to idolatry. When he came preaching in the wilderness of Judia, he acknowledged the Jews as the people of God and endorsed the Old Covenant, and also the mission of John the Baptist. In this sense they came with him. The Old Covenant answering to Sarah and the Baptist to Lot.

The Jews were the ancient people of God—hence it would be proper to say they came with Christ. Three thousand of them left their nativity on the day of Pentecost. And if John the Baptist
Types and Shadows of the Old Testament.

was Elijah, which is altogether probable, then he too come with Christ. The old prophet spoke of John as Elijah the prophet, (Mal. vi: 5). And the Savior said concerning John—"this is Elias, which was for to come." (Matt. xi: 14).

God commanded Abram to build an altar and call upon the name of the Lord. (Gen. xii: 8).

Christ built an altar, or rather his fore-runner did for him, upon which an offering was made unto repentence for the remission of sins. An altar, too, erected by divine authority. The Jews had an altar, but an offering made upon it would not answer for an offering made upon the altar belonging to the preparatory period. (John iii: 3-7).

Soon after Abram went to Canaan, he left and went to Egypt, on account of a grievous famine in the land. (Gen. xii: 10). When the Savior first went to Judah, he was compelled to leave on account of a spiritual famine in the land.

While in Egypt, Abram denied his wife. (11, 12). While Christ was on earth he denied having been married to the temporal kingdom of Judah. (Acts i: 6).

After Abram left Egypt, he went to Bethel, and while there he separated from Lot. (Gen. xiii: 1, 11). Lot going to the plains of Gomorrah and Abram to the plains of Mamre in Hebron. Lot was soon taken captive and carried away. (xiv: 12). Abram pursued and brought him back, and also his "goods, his women and his people." (16).

When Jesus and John were separated, John was beheaded and carried off into the grave, and his disciples carried into captivity by a wicked Herod. Christ pursued John into the grave and protected him and his disciples. John could have been one of those old saints that came forth from the grave at the resurrection of Christ.

Three angels warned Abram of Lot's condition. Christ was warned of the condition of John.

As Abram was returning from the slaughter of the wicked kings he met, and was blessed by, Melchizedek, king of Salam, priest of the most high God, (18) to whom Abram gave tithes of all. After Jesus had conquered the enemies of John—the dominion of the grave—God met him on his return and crowned him.
with "all power in heaven and in earth," to whom Christ gave saints of all nations. (Heb. vii: 1-5).

The giving of tithes by the father of the faithful very forcibly points down to the christian obligation in reference to the support of the gospel. In the kingdom of Christ God has appointed three orders of servants. 1. The Evangelist, whose duty is to proclaim the gospel to the world, and to organize congregations. 2. Bishops or Elders, whose duties are to guide or oversee the congregations; and 3, The Deacons, whose duties are to look after the temporal wants of the congregations.

In primitive times men did not seek the work of an evangelist, through the love of money or the applause of men; but for the good of immortal souls. The idea of a fine salary has been the fruitful cause of nine-tenths of all the preacher-wrangling and defamation ever gotten up among preachers. If there was no money making connected with the ministry, the church would be relieved of bad men, and all of these money-eyed preachers, "who are after the fleece instead of the flock," would soon find their bread in the profession of law, medicine or politics, and none but good men would be in the ministry.

There is not a man living, if he labors earnestly in the cause of Christ, but will be supported. But should there be such an one, he is not obliged to stay and labor for an ungodly, stingy set of would-be christians.

No evangelist should be circumscribed to any particular locality. He should go everywhere—to the poor as well as the rich. The low as well as the high.

The New Testament teaching is not opposed to giving evangelists, and elders, who labor in word and doctrine, a support. It is simply opposed to the stipulated salary part of it.

A man who is rich in this world's goods, and who is qualified and able to preach to the poor, without compensation, will be damned if he does not do it. And if a congregation has a poor evangelist laboring for it, or for the poor around it, that congregation, if able, will be damned if it does not support him.

While there may be a few evangelists who have been supported, yet there are thousands who have not. And while it is
true that some congregations advocate the supporting system—yet it is also true that a great majority of them do not; and believe, or at least practice the non-support, or starve-out system. There may be a few evangelists who can labor without support, yet the majority can not.

We should not make merchandise out of the Bible. But the poor minister, who labors in word and doctrine, ought to be supported and cared for in old age. Supporting ministers is not paying them in the popular sense—it is doing what we are commanded. Of all the dreary, desolate and poverty-stricken places that I ever beheld, I have found among the homes of some of our preachers—men who had spent the best part of their lives in the cause of fallen humanity. Many of them too, who had grown old and worn out, become feeble and had been thrown on the mercy of a wicked world, on account of their brethren failing to make provisions for the old and superannuated preachers.

There is hardly a week passes over, but we hear of some unfortunate evangelist (especially if he opposes state boards and missionary societies) falling a victim to the relentless power to some ruling pontificate eldership, and denounced as a bad man, for having perhaps tried to instruct a set of ignorant men, who would make better cotton-pickers than preachers, or guides over a congregation. While there are many dominant, overbearing, bad men in the ministry, I want to say, it is not always confined to them.

Many times when the preacher is turned off, it should have been the congregation, for their stinginess, indolence and meanness, in withholding what they had promised to give him. I have been evangelizing over fourteen years, and, before God, I never knew but few congregations to comply with the teachings of the New Testament in regard to the support of the gospel; and yet, if a strange preacher happens to go among them, the very first thing they will ask of him, is to see his credentials. Is a dishonest preacher any worse than a dishonest congregation? If I should have treated the congregations in many places as they have me, where I have labored, I would now be in some state prison for getting money under false pretenses. Is it any worse for an
evangelist to get a year's support in advance—run away and leave the congregation that gave it to him, than it is for a congregation to engage a man to labor for it—keep him a whole year, and then send him away without anything? I am almost ready to vow that I never will exhibit any letters of commendation to any strange congregation, until they exhibit to me a clear receipt from their last servant—showing that they were not delinquent in remunerating him before they sent him away.

If evangelists would all adopt this rule I think there would be some rattling among the dry-bones, and many congregations would stand in need of a veil. (1 Cor. ix:9, 10). The Savior said "the laborer was worthy of his hire."

About the only thing that a great majority of the members of our congregations feel that they are under any obligation to perform, is "going to church;" and many of them do but very little of that. The custom is, to contribute if the brethren feel disposed to do so. If not, they can let it alone. There is just as much authority for omitting the communion—yea, and of baptism, as there is in the New Testament, for omitting the weekly contribution. Mahomet taught that there were seven hells, and that the lower one was for hypocrits. If he is right, the sixth ought to be reserved expressly for miserly, close-fingered, stingy, pretending christians.

The Jews were as much commanded to work six days, as they were to keep the seventh. And we are just as much commanded to contribute on the first day of every week, as any other obligation in the gospel.

No man or woman can be a true christian, and at the same time withhold their support from the gospel. (2 Cor. ix:5-8). There is no more harm in taking the labor of the mechanic, farmer, physician, or any other person, than it is that of a poor evangelist: and the congregation that does it—God will remove the candlestick.

Now, it is evident that exhorbitant salaries are no worse than no support at all. How often are the poor oppressed to keep up a lazy, indolent set of priests? And how often have the families of poor, honest evangelists lived in want to keep up a poor, indolent, lazy congregation? But to return.
Types and Shadows of the Old Testament.

Who this Melchizedek was, is a question of considerable conjecture. The Record says he was "the king of, Salem and the priest [not a priest] of the most high God." He could not have been Shem; because Shem had a priest before him. (Heb. vii:3). Christ was a priest after the order of Melchezedek—that is, he had no priests before or after him made with the word of the oath by the Lord Himself. The Jewish priests were made by the law of a carnal commandment, but the priesthood of Christ after the power of an endless life.

Abram refused the spoil taken from the king of Sodom. (Gen. xiv:22-24). Christ refused to accept earthly honors or positions from human governments, which he had taken from the king of darkness.

"And when the sun was going down a deep sleep fell upon Abram; and lo! a horror of great darkness fell upon him." (Gen. xv:12).

When the moral sun of the Old Law Dispensation was passing away, the sleep of death fell upon Jesus, and lo! a horror of great darkness fell upon him—the darkness of the grave.

After Abram slept that horrible sleep—God changed his name—"Neither shalt thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." (xviii:5).

After the crucifixion and coronation of Jesus, God changed his name, and called him the Christ—the anointed of God. No one was allowed to preach Jesus as the Christ of God, until he had been anointed.

Sarai's name was also changed to Sarah, as well as Abam's name to Abraham. (Gen. xviii:15).

The three thousand Jews on Pentecost had their names changed from Israelites to Christians.

Sarah died immediately after Isaac had been offered. Then Abraham buried her out of his sight. (xxii:4).

The Old Covenant, or the law of Moses, died immediately after Jesus had been crucified. (Jno. xxxi:31-34; Heb. viii:6, 7; Eph. ii:13-20).

Immediately after the death of Sarah, Abraham married an-
other woman. (Gen. 25:1). Immediately after the doing away with the Old Covenant, Jesus married the New Church, which took place on the day of Pentecost.

All those who had been born in the Abrahamic covenant, (or in his house), or bought with his money, were among the numerous family he left at his death. There were no distinctions made between those bought with his money and those born in his house. (Exo. xxi:16; Lev. xxv:39-46; xxvi:13; Deut. xx:11; xxiii:15-16; xxiv:7; I Cor. vii:23; Eph. vi:5-9; I Tim. iv:10; vi:1, 2; Phi. 16; Rev. xviii:13).

In the kingdom of Christ there are no degrees conferred upon one above another. There are no popes, cardinals nor high priests: but are all one in Christ Jesus. (Eph. iv:1-6; John x:16; I Cor. x:17; xii:12-27; i:10-15; John xvii:20, 21; Acts x:34, 35; xvii:26.)

Those born in Abraham’s house represent infants, and those bought with his money represent those who obey the gospel of Christ. We then can become heirs, according to promise, with Isaac, by complying with the terms of the New Testament. Abraham’s bound servants were typical, and passed away with the Old covenant. They represented the servants of Christ. Since the perfect law of liberty has come (James i:25; ii:12; Rom. viii:21; 2 Cor. iii:17; Gal. v:1)—men and women are no longer bought and sold as the dumb beast of the field.

Christ has purchased our redemption with his own blood. He paid the price, with his own precious life, to save a perishing world. Who, then, would not desire to become an heir with Isaac, and a joint heir with the Lord Jesus Christ? View him while nailed to the rugged cross. Hear him, while suffering inexpressible agony, pray to the father for his cruel executioners: “forgive them for they know not what they do.” Behold him as he looked down in tender compassion upon his weeping mother, and hear him say to her—“woman, behold thy son.” Then to the beloved disciple—“Behold thy mother.” He bowed his head and gave up the Spirit. He entered the grave, conquered death, and in triumph bursted the gates of hell; and in royal majesty entered heaven as the King of kings and Lord of lords.
LECTURE V.

ISAAC.

Twenty-five years after Abraham commenced his life of obedience—in the hundredth year of his age—Isaac was born unto him, (Gen. 21:5) who was his favorite and only legitimate son. (xxii:2). When Isaac was weaned, on the same day Abraham made a great feast. (xxi:8).

Jesus was the favorite son of his Father. (Matt. iii:17), When he was separated from his spiritual mother—the Old covenant—God made a feast. That feast took place on the day of Pentecost.

In the twenty-second chapter of Genesis we have a very touching account of Abraham offering his son, Isaac, on mount Moriah, which finds its antetype in the great sacrificial offering made upon mount Calvary by the Lord Himself.

After Isaac had been offered, Abraham called the servant of his house, and made him swear by the God of heaven and earth, that he should not take a wife to his son Isaac, of the daughters of the Canaanites among whom he lived. (Gen. xxiv:2, 3). But he was to go to his own kindred and take a wife unto his lord's son Isaac.

After the crucifixion of Jesus, God made his servants swear that he would not take a wife (church) unto His Son from among the wicked nations, or idolatrous institutions around them. But to go to His kindred. All who believe in Christ and obey him in all
of his appointed ordinances and commandments are God's kindred. Then the church of Christ is not to be composed of men and women from denominations, or unauthorized churches, without a full compliance with the conditions of salvation.

If the woman would not follow the servant, he was not to bring Isaac again unto the land from which Abraham had come. (Gen. xxiv:5, 6). And if the woman was unwilling to follow the servant, he was then clear of the oath. (7, 8).

God has opened up a way for the salvation of the whole human family. He has sent His servants, and if they will not follow them, they alone are to blame. Christ is not to be crucified any more. The command of Abraham to his servant was—"bring not my son hither again."

When the servant left, he took with him ten camels and all the goods of his master. (10). He was exposed to all kinds of wild beasts, robbers and bad men of every discription.

When the servants of God went out after the Church, God entrusted with them the wealth of heaven—the Holy Spirit. They, too, were exposed to all kinds of enemies. (2 Cor. vi:4, 5; xi:23-28). But like the good servant of Abraham, they went on and endured it all for the cause of the Master. There never was, is not now, and never will be, a true servant of God but will be exposed to all manner of danger. They will be misrepresented, persecuted and defamed in every conceivable way known to a wicked race. All of the world's greatest reformers from Socrates to the present, have been stigmatized as teachers of evil things, and persecuted as disturbers of established law and order, and were persecuted even unto death.

Socrates died of poison; Jesus was put to the ignominious death of the cross; John Huss and Jerome died in the flames; Luther and his followers were hunted down, even worse than if they had been regular murderers. And I opine it will continue to be so with every other reformer while the ages last. And if it was not for the strong arm of civil governments, I too would fill a martyr's grave.

When the servant got to Mesopotamia it was in the evening, (Gen. xxiv:11) near by a well of water. While waiting for the
damsel to come out to draw water, as he had been commanded, and before he was done speaking, Rebekah came out. (13:14). “She was,” said the servant, “very fair to look upon.” (16). Then he ran to meet her, (17) and presented to her gold ear-rings and bracelets. (22). Then Rebekah invited him to lodge with her and her brother Laban. They set meat before him; but he refused, saying, “I will not eat until I have told mine errand.” (33). Then he proceeded—substantially saying, “I am a servant of Abraham. He has a lovely son—Isaac. He lives in great splendor. Has riches beyond estimation, and I have been sent to ask of you to come and consent to be his bride”.

The servant had no preliminaries, or sermons, to fix up. He did not call an assembly to “consider the matter.” But at once made his business known. (34–49). After Laban heard this beautiful story, he spoke and said, “it was from the Lord.” (50). “Behold Rebekah is before thee, take her and go.” (51). Then the servant gave her jewels of silver, and jewels of gold, and raiment, and to her mother precious things (53). In the morning they rose up, and the servant said—“send me away to my master.”

But Rebekah’s brother and mother said, “let the damsel abide with us a few days.” “Hinder me not, send me away that I may go to my master.” And they said, “we will call the damsel and enquire at her mouth.” (57). And they called Rebekah, and said unto her, “Wilt thou go with this man?” And she said, “I will go.” (58).

When God sent out His servants to obtain a bride for His Son, it was in the evening of the Jewish dispensation. And when they first saw the Church of Christ, it was “very fair to look upon.” The first thing they do is to make their business known. Their story is the cross, the beauties of heaven, and a glorified Redeemer of the world. He who would be a true minister of God, will not spend his time in anything save his mission, which is to proclaim a crucified and a risen Savior. (1 Cor. ii:2).

The servant had not got done speaking when Rebekah made her appearance. When the apostle Peter, with the eleven, rose up on the day of Pentecost, and while proclaiming the glad tidings of a risen Savior, before he was done speaking 3000 of those sturdy
Jews cried out and said, “Men and brethren, what shall we do?” Peter told them. They did it, and were adorned with all the bright jewels of heaven. In the times of the first christians, men and women did not wait for invitation hymns, or the telling of some “riddle, dream,” or “ghost story,” but under the sound of the gospel, went forth and obeyed it.

Rebekah did not ask the servant as to whether it was going to cost anything; would it be popular to go with him; if there were any obstacles in the way; or if she would have to leave her associates, her “innocent amusements,” or any of her heathen idols. She did not even ask permission of her mother, but said, “I will go,” and she arose and followed the servant. (61).

And as Isaac was out meditating in the field at eventide, he lifted up his eyes and saw Rebekah coming. (63). She then lit off the camel and asked the servant, “what man is this in the field walking to meet us?” And the servant said, “It is my master.” Then she mounted off of the camel and “unveiled herself.” Isaac then took her into his father’s tent, and she then became his wife. (Gen. xxiv:67).

How beautifully does this picture represent our Savior, walking out in the eve of the law dispensation, just before meeting with the church on that memorable occasion—the first Pentecost after his ascension. Then the church lifted the veil which had been thrown over its face in the reading of the law of Moses, and entered into the true “tent”—the Church of Christ.

Rebekah lived many miles away, and it is not likely that she would have become the bride of Isaac had it not been for the agency of Abraham. If Abraham had not sent the servant, Rebekah would not likely have heard of Isaac, and consequently would not have become his bride. The part Abraham performed was to send a servant after her, prepare her a home, and his son Isaac for a husband. The part she had to perform was—first, to believe the testimony of the servant concerning Isaac; second, to turn from her idol-worship and follow him; and third, to consent to the marriage ceremony. She might have believed the testimony concerning Isaac and turned and followed him; but if she had not consented to the marriage ceremony, she would not have been permitted to become the bride of Isaac.
In the establishment of the New Covenant God sent His servants—the apostles—from whom we have the testimony concerning His Son—the Lord Jesus Christ. This testimony is recorded in what is called by common consent, the New Testament. Now it remains for all who desire to make a part of the bride of Christ, to believe the testimony of the apostles, turn from their 
dumb idols, follow them, and then consent to the marriage ceremony. And that ceremony is immersion in water, into the name of the Father, Son, and Holy Spirit—without which there is no promise in all the Book of God for any accountable being. (Action—1 Cor. xv:1-4; Rom. vi:1-5; Mark i:4, 5; John iii:23; Acts viii:38, 39; Heb. x:22; Matt. iii:16, 17. Subjects—Rom. vi:16; Mark xvi:15, 16; Matt. xviii:19, 20. Design—Exo. xx:24, 25; Acts ii:37-41; i Pet. iii:18-21; John iii:5; Rom vi:17, 18, 22; Matt. xxviii:18-20; Mark xvi:15, 16; 1 John v:6-9; Acts xxii:16).

Going back to the type—we learn that there were two kinds of people which sprang from Abraham, one from the free woman and the other from the bond woman. The free woman represents the New covenant and the bond woman the Old covenant.

It appears that the two women, with their offspring, could not live together; and as a consequence, Sarah desired of Abraham that he cast out the bond woman (Hagar) and her son, (Ishmael). God said to Abraham: “Harken unto the voice of Sarah, for in Isaac shall thy seed be called.” (Gen. xxi:9-12).

The Old covenant answering to the bond woman and the Jews—her children were cast out, and in Christ the New Church was called.

Isaac was a man of peace. When the Savior was born into the world he was introduced by a heavenly host in strains of everlasting joy, as the embodiment of “peace on earth and good will to men.”

Isaac suffered the taunts of Ishmael. The Jews called Jesus a “wine-bibber and a friend of publicans and sinners.”

Isaac purchased his right to his father’s house by consenting to the demands of his father. Jesus become heir to the priesthood of heaven by submitting to the death of the cross.

“Wilt thou,” my friendly alien, “go with this man?” Will you accept the heaven-proclaimed invitation to “go with this man?”
There is none other who can guide you safely through the uneven journey of life and bring you at last into the everlasting city of our God. "If you will hear his voice, harden not your hearts." "Now is the accepted time, and now is the day of salvation." "Come unto me all ye ends of the earth and be saved."

Isaac lived to a good old age—died, and was gathered unto his people. And was buried by Esau and Jacob, without any formal ceremony. (Gen. xxxv:29). Funeral preaching was not known to the ancients, or first christians. Now days it is becoming about as common among some of our congregations as the mockery of trying to pray souls out of "purgatory" by the Roman priesthood. There can be no impropriety in good men attending funerals, talking to the living, and speaking a few words of consolation to the bereaved. In fact they ought to do it. We are commanded to "visit the sick in their affliction" and to "weep with those who weep."

The Savior, apostles and first christians, often visited the house of mourning. But in no case have we any account of their ever "preaching a funeral." Funeral preaching originated with the aristocracy of England, and which grew out of that old popeish notion of "purgatorial forgiveness."

I am decidedly in favor of teaching the living, and trying to persuade them to obey the truth while they can. But I know not how to talk to the dead, or do them any good, save a word of warning, cheer, or consolation to the surviving friends.

In every thing there should be an object, purpose or design— else there would be no use in doing any thing. Funeral preaching is for the good of the dead, or it is not. If it is to benefit the dead, then the whole world can be saved. And if it is not to benefit the dead, then the entire thing is a sheer mockery. If even there were any Bible authority at all for "funeral preaching," it should be done before interment, and not wait for months, and very often years, before doing it.

It is not the business of the minister of God to go about trying to fix up a heaven for the wicked dead; but he should try to save the living.

It is truly said, "life is the time to serve the Lord." And it is
the time to prepare for the future. So, then, funeral preaching will not save the wicked dead, and the righteous do not need it. If men and women will not obey the gospel while they can, no one on earth can save them when they can not. Remember, the rich man prayed a few moments after death, but to no purpose.—“As the tree falls, so it will lie.”

If I was called to “preach a funeral sermon” of a wicked person, who had died “without God and without hope in the world,” I would—in place of telling his surviving friends he had gone to paradise—tell them that the deceased had not obeyed the gospel, and in the light of it he was dead and condemned. When a rich man dies, it is very common for some priest to tell the people, when “preaching his funeral,” that the “dead brother” had gone to the “palace of angels on the flowery beds of ease,” and was playing upon a “harp of a thousand strings of just men made perfect.” But if the deceased be a poor man, the priest will say, “poor fellow, he is in the hands of a just God who will do right.”

“Turn unto the Lord when He may be found. Call upon Him while He is near.”

There is nothing wrong in preaching upon the subject of the resurrection, the state of the dead, or the final destiny of the human family. The only funeral that we have any Scriptural authority for preaching is the funeral of Christ, and the more it is preached the better.

Then, my christian brethren, if you are called upon to “preach a funeral sermon,” in the popular sense, go and tell the surviving friends of a risen Savior. Point them to his cross, his death, glorification, ascension and coronation; and if they are not christians, tell them how to become as such, and your efforts may prove a benefit to fallen humanity.
Isaac had two sons—Esau and Jacob. The first one was called a cunning hunter, a man of the field, and the other, a plain man—dwelling in tents. (Gen. xxv:27).

Esau was the rightful heir to the birthright, and would have received his father's blessing, had he not sold it to his brother. Esau came in one day in a fainting and starving condition, and said to Jacob, "Behold, I am at the point to die: and what profit shall this birthright be to me?" (32). "And Jacob said, swear to me this day." Esau did it, and then Jacob gave him bread and pottage of lintile, which he ate and drank and went his way. (Gen. xxv:33, 34).

Like Esau, the Jews were "at the point to die," (as the covenanted people of God), and therefore sold their right to the priesthood of heaven, in order to obtain their temporal existence as a nation.

Jacob purchased his birthright at a price. It cost Jesus his own precious life to obtain the High Priesthood of God.

At the age of forty years, Esau introduced two idolatrous wives into the holy family, which was a grief to Isaac and Rebekah. (34, 35). The Jews were responsible for the introduction of the Greek and Roman churches into the holy family, or church of God. In the xxvii ch. of Gen., the reader will find a full account
of what Esau did to satisfy a voracious appetite—a fair representation of what the Jews did to satisfy their temporal desires.

Esau came too late to receive the blessing. (30). And because of it become enraged, and threatened his brother's life. (42). Seeing then, that his life was in danger, Jacob—at the instigation of his mother—fled to Laban, to remain until Esau's fury turned away. (42, 44) Not desiring Jacob to marry any of the daughters of the Canaanites among them, (Gen. xxviii :6) Isaac called Jacob, blessed him, and sent him to Laban, his mother's brother, to obtain a wife from his own kindred.

Jacob now leaves his father's house to go into a strange land to get a bride. Jesus left his Father's throne to come to earth to procure a bride—the church. (John xvii:8).

Jacob goes, without any protection, a distance of 450 miles—through a country infested with all kinds of wild beasts, robbers, and highway-men of every description. And as the sun was setting, at a certain place, he became wearied and lay down to sleep—having a stone for a pillow, the bare earth for a bed, and the broad arch of heaven for a covering. (xxviii:11). And while he slept he dreamed of a ladder which was set upon the earth and the top reached to heaven, and the angels of God ascending and descending on it.

When Jesus came to earth, he came without any protection, save the hand of his heavenly Father. He was also exposed to all kinds of enemies—seen and unseen. As the sun of the law dispensation was going down he became wearied, (Matt. xxvii:38) and lay down to sleep—not the natural sleep, but the sleep of death. And while “he slept,” he saw the ladder—the way from earth to heaven. The first round, or step, is into the church of God. The second, is into paradise—the state of the righteous dead between death and the resurrection. (Luke xviii:42, 43; Jno. xx:17; Rev. vi:9-11). The third is the ultimate kingdom.

There is another ladder of which Jacob does not mention—pointing downward instead of upward, which might be well to mention in this connection. The first step of which is into the kingdom of darkness. The second is into the state of the wicked dead, between death and the resurrection. (1 Pet. iii:13; xvi:19-
41), And the third, is eternal banishment from the presence of the Lord and the glory of His power. (2 Thes. i:7-9).

Jacob's dream also represents the conscious existence of the dead in the unseen state, between death and the resurrection.

When Jacob awoke in the morning, he arose with renewed vigor, and pursued on in his journey to the land to which he had been sent.

After Jesus arose from the dead, he came up from the tomb with "all power in heaven and in earth," and continued on in his journey toward the full establishment of his kingdom.

As Jacob approached near to the end of his journey, he lifted up his eyes and saw the two daughters of Laban coming. He chose Rachel, because Leah was tender-eyed; but Rachel was beautiful and well favored. (Gen xxix:17). Jacob then agreed with Laban to serve him seven years for Rachel. (18). Leah represents the Old Covenant, with its "tender eyes," called by the apostle Paul a "veil," which was over its face. (2 Cor. iii:13-16). Rachel very beautifully represents the New Covenant, which is well-favored, and not "veiled" or "tender-eyed."

At the end of the seven years Jacob asked for Rachel, but was given Leah—it being the custom in that country to give in marriage the older first. (Gen. xxix:21-27). But at the end of seven days Laban gave him in marriage Rachel also, (28) upon condition that he serve seven years more, which he agreed to do. (30).

According to Bible chronology, the history of the world has been divided into fourteen periods of time: seven before the coming of Christ, and seven afterwards.

From Adam to Pentecost the Messiah served the Father in promise, prophesy, and types and shadows, for the church of Christ; but during the dark hours of the law dispensation he became married to the Jewish church—hence we find in many instances he endorsed the law and the prophets, and kept it up to his death.

After the seven days from his ascension to his coronation, on the day of Pentecost, he married the church of Christ.

From Pentecost to the second coming of Christ, John divides into seven periods—called "seven seals," (Rev. v), or "seven thunders." (ch. x:4). Those periods Christ has, and is serving
Types and Shadows of the Old Testament.

through his saints. He may not be here in person. His law is. And in that way he is serving for the church—just as the king of Spain is serving or reigning in Cuba. We are now living in the sixth period of the Christian dispensation. Only one more to live out. And when we do we may expect to witness another grand and awful epoch to take place upon this planet.

At the end of the fourteen years that Jacob served for the two women, he served six years more for the cattle he received from Laban. During those six years Jacob had with him both of his wives. The six years seem to indicate a period of peace previous to the second coming of Christ, called in one of John’s metaphors the binding of Satan—a thousand years.” (Rev. xx:2, 4, 5).

At the end of the time Jacob agreed to serve Laban, he gathered together his flocks, his goods, his two wives and his family, and set forward on his triumphant march back to the land of his father. On his way, previous to meeting his brother Esau, he, while alone, was met by an angel with whom he wrestled until the break of the day, who blessed him and changed his name from Jacob to Israel, meaning a prince with God. (Gen. xxxii:24:28).

Jacob’s descendants were ever afterward called Israelites.

Just before Christ met the Jews at Pentecost, God changed his name from Jesus to Christ—meaning the anointed of God. His descendants have ever since been called Christians.

Jacob had a friendly meeting with his brother, Esau (xxxiii:4). Christ, through his saints, had a friendly meeting with the Jews on Pentecost. Esau received presents from Jacob. (10, 11). The 3,000 Jews, on Pentecost, received pardon of their sins.

Jacob returns with both Leah and Rachel, and a numerous family. When the Savior comes again he will gather together all the redeemed of the earth, out of all nations, both Jew and Christian—yea, all the good that have ever lived from Adam until the last trump shall sound—with whom he will return to his Father’s throne. In the xx and xxi chs. of Revelations, John has given us a glowing description of that heavenly city, in which the King of heaven shall escort the glorified saints to their everlasting rest—amid the shouts of all the higherarchs of heaven, in honor to our highly exalted King of kings and Lord of lords.
LECTURE VII.

JOSEPH.

The story of Joseph is one of the grandest narratives in all the Book of God. No one can read it without sympathy, and a deep reverence for whom it typifies.

The picture of Joseph ascending the throne of Egypt grandly shadows forth the Savior ascending the throne of heaven.

Joseph was the favorite son of his father. And his father gave him a coat of many colors (Gen. xxxviii:3).

Jesus was the favorite son of God; (Matt. iii:17) and God made him a coat (humanity) of many colors. (His humanity reached unto all nations). The Jewish priest had a coat of humanity, but it only extended to one nation. Christ is as much a priest to the Gentiles as he is to the Jews.

Joseph saw in his dreams things which he interpreted so as to indicate that all of his eleven brothers and his father and mother would bow down to him. (Gen. xxxvii:10). At the age of twelve years, while Jesus was in the Jewish temple, he could look forward to the time when his heavenly Father, the nation of Israel, and all of the sons of God, would honor him as the King of kings and Lord of lords. (Luke ii:40-49).

Joseph left his father's house to look after his brethren. (Gen. xxxvii:14). But did not find them where he had expected, as they had gone to another country. So, then, he inquired for them, and found that they had gone to Dothan. (14:17).
Jesus left his Father's throne to go and look after his brethren. His first mission was to the lost sheep of the house of Israel. (Matt. x:5-7). He did not find them where he anticipated. He expected to find them adhering to the law of Moses instead of their own traditions.

When the ten sons of Jacob saw Joseph coming, they derided him, saying—"Behold the dreamer cometh." (Gen. xxxvii:19).

The Jews called Jesus a "wine-bibber, and a friend to publicans and sinners." (Matt. xi:19).

After Joseph had appeared in the midst of his brethren, they conspired to kill him. They stripped him of his coat of many colors, and cast him into a pit. (Gen. xxxvii:22, 23). Afterward they took him up out of the pit (28) and sold him to some Ishmaelites, who took him off to Egypt and sold him to Potiphar, an officer of Pharaoh, and captain of the guard.

When Jesus appeared in the midst of his brethren—or those who should have been—the Jews, they co-operated to kill him. They brought him before Pilate, an officer of Caesar's court, by whose authority he was put to death—disrobed of his coat of humanity, and cast into the grave.

Joseph's brethren took his coat, dipped it in the blood of a kid, and sent it back to his father. (31, 32).

The New Testament contains the humanity of Christ. It was dipped in his own blood and carried back to the throne of heaven.

On account of Joseph's good behavior, Potiphar made him overseer of his house. (xxxix:4). But Joseph had not been there long till he was tempted by the wife of Potiphar; and, because he resisted the temptation, he was cast into prison—leaving his garment behind. (7-20).

The Savior was first a servant to Moses; and while he was at the house of God—the Jewish temple—the Devil (with whom the Jews at that time had been married) tempted him. And because he would not fall down and worship him, he was crucified and cast into the grave—leaving his humanity (mantle) behind. Then, at the court of Pharaoh, as well as to his own brethren does Joseph very forcibly shadow forth the death, burial and resurrection of Christ.
The keeper of the prisons committed the prisoners into the hands of Joseph, and whatever they did, he was the doer of it. (21-23).

When Jesus entered the grave—the state of the dead—the inhabitants of the unseen prison-world were given over into his hands.

While in prison, Joseph interprets the prisoners' dreams—the Butler and the Baker. One, he said, would be reinstated, while the other would be hanged on a tree. (5, 13, 22).

The one restored—the Butler—represents the infant and sainted dead, who are to be restored; and the Baker represents the wicked dead—that part who are not to be made holy and happy.

When Jesus went into the unseen state, Peter says he "preached unto the spirits in prison." (1 Pet. iii:19, 20). That is, he proclaimed to the antediluvian dead that the long promised "seed of the woman" had come to "bruise the serpent's head, and to burst the gates of his dark dominion—triumphing over death, hell and the grave. This was "good news" to the sainted dead who lived before the flood.

At the end of two years king Pharaoh dreamed that he saw come up out of the river, seven well-favored kine and seven ill-favored ones. And the ill-favored ones ate up the well-favored ones. And in his second dream he dreamed that he saw seven ears of corn come up on one stalk, rank and good; and seven thin ears, blasted with the east wind, sprang up after them: and the seven thin ears devoured the seven rank and full ones. (Gen. xli:1-7).

When the king awoke he was much troubled; and he sent and called for all the magicians and wise men of Egypt; but none could interpret the dreams. (8). Then spoke the chief Butler and said: "Now I remember my fault. There is in prison a Hebrew captive, named Joseph, who interpreted my dream while I was with him in prison, and it came to pass just as he interpreted it." (9-13). Then the king sent and called Joseph (14) and rehearsed his dreams to him, (15-24) who gave the king the interpretation; which was, that the seven well-favored kine and the seven good ears of corn represent seven years of great plenty; and
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the seven ill-favored kine and the seven ears of blasted corn represent seven years of famine, which would consume all the seven years of plenty. (25-32).

Joseph then advised the king to appoint an officer over the land to lay up in store against the seven years of famine. (33-36). The advice pleased the king and all of his servants. (37). And the king said unto his servants, "Can we find such an one as this is? a man in whom the Spirit of God is." (38). And Pharaoh said unto Joseph, "for as much as God hath shewn thee all this, there is none so discreet and wise as thou art. (39). Thou shalt be over my house; and according to thy word shall all my people be ruled; only in the throne will I be greater than thee." (40).

While the Lord Jesus was in the grave there was no one on earth who could look down into the future. (The interpretation of dreams, fortune-telling, and the communicating with the spirits of the dead, belong to God—not a set of table-tippers and spirit-rappers, composed of a few shallow-pated men and half-witted women, whose minds have got so low in the scale of wickedness that nothing is too degrading for them to advocate—if indeed they think they can dupe some still greater brittle-headed simpleton). To carry out the meaning of the antetype we would naturally infer that God was, after the scenes of Calvary had transpired, troubled in His spirit. He then assembled all the shining higherarchs of heaven to see if He could find one holy enough to appoint over His dominion. But there was none. He then sent an angel to remove the stone from the door of the sepulcher where the body of the Lord Jesus was, and brought him up from the grave—and in substance said to him: "There is none in all the universe so pure and holy as thou art. I will give you all power in heaven and in earth. And according to thy word shall all my people be ruled—only in the throne will I be greater than thou."

"And Pharaoh took off the ring from his hand and put it on Joseph's hand, and arrayed him in vesture of fine linen, and put a gold chain about his neck." (42). "And he made him to ride in the second chariot, which he had, and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt." (43).
When Jesus entered the Palace Royal of the universe, God robed him in His own glory, (John xvii:5) and seated him at His own right hand on the throne of heaven. (Heb. i:3, 4).

After Joseph became second on the throne of Egypt, Pharaoh changed his name to Zaphnath Paaneah—a word in the Egyptian language meaning the savior of his people.

When Jesus became second on the throne of heaven, God changed his name from Jesus to Christ, meaning the anointed priest of God, and the Savior of his people.

As soon as Joseph became second on the throne, he married a royal princess—the daughter of the Priest of On. (Gen. xli:45). Then he went out over all the land of Egypt. (46).

After Jesus had been coronated, and anointed as the Christ of God, he then married a royal princess—the church on Pentecost, at Jerusalem. Then he went out, through his saints, over all the inhabitable world, as he had commanded them.

Now, attention is invited back to the commencement of the seven years of plenty. Then Joseph took charge of the kingdom, and he had gathered “corn as the sand of the sea, very much, until it was without number.” (48, 49).

On Pentecost commence the times of plenty. Christ then took charge of the kingdom of heaven. And during the primitive period he gathered, through his saints at Jerusalem, enough spiritual food to supply the whole world—“so great as to be inestimable.” This spiritual food consists in the truth contained in the apostolic writings.

At the end of the seven years of plenty the dearth commenced. It covered all the face of the earth. (Gen. xli:56). And people from all nations went to Egypt to buy corn. (57). The whole world was then directed to Joseph.

At the end of the primitive period the spiritual death, or famine, commenced—called by the apostle Paul “a falling away.” (2 Thes. ii:3). And it continued until it covered the whole face of the earth—called in history the “dark ages.” (Amos viii:11-13). From the viii to the xi chs. of the book of Revelations the reader will find an awful description of that spiritual famine, and how the saints of the most High were preserved from spiritual starvation.
Jacob and his family, some time after the famine set in, become in a starving condition. (Gen. xlii:1). They heard that there was corn in Egypt. (2). And, in order to obtain the necessities of life, Jacob sent his ten sons down to Egypt for it. (3). Benjamin he kept at home, fearing if he sent him he might meet with the same fate he supposed had befallen Joseph, and on account of his being the favorite son of his old age. When Joseph saw his brethren coming he knew who they were, (7) and he listened with more patience to their story concerning their father and the terrible ravages of the famine.

After binding Simeon, Joseph then sent them back well laden with corn—charging them to bring Benjamin with them when they came again. When Joseph heard them talking in his own native tongue he turned away and wept.

How impressive does this picture represent the people of God during the "dark ages" of lamentation, bitterness and sorrow while starving for the bread of life. The world was then in a starving condition. The people of God heard that there was gospel in Jerusalem—that is the Jerusalem of the New Testament.

Some time after Luther commenced the reformation there was a little respite. But, like Jacob's corn, it soon gave out, and was followed by the same old spiritual famine of much greater dimensions.

When Jacob's corn gave out, he sent again his ten sons to Joseph—this time Benjamin had to go. (xliii:1, 2). When they arrive, Simeon is brought out. (23). The cup is placed in Benjamin's sack and they all sent away. (xliv:2). While on their journey Joseph had them pursued and brought back on account of the missing cup—accusing them of taking it. And in whose sack the cup was found, the same was to be a servant to Joseph. On examination the cup was found in Benjamin's sack. (xliv:10). Then Joseph made himself known to his brethren, (45) and he cared for them ever afterward. (xlvii:11, 12).

The ten sons, while on their first journey, represent the reformation—headed by Luther. The second journey, with Benjamin, symbolizes the present reformation—the people who adhere to the teachings of Christ and his apostles. The cup in prophetic symbol,
represents the written word of God. The king of Babylon was feasting out of the holy cups when the city was taken. These holy cups represent the writings of the apostles, out of which the Papacy has been feasting so long.

Now, if there is a people who have the same characteristic features of the primitive Christians and none of these unauthorized things, or innovations peculiar to the apostasy, then we can know who has the holy cup—who are the Lord’s people and entitled to the name—Church of God.

Joseph did not make himself known until Benjamin came. And therefore Christ will not make himself known until there rise up a people who will teach and practice nothing in point of religion without an apostolic precedent, example or command. When ever the church becomes as pure as it was in the days of the first Christians, then Christ will make himself known to his people.

The first visit of Joseph’s brethren was approved by him, and he complied with their requests. But if they had not brought Benjamin with them the second time, he would have sent them away empty, and they would have died of starvation.

No doubt but God approved the efforts of the first reformers. Because they did all that was in their power.

But since the world has been blessed with the liberty of worshiping God according to His revealed word, men and women are required to comply with all the conditions of salvation. They must have the holy cup. Or, in other words, they must adhere to the teachings of the New Testament.

After the feast Joseph had with his brethren, and making himself known to them, he sent them away bountifully supplied with everything necessary in order to their comfort in life. (xlv:19-24).

When in the wise providence of God a people will rise up and receive the pure word of truth, then Christ will send them away bountifully laden with all the rich treasures of his Father’s house. (Rev. vi:12).

Joseph sent gifts up to his father—Christ will send the redeem-
ed of earth up to his Father. When Jacob and his family came down to Egypt, Joseph went out to meet them, and he gave them the best of the land for a habitation. (xlvi:5, 6; xlvii:11).

This points to a grander meeting, when the Lord of hosts will step down and out of His throne to go out and meet the glorified saints—when he shall come again to escort his people into the everlasting city.
LECTURE VIII.

MOSES.

In process of time the children of Israel became very powerful in Egypt. (Exo. i:7). And on this account the king of Egypt envied them, and commenced to reduce them with hard bondage. He sent and ordered all of the male children put to death. When the daughter of Pharaoh came down to the river she found an ark in which was a male child. She then had a nurse called for it who afterward proved to be its mother. When it grew up she called its name Moses, which means to come forth. (11-10).

About the time Jesus was born the Jews were expecting a king to appear into the world who would restore their temporal kingdom. (Acts i:6). Herod, fearing that his throne would be taken from him, sent and had all the children in Bethlehem, and in all the coasts thereof, slain—from two years old and under. (Matt. 2:16).

Oh! that little word "envy." If I could erase it from the vocabulary of human language I would do it. What has it not done? Look upon the pages of history, both human and divine, and view its horrifying results. It was envy that brought sin and death into the world—caused the death of the King of heaven, and blackened the fair fame of many a good man. No bad man ever envied an inferior; and no good man ever envied a superior.

When Moses grew up to manhood he refused to be called the son of Pharaoh's daughter. (Heb. xi:24). Jesus refused to be called the king of the Jews. (John vi:15).
In the history of Moses’ delivery of the Israelites from Egyptian bondage, is a picture of how Christ delivers his people from the bondage of sin.

When Moses grew to manhood he went out unto his brethren, and spied an Egyptian smiting a Hebrew. And when he supposed no one saw him, he slew the Egyptian and buried him in the sand. (Exo. ii:11, 12).

The first thing Jesus did for his people was to destroy their enemies and bury them out of sight. He conquered death, the great enemy of mankind, and opened up a way by which the whole world of mankind could be saved.

Moses next fled to Midini, and while there the Lord called unto him from out of the burning bush, (15) and said to him: “I am come to deliver my people out of the hand of the Egyptians, go to Pharoah and demand of him my people, Israel.” Moses being slow of speech, God gave him his brother Aaron to act for him as mouth-piece.


God said to Aaron, “Go into the wilderness to meet Moses.” (Exo. iv:27). Then it was in the spiritual wilderness of Judaism and Paganism where John met Jesus—at Jordan, not Jerusalem.

Moses and Aaron went and told Pharoah what the Lord had said. (Exo. v:1). This only made the king treat the Israelites more cruel. (23). They complained of Moses. (vi:9-12). And God then gave Moses a charge unto the children of Israel, and also to turn to their enemies. (13). Moses and Aaron then commenced to demonstrate the power of God by miracles, signs and wonders. (vii:3). Those miracles were not wrought upon the children of Israel to convince them that Moses had come to save them; but for them, that they might believe in Moses as their temporal savior. (John xx:30, 31). God has never wrought a miracle on any one to convince him of the truth.

Those miracles wrought by Moses were to subdue Pharoah and at the same time convince the children of Israel.

The first miracle Moses performed was to turn a rod into a
snake. (Exo. vii: 10). And the first miracle that we have any account of Jesus performing was to turn water (rod) into wine (snake). (John ii: 10, 11). Solomon compares wine when it is red to an adder—a serpent. (Pro. xxiii: 31, 32). This miracle performed by Moses, was for Pharaoh; but it did not convince him; and then Moses, by the hand of God, commenced to subdue the proud monarch by a miraculous power wrought upon him and his people. The first one was the turning of the rivers, ponds, and all water contained in vessels, into blood. (Exo. vii: 19). The second was to smite all the borders with frogs. (viii: 2). 3. Turning the dust into lice. (16) 4. Producing swarms of flies. (21). 5. A grievous murrain upon their lower animals. (ix: 3). 6. Ashes turned into boils on man and beast. 7. Pestilence. 8. An awful hail, thunderings and fire. (24, 28). 9. Swarms of locusts. (x: 6). 10. Thick darkness. (21, 22). And 11, The destroying angel.

Every time when the plague was upon Pharaoh, he would promise to let the children of Israel go; but as soon as God removed the plague, he would harden his heart and refuse to let them go.

When calamity, affliction or distress, come upon wicked men, they will promise to do better. But when it is removed they will be as bad as ever. If Pharaoh had been the first bad man on earth he would have been rightly named, the “father of lies.” If anyone ever could have been convinced by miracles wrought upon him, it certainly ought to have been Pharaoh.

In the xi ch. of Exodus we have an account of the Pascal supper, and the beginning of the grand march of the Israelites back to the land of Canaan, previous to their temporal salvation, which was completed after passing through the waters of the Red sea. This points to the crucifixion previous to the full establishment of the plan of salvation on Pentecost.

After the children of Israel had believed in Moses, they carried of the Egyptians all the jewels, gold and silver, they could, (xii: 35) and with them turned toward their promised home. (xiv: 1).

The jewels, gold and silver, were private property, not obtained
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from Moses, and like the opinions of men, they will do no harm if retained as such. But when they are concentrated into some religious institution, and labeled with a new name, unknown to the Bible, they become a very curious thing.

There can be no use made of a new name, unless there is a new idea conveyed, else the old name would answer. There must be something not like the church of Christ before there can be any necessity for a new name. There never was a Quaker before George Fox; a Lutheran before Martin Luther; a Presbyterian before John Calvin; a Methodist before John Wesley; a Jew before Moses; a Christian before Christ; a Mohammedan before Mohammed; a Missionary Baptist before Roger Williams—or a Sectariprosgressivean before a “State Board.”

While the children of Israel were encamped by the Red sea, Pharaoh, with a mighty army, came up in their rear; at the sight of which the Israelites became alarmed and commenced to murmur and say to Moses, “Were there not graves enough in Egypt? Could we not have been buried there?” (10–12). Truly, they were in an awful condition. The mountains reared heavenward on either side; a furious ocean rolled in front, and a mighty army in the rear. They are not saved yet. They have believed in Moses and turned and followed him. Moses then said unto them, “Fear ye not, stand still and see the salvation of the Lord, which He will shew to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever” (13).

They were to stand still. A dead man could not stand still. The next command was to move forward. (15). They were then baptised unto (not into) Moses in the cloud and in the sea. (1 Cor. x: ). When they had crossed over, Pharaoh and all of his army were close in the rear. But at the command of God, the waters came together and the last one of them were drowned in the sea. (Exo. xiv:14–28.) Now for the first time could the children of Israel sing the song of redemption, in view of their liberation from Egyptian bondage. (xv:1–21).

The apostle Paul says, (1 Cor. x:11) “all of these things happened unto them as types; (translated in A. V. enamples) and they are written for our admonition, upon whom the ends of the
world are come.” If so, then what ought the antetype be, and the consequence if it is not complied with?

God, in His infinite mercy, has sent His son into the world of woe and misery to be the great leader in the work of saving sinners.

The grand scheme and plan of salvation has been completed. Jesus has conquered the great enemy of the human race; and all who believe on him, and turn and follow him in all of his appointed ordinances and commandments, he will lead them over the sea of sin and death, and bring them safely into the eternal land of Canaan, where they will bask in all the sunlight of ultimate bliss and glory throughout the endless cycles of eternity.

There are scores of men and women who have somehow, or somehow else, got into the congregations, from almost every face and form of religion known—from the noisy Ranter down to the hired “State Board” secretary. Many of them too, without faith, baptism or regeneration. Who, as a general thing, care more for the foolish fashions and things of this world than the ordinances of the house of God. No, they care nothing for religion. All they seem to want is a cloak to cover up their folly while floating down the current of this fastidious age.

These are the ones who organize “State Boards,” “Missionary Societies,” and plead for the “pious unbaptized.” Yea, they would palliate all the innovations known to the apostate age, rather than be cut out from what they are pleased to call society. There is no middle ground or half-way place in the gospel. We are either for Christ, or we are not. If we are for him, we will obey his commandments. I would just as soon disobey one of the ordinances of God’s house, as to plead for those who do.

There are, no doubt, many pious men and women among the Quakers. Nay more, there may be among those who belong to no “church” at all. But will that warrant a baptized believer in pleading for them, justify their cause, or offer them seats around the Lord’s table? No, it will not. If men and women will not obey the commandments of the Lord, so far as I am concerned, they will have to remain in the world until, like Nebuchadnezzar, they will learn to “give God the glory” by obeying Him in all of His ordinances and commandments.
No person can be a true christian without being strictly pious. This is one of the main essentials of christianity. But piety alone will not save any one.

By reference to the second chapter and fifteenth verse of Revelations, the reader will find an account of one Nicholas, who held that it was lawful to eat things sacrificed to idols, commit fornication, and other sins after the practice of the wicked nations around them. (Acts xv:19, 20).

This Nicholas plead for the heathen nobility in about the same way that do our society men and women for the "pious unbaptized" of to-day. And as he is their father, they ought to be called Nicholatans. Remember the Lord hated and denounced the deeds of those ancient Nicholatans just as He does those of the modern type; and in the light of His word they will all go down together.

If piety alone could save any one, certainly it should have been Cornelius. (Acts x). How a man, with the Book of God before him, can justify those who will not bow to the authority of Christ, is something beyond my conception. Peter says "baptism is for the remission of sins," and Paul says "without holiness no one shall see the Lord."

If an accountable being can be saved without baptism, he or she, can be saved in his or her sin. If baptism is not a command which must be obeyed, then there are none in the Bible; and if true, man can be saved just as easy without the gospel as with it. We can with equal propriety strike out the words, blood of Christ, faith, or repentance, as we could baptism.

It would be far better, and I am sure the safest course to pursue, for those who are trying to fix up a heaven for the disobedient, to stand upon the walls of Zion, (if they are on them themselves), and in the light of truth warn them of their unsafe condition, and try to persuade them to obey the truth.

Remember, my christian brother, your blood will be required to atone for the sins of those whom you have not warned of their condition. I hope not to have this sin laid to my charge.

There is such a thing as a person being baptized unto some unauthorized institution. The rule or mode of induction into an idolatrous institution will not answer for those into the Church of Christ.
There were several baptisms performed under the law, as was also a preparatory baptism performed during the personal ministry of Christ. But such baptisms will no more answer as a means to get into the church of Christ than that administered by a Mormon, Mohammedan or a Hindo priest. (John iii:3; Acts xix:1-7).

The Israelites had to comply with all the conditions laid down by Moses, else they never could have been liberated from their Egyptian bondage. And it is equally as much so now, under the gospel dispensation.

There is an infallible course to pursue in this life, and is the safest in the life to come; which is to proceed according to the teaching of God’s Word. Receive no one into the fellowship of the brotherhood without a full compliance with the conditions of salvation, which are first: Belief in the Lord Jesus Christ as the Son of the Living God—not as God. Second, repenting of past sins, or a reformation of life—not simply sorrow for sin or a mourner’s-bench religion. Third, Confessing the Lord Jesus Christ as the Son of God—not as God, or telling some dream, experience or ghost story. Fourth, baptism into the name of the Father, Son and Holy Spirit, for the remission of past sins—not in the name of Father, Son and Holy Ghost, because of the remission of sins; and fifth, Calling on the name of the Lord. Those who do not like this are expected to show a better way.
LECTURE IX.

TABERNACLE.

In the ninth chapter of Paul's letter to the Hebrews, the apostle gives a brief description of the Tabernacle, which he says is a "figure," or pattern of the church—called by him "a greater and more perfect Tabernacle."

It was beyond doubt, a perfect symbol or type of the Church of Christ. (There was a tabernacle in the camp of the Israelites, erected before the great Tabernacle, where Moses made his headquarters. Exo. xviii:7. This tent, or tabernacle, was pitched without the camp. It was soon given up and replaced by the one Moses was commanded to construct according to a specific plan—directed by the Lord Himself).

From Abraham to the giving of the law, it was 430 years. Moses could have written by tradition, as it was handed down from father to son, the history of creation, the flood, the tower of Babel, the Patriarchs, and a full account of the dealings of God with mankind through the ages, to say nothing of inspiration. He was the eighth person from Adam, and it is not possible that he was mistaken in recording the history of which he is claimed to be the author.

The exact pattern of the Tabernacle was shown, or given to Moses, on the mount. (Exo. xix:3, 20; xxv:9). And also the Tables of stone containing the law, "written with the finger of God, (xxxii:18) which was accompanied with awful demonstrations of Almighty power.

There were awful thunders, terrific lightnings, and a thick cloud
covering the mount; fire ascended as from a furnace, and the trump
of God waxed louder and louder, (xix:16-19) while the children of
Israel stood awe-stricken before the majesty of Almighty God.

When God saw fit to change this law, He accompanied its
promulgation with another demonstration of His power. The sun
was veiled in darkness. The earth trembled, and many bodies of
the saints that slept around Jerusalem came forth, in attestation of
the divine authority of His Son. And if God ever promulgates an­
other law for the government of His people, He will accompany
it with such demonstrations of His power that no one will call it in­
to question.

Moses was in the mount forty days and forty nights, (xxiv:18)
shut out from the children of Israel. Jesus was on the mount of
temptation, amid the awful “smoke, fire, thunders, lightnings,”
and the noise of a wicked world, forty days and forty nights, before
receiving the law of the Spirit of life.

The Tabernacle was called the Tent of Jehovah. The more
perfect Tabernacle—the Church of Christ.

When Moses returned from the mount, and as he was nearing
the camp, he saw that the Israelites were given over to idol-wor­
ship. (xxxii:1-2). And when he saw what his people were do­
ing, he become enraged and threw down the tables at the foot of
the mount and broke them. (19).

The Jews had made themselves laws of their own, (traditions)
fashioned after the wicked nations around them,—learned while
in captivity in Babylon. So, when Jesus saw that they were
given over to idolatry, he threw down the law which God had in­
tended for them, and broke it at the foot of his cross. (Col. ii:­
14; Eph. ii:13-20).

This idol-worship of the Israelites around the calf was as
much like a noisy camp meeting now days as anything could be;
which was pronounced an abomination to the Lord. (1 Pet. iv:3)

Before the calf, Aaron made an altar and sacrificed thereon.
(Exo. xxxii:6-8).

God commanded Moses to make an altar also—telling him
just how it was to be made. And in it He would record His name,
and when He had recorded His name, He would meet and bless
His people. (Exo. xx:24, 25). God did not authorize Aaron to
make either the calf or the altar; and consequently He did not approve of the calf, or meet any one at Aaron's altar.

When Paul went to Athens he found "strange gods" and heathen altars almost without number; but we have no account that God ever accepted an offering made upon any of them. (Acts xvii:18-25).

God will no more approve of false churches, or meet any one at their baptism, than He would the calf, or meet any one at an heathen altar. The Church of God has an altar before its door, which is taught in the New Testament to be the ordinance of christian baptism; and God has promised to meet and bless no one at any other. The validity of baptism depends upon, as much the place where it is performed and its purpose, and object, as it does upon what sectism is pleased to call the "mode." Suppose sects do immerse. What of it? Did not the idolatrous Israelites, as well as the heathens, offer sacrifice upon their altars just in the same manner that God commanded to be offered upon the true altar? They were not blessed; neither will those of to-day.

After Moses had come down from the mount, he took the calf, ground it into powder, strew it upon the water, and made the calf-worshippers drink it. And so it will be with all those human-made churches—they will some day be made to drink of their own abomination.

Then the Lord commanded Moses to prepare two other tables of stone and come up again "in the top of the mount." (Exo. xxxiv:1, 2). Moses did as the Lord commanded. (4) God promised to do greater things than He had ever done before. (10). And that Moses should drive out all the heathen nations; and should destroy their altars, break their images and cut down their groves. (11, 13).

After Moses had communicated with the Great Lawgiver, he came down from the mount and delivered the law to the children of Israel; which stood as the law of God until it was abolished—"taken out of the way and nailed to the cross."

When Jesus "bowed his head" and said, "it is finished," (John xix:30), the Old Covenant passed away. After which the
Savior ascended, not with tables of stone, but with the fleshy tablets of the heart: written not with ink, but with the “spirit of the living God.” (2 Cor. iii:3).

It was after the Savior had ascended to heaven that the law of the spiritual kingdom was hurled from the bosom of the Eternal, and the twelve apostles made the happy recipients of the same on the day of Pentecost, at Jerusalem. Jesus was then coronated King of kings, and Lord of lords—hence his reign on earth commenced (Isa. ii:23; Micah iv:12; Luke xxiv:47; Dan’l ii:44; vii:13, 14; Isa. xxviii:16; Jno. xxxi).

God commanded Moses to build but one Tabernacle, and consequently He authorized the establishment of but one kingdom, one body, or one church. In every instance where the church is alluded to in the Bible, it is invariably in the singular number. It is not presumable that God would have established more than one institution at the same time.

The Tabernacle itself was placed toward the western end—inside of the court. (An inclosed wall, composed of canvass, 100 x 50 cubits one way, and 150 x 75 cubit the other; the length was toward the east and west). It was an oblong, rectangular structure, 45 x 15 feet, and 15 feet in height. It was divided into two chambers: the outer, or first, was 10 x 20 cubits; and the inner, or second chamber, was 10 cubits—an exact cube. The outer chamber was called The Holy Place, or Sanctuary, in which was the Altar of Incense, placed in the center of the apartment. On the south side stood the Golden Candlesticks, and on the north side, the table of Shew-bread. This department represents the Church of God. The most Holy Place, or Holy of Holies, was a representation of heaven. It contained the “golden ceasar, the ark of the covenant, wherein was the golden pot that had manna, Aaron’s rod that budded, and the tables of the law. And over it, the cherubims of glory, shadowing the mercy seat.” (Heb. viii:2; ix:1–5).

Under the law dispensation there were two orders of priests. One was called by Paul “the priests,” and the other “the High Priests.” (6, 7). The first order—“the priests”—represent under the New dispensation, Christians, men and women who have
obeyed the form of the gospel, and are walking in all of its appointed ordinances and commandments. (1 Pet. ii: 5, 9; Rev. i: 6; v: 10).

The High Priest represents Christ, as the one only annointed High Priest over the house of God, now under the new order of things. (Heb. v: 10; ii: 17).

In the Church of Christ, God has appointed two orders of servants—Elders and Deacons, aside from which there are no other officers now in the Congregations of Christ. But, sadly for the cause of Christ, we have many congregations with a hired "Pastor," ruled by one elder, or controlled by a set of dominant elders—indeed the fruitful cause of the dilapidated and distracted condition of many of the congregations.

Of all clericalism, boiled-down despotism, condensed tyranny, this one man power, or dominant elder "rule," is the worst. And all such ought to be commended to the Pope of Rome, as it undoubtedly defrauds his fraternity—"lays him out and completely leaves the old man in the shade.

Would to God that I possessed a language with a meaning sufficient, that I could command in deliberating upon this subject, so I could freely convey my utter abhorrence for this contemptible one-man power.

Again, I must say that, of all the egotistic, plug-hat importance, feather-bed laziness, kid-glove pride, and shallow-pate ignorance, these man-pleasing so-called "Pastors" are the most detestible.

There is not a man living who can hold a "Pastor's" position upon merit alone, let him be ever so wise, or pious, for any length of time, unless he dresses in all the foolish fashions of the age; bows to his rich brethren; pleases all classes of sects and societies, and then does a considerable amount of between-meal visiting among his more gay and fashionable sisters. No good man, then, can fill the office of "pastor," without a compromise with either his pride, honor, or christian integrity.

The devil was said to be in the garden—not outside of it. If you want to see a genuine, full-grown, "orthodox" devil, you
have only to take issue with one of these "pastors," or a ruling elder. More than once have I raised the ire of some of these Hydra-headed monsters, when I dared to point out some of their many faults. Said Mr. Goldsmith in his history of Rome, page 306: "Constantine being then sole monarch of the empire, resolved to establish christianity on so sure a basis that no new revolutions should shake it. He commanded that in the provinces of the empire the orders of the bishops should be obeyed." And on page 308, he says that "after this it never resumed its former splendor, but like a flower transplanted into a foreign clime, languished by degrees and at last sunk into nothing."

It was clerical rule that destroyed the primitive congregations and brought forth the great apostasy. And, if the church is not careful, this elder "rule" and "pastor" business will again land the people of God into ecclesiastical midnight darkness.

What has not clericalism done? Look upon the pages of history and view the record giving an account of that long line of horror, devastation and death. Yea, read it from Julius Cæsar, down through the dark and bloody period of the rack, the stake, and the dark dungeon of the Roman Inquisition. And when your soul becomes sickened at such a sight of untold millions of the blackest deeds known among civilized or uncivilized men—know that all of this is the result of this one-man power.

Where in the apostolic times did any one in the body of Christ claim such authority? In every instance, when they could be had, in primitive times, the congregations always had a plurality of elders—not an indolent priest or "pastor." (Acts xiv:23; xx:17; Titus i:5; Jas. v:14).

Again, I repeat it, this one man power has been the cause of all the religious tyranny and corrupt faith that has ever found its way into the world, from Constantine down to Brigham Young. Nay, more; it has caused more blood to be shed, horror and devastation, than all other evils known among men.

Rum is a deadly poison, and its excessive use a great evil. Yet with all of its horrifying effects, it has not been a greater enemy to mankind than has false religion. Rum has never burned men at the stake, nor persecuted an honest rival for opinion's sake.
About all the difference I can see in a modern "pastor," and a pagan god of two thousand years ago, is, one was worshipped as a fabulous Deity, and the other is in the form of a man-pleasing so-called preacher.

This one elder rule has been advocated by the sect-progressive as a forerunner, or an apology for the modern "pastor"—an ecclesiastical office, now in many of our congregations, separate and apart from elders anddeacons—a sort of clerical supremacy, something after the order of the Roman priesthood.

When I hear of a congregation with "a pastor," I am sure to think that the congregation has no elders, or else the elders are too ignorant, are too indolent to perform their duty as guides for the congregation. Away with all such clericalisms. Let Rome have the "pastors" and the Congregation of the Lord the elders.

Connected with the Tabernacle, there were three degrees of courts. One for the priests, one for the congregation of the children of Israel, and one for the stranger. The sanctuary was only for the priests. The outer court, on the inside of the inclosure, was for the whole tribe of the children of Israel. And on the outside of the wall of the inclosure, was for the stranger. Then the human family were divided into two classes. 1, priests; 2, Israelites; 3, the stranger.

Under the reign of Christ the human family is divided as follows: 1, Christians; 2, disobedient believer; 3, disbeliever.

In the arrangement of the more perfect Tabernacle, there is a department, suited to all of these classes. (1.) The first four books of the New Testament are for disbelievers. In them the disbeliever will learn what he is required to believe. (2.) The Acts (or a part of) of them the Apostles is for the disobedient believer. They will teach him how to become a Christian. (3.) The twenty-one epistles are for Christians, teaching them how to live as Christians.

Before entering into any further description of the Tabernacle and its furniture, it will be well to notice more fully the office, duty and qualification of the priesthood. Then, first attention is called to the office of the

HIGH PRIEST.

The High Priest held his office for life. He had to be free from any bodily defect. He was forbidden to marry any one except a
pure virgin of one of the tribes of Israel. He could not officiate until he had been anointed. (Lev. xvi: 32. Exo. xi: 13, 15.) He was to enter through the Veil into the Holy of Holies (Heb. ix: 17) on the great Day of Atonement, to make special intercession to God to forgive the sins of his people—a type, grandly shadowing forth the mediation of Christ, who entered heaven with his own blood to make intercession for his people. (Rom. viii: 34.) Jesus could not act as the High Priest over the house of God until he had been anointed. He was not anointed while on earth. (Heb. viii: 4.) Paul calls the church a “chaste virgin,” which he had espoused to Christ. (II. Cor. xi: 2.) As the priests were forbidden to marry any one except a pure virgin of one of the tribes of Israel, we would naturally infer that Christ will not marry any one except they are pure Christians, belonging to the congregations of Christ.

THE PRIESTS.

The common priests were chosen out of the tribe of Levi. They were required first to be anointed. (Lev. xvi: 32. Exo. (xxix: 29, 30.) The Holy Place was entered by them daily, but only for the purpose of offering incense at the time of morning and evening prayer. And to renew the lights in the golden candlesticks. On the Sabbath, they removed the old shew-bread and replaced it with new. They were not allowed to go into the Tabernacle until they had washed their hands and feet in the Laver in front of the tent. (Exo. xl: 30, 31; xxx: 18-20.) After the captivity the priests had to prove their pedigree as legal descendants of the original priesthood. (Ezra. xi: 63.) They were intrusted with the education of the people—teaching the law of God. (Deut. xxxiii: 10.)

Under the reign of Christ no one can officiate as a Christian until he had been anointed (baptised.) The priests had to be taught in all the duties of their office. No one ought to officiate as a minister of Christ without qualification.

While there may be a few congregations that have qualified teachers, yet the great majority have not, and are lauded over by a class of men who know about as much in reference to their duties as a Hindoo priest does of the workings of a state board or a missionary society.

I have, in my travels, often found both elders and “preachers” as
ignorant as the old "lard-shell," who, after he had examined a copy of the new translation of the New Testament, dashed it aside with fury and cried out: "All this talk about Greek is humbug. The gospel is foolishness to the Greeks. Give me the good old English spoken by the apostles." I once met one of these "seers" who actually claimed that the Roman General, Titus, was one of the twelve apostles. Another, that there was nothing new under the sun, and he did not doubt but the ancients had steam cars in the times of Solomon. Another who asked to have the chapel elevated when he wanted it ventilated. And still another who glo­ried in his ignorance, claiming to be, as he said, "like Paul, who was an uneducated man, brought up at the foot of Gammells hill."

In fact, I could fill a book of most any dimensions, detailing the ignorance and inefficiency of what I have observed among many of the elders and "preachers." Go where you will and about every third man you meet is a "Parson, Rev., Pastor, Elder, or a D. D." And if they are not recognized as chief moguls, lords, or dictators of the community, they will soon set up a howl. "Great is Diana of the Ephesians."

If there is anything that is weighing down the congregations, it is this very thing. Many times the elders and "preachers" are weights instead of wings. The time might have been, during the age of the wooden moul-board, tin grater and log school house, for a man to plead ignorance. But not now. If men and women do not know their duty now, it is on account of idolence, prejudice, meanness, or lack of natural ability.

It is amusing to see these would-be teachers and "preachers" standing up before a congregation trying to expound the theory of "a gospel," the philosophy of faith, or trying to answer Mr. Dar­win on the question of evolution. While their bosoms will swell with bigotry—seeming to say: "Here we are; behold your lead­ers; we are they." They want some one to praise their vanity, and in return will laud the brainless man who has had no better sense than to praise such foolish men. If they could only be made to see themselves as God and others see them, they would be much surprised. If they could be bought at their real value and sold at
the value they place upon themselves, there would be a chance for
some man who is in the goat business to make a wonderful specula-
tion.

No man can fill the office of an elder or evangelist, unless he
possesses the necessary qualifications. The word elder, or bishop,
means in the sense of the Greek, a teacher. Then, how can a man
teach who has not been taught himself? Paul instructed Timothy
to appoint only qualified men over the congregations. They must
be "apt to teach," and "by sound doctrine, both exhort and con-
vince the gainsayers, whose mouths must be stopped." (2 Tim.
ii:2, 15. Titus i:9-11. 1 Tim. iii:2.) I fancy one of these igno-
roramuses setting to silence the caveling of an Ingersoll, an Un-
derwood, or a Huxley. Where is it recorded on his-
tory's pages that an ignorant man ever did as much good as
harm in the capacity of a teacher? There has not lived a reformer
in any age, since inspiration ceased, if he did any good but what
was a profound scholar. The man who still preach es that the
earth is flat, hell fire and brimstone, and that the people had steam
cars in the times of Solomon, would do about as much with an In-
gersoll in a discussion as Tom Thumb would have done with He-
nan in a gladiatorial combat.

God does not call men nowadays to the ministry as He did the
apostles. If He does, I am inclined to think He has made some
fearful mistake. Anciently, when God called men to perform a
certain thing, He always qualified them for the work. Nothing,
then, but a thorough preparation will qualify men now days for a
position as a teacher, or overseer in the congregations of the Lord.

If every congregation would adopt this rule, as laid down by
the Apostle Paul, many a poor fellow would be divested of his
blessed little title, "parson, pastor, reverend, or elder," and here-
after cotton pickers would be in no great demand.

This brings up the question as to how the church makes elders,
deacons and evangelists. Some claim it is done by the imposition
of hands, while others claim it is done by appointment. Hands
were laid on during the apostolic period, as a means by which cer-
tain gifts were imparted. But when the power by which these
gifts were imparted ceased, then the imposition of hands ceased.
If it can be shown that by laying on of hands that miraculous gifts are imparted, then lay on hands. If not, then hands off.

Ordination by the imposition of hands is the initiatory rite into the Roman priesthood, just in the same sense that sprinkling a little water on a child or candidate for baptism, is the initiatory rite into the Roman church.

The laying on of hands as an act of ordination was instituted sometime in the second century, about the same time as was infant baptism. And which afterward become a law in the Roman Catholic church. Then there is about as much Bible authority for one as the other.

Hands were laid on by the elders as a means to heal the sick. And if they are to be laid on in ordination, they turn Mormon and lay hands on the sick. Again we find that the sick were healed by prayer and the anointing of oil. (Jas. vi:3-18.) And if one, then the other.

Now, if no one can preach without hands having been laid on them what will our dear women do who have gotten up these human boards and auxiliary societies, for it is evident that, aside from the Island Parts farce, no denomination, of any note, will go through the mockery of laying hands on them—that is, as an act of ordination. In Acts viii. ch., we have an account of the dispersing of the whole congregation at Jerusalem, who "went everywhere preaching the word." Were they all ordained by the imposition of hands?

All the ordination necessary as an elder or deacon, is first to become a Christian (annointed), then the necessary qualification and the appointment by an evangelist, or the congregation over which they are to guide. Any baptised male believer, who is qualified and has the love of souls in his heart, can do the work of an evangelist.

Whenever I consent to undergo the ordeal of having uninspired hands laid on me, I will call at headquarters and let the mark of the beast be placed there by the proper person—his highness, the Pope of Rome.

Having examined the arrangement and construction of the Tabernacle, its priesthood and history, now let attention be invited to its sacred furniture.
THE ALTAR OF BURNT OFFERING.

This altar stood in the midst of the outer court, and it formed the central part of the outer services, in which the people took part. It was the place on which all sacrifices were made, except the sin offerings, which were burnt without the camp. At the four corners were projections, called horns. When a man fled from the vengeance of his pursuer, and took hold of the horns of the altar, he showed by the act that he placed himself under God's protection. The avenger dare not come into the sacred court.

The altar of Burnt Offering points to the cross of Christ. Here the sinner comes to make his peace offering. His offering under the law was a substitute for himself. It was in the sacrificial altar where God recorded His name and where He recorded His name there He promised to meet and bless His people. When a sinner lays hold of the conditions of salvation he shows by his act that he has placed himself under God's protection.

There was but one altar of Burnt Offering on which an acceptable offering to God could be made. It mattered not how often an Israelite had made his offering upon human altars, it would not answer for an offering made upon the true, or divine altar.

Under the New Dispensation—out before the door of the perfect Tabernacle—the Church of Christ, God has erected another altar upon which the sinner can come and offer himself as a living (not dead) sacrifice for a peace offering to God for his sins. (Rom. xii: 1). This is the only altar where God has recorded his name. (Matt. xxviii: 19.) And it is the only place where He promised to meet and pardon the sins of any one.

The old sacrificial offering was literal death—pointing to the death, burial and resurrection of Christ. The new sacrificial offering is formulary or emblematical of death, and points back to the same event. (The gospel is found in 1 Cor. xv: 1–4; the form of it in Rome vi: 4, 5, 17.) Types and shadows do not point backwad, nor do they point forward to things that can not or need not be changed. Faith in God is a fixed fact. The moral precepts of the old law can not be changed. But positive laws, ordinances and forms of worship may be changed, if, indeed, God in his wise providence sees fit to do so.
Types and Shadows of the Old Testament.

In a monumental point of view, a type might point backward—to commemorate past events. But as the Church of Christ is on this side of them, it is of no very great importance for us to go behind the shadow to find the scheme and plan of human redemption. Dismissing the altar of burnt offering, attention is next invited to the examination of

THE BRAZEN LAVER.

The Brazen Laver stood in the Court of the Tabernacle, between the altar of Burnt Offering and the door of the holy place. It was a large basin, placed upon a foot, which contained water used by the priests during their sacred ministration.

It was in the Laver that the priests washed their hands and feet before entering into the Holy Place. This washing of the priests represented purity and holiness. It cleansed from natural pollution. The water in the Laver was a representation of the blood of Christ—the only thing that can wash away the stain of sin. (Rom. v:9. 1 John i:7.)

After the priest had made his offer upon the altar of Burnt Offering, God blessed him, and then he went to the water and cleansed himself from the stain of the blood of the beasts, and then entered into the Holy Place.

When a penitent believer is immersed into the name of the Father, Son and Holy Spirit, he then comes in contact with the blood of Christ, “which cleanses” him “from all sin. Then he enters in through the door into the Kingdom of Christ. In the Tabernacle there was but one door—one way to get in. In the Kingdom of Christ there is only one door—one way of entrance.

Jesus says, “I am the door into the sheepfold.” (John x:1-9). Then to enter the door into the Kingdom, is simply to do what the Savior has commanded. No one can enter the door into the Kingdom without obeying all of the conditions of salvation, no more than a man can preach Christ without proclaiming all that he has commanded.

No priest could enter into the Holy, or Most Holy Place, without complying with the law pertaining to the Laver and the altar of Burnt Offering. And neither can the sinner get into the Kingdom of Christ without a full compliance with the conditions of the Kingdom. Now we are ready to pass into the sanctuary, or Holy Place, and examine its holy furniture.
THE ALTAR OF INCENSE.

The Altar of Incense, as a matter of distinction from the Altar of Burnt Offering, was called the Brazen Altar. (Exo. xxxviii:30). This altar was inside of the Tabernacle, while the altar of Burnt Offering was not. The incense burnt upon the Brazen Altar was a sacred composition composed of spices, prescribed to Moses by the Lord Himself. It was offered every morning and evening by the priests, and by the High Priest on great occasions. The priests, whose duty it was to offer incense, took some coals of the sacred fire from off the Altar of Burnt Offering, and placed these in his censer, after which he threw incense upon them. He then entered the Sanctuary, and emptied his censer upon the Altar, offered a prayer and discharged the other duties of his sacred office. No one but a properly appointed priest was permitted to offer incense upon the Altar. Nor was any other incense than that prescribed by the Lord to be used.

It was highly criminal and sacrilegious for any one not a priest to usurp the functions of the Priest's office, (2 Chron. v:18) or to offer "strange fire" or "strange incense" before the Lord. Or to make, or apply to any other use, the sacred incense. (Exo.xxxix:9). Nadab and Abihu, two of the sons of Aaron, were slain by the direct command of God for offering "strange fire" upon the Altar (Lev. x:1, 2). Years later king Uzziah was smitten with leprosy and was cut off from the house of the Lord. And his son was placed in his stead. (2 Chron. xxxiv:20, 21). Two hundred and fifty princes—famous in the congregation—men of renown, (Num. xvi:2). were swallowed up by the earth, with Dathan and Albiram, and all their rebellious followers, for offering incense contrary to the command of God. (Num. xvi:35; 2 Chron. xxxiv:25; 2 Kings xvi:11, 12).

The Mercy-seat was in the Holy of Holies, immediately in front of the Altar of Incense. When a priest was making his offering upon the Altar, the only thing that separated him from the Mercy-seat, was the Veil which separated the Holy from the Most Holy department.

Having shown that the priests represent Christians, it remains now to find out what the altar of incense stands for. John says it
represents an altar of praise and thanksgiving—the altar of prayer upon which the saints of God offer their spiritual incense every, night and morning before the throne of heaven.

When a Christian is bowed before this altar, he is as near as he can get, on earth, to the Mercy-seat. The only thing that separates a saint, while in this life, from the Mercy-seat, is the Veil of death. (Rev. vii:3, 5; i:6; v:10; 1 Pet. ii:5). “Strange incense” represent the prayers of wicked men and women, which are an abomination to the Lord. The Mercy-seat in the Old Tabernacle was situated between the two cherubims, over the Ark.

Christ, our Mercy-seat, is situated over the Ark of God, with the Old Covenant on one side and the New upon the other.

Now, since we learn that no one but a priest could make an acceptable offering to God, we infer that none but a Christian can offer up an acceptable prayer to Him. Then, if none but a priest could bow before the Golden Altar, what think you, my kind reader, of the idea of inviting sinners to come up and bow in prayer before a “mourners’-bench”—very improperly called by its advocates, “Mercy-seat?” No, none but the saints of God are allowed to kneel before the King of heaven. Solomon says, “The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.” (Pro. xv:8; xxi:27). Again, said the wise man, “He that turneth away his ear from hearing the law, even his prayer shall be abomination.” (xxviii:9). And “They that forsake the law praise the wicked; but such as keep the law contend with them.” (4). The blind man said, “Now we know that God heareth not sinners.” (John ix:31). And if the blind man was mistaken, the Savior, or some of his disciples, ought to have corrected him, and not permitted his assertion to go into the Record with their endorsement.

The priests were only to use Holy Fire—a representation of the word of the Lord—(Mal. iii:2; Acts ii:3; 1 Cor. iii:13; Heb. i:7; 1 Pet. i:7; Rev. iv:5; viii:5; xiii:13; xiv:18) the pure unadulterated word of God. This is what the Lord has commanded to be offered under the reign of Christ.

The real God of the world is Bacchus! The Christian chapels may be deserted, but the temples of Bacchus are alays full. All
the top-rooms and pot-shops in town and country are crowded on Sundays to suffocation with the ardent votaries of Bacchus, who sing lustily his praise in boisterous chorus, and burn incense of tobacco devoutly before him. Appetites grow with what they feed upon. Go where you will, and about the first thing you come in contact with is the offensive smell of tobacco smoke, from some young stripling of pert impertinence, an old man of no culture, or some woman who has lost all respect for herself or those around her. Where is the man or woman who has the right to appear in decent society with a nauseating breath, (caused by tobacco) a disgusting, filthy tobacco-smeared mouth; or in it, a dirty pipe, cigar, stick, or some such nasty thing, filling the air with a vapor sufficient to knock down a full grown hiena? None whatever. If men and women want to make hogs of themselves, they ought to be penned and compelled to stay with them.

The law made it punishable by death to offer "strange fire" upon the Altar. The Alkoran, the books of Mormon, human made creeds, disciplines, doctrines of men and the decrees or laws of state boards, missionary societies and general assemblies, are "strange" or unholy fire. And to impose such things upon the people of God, (or who ought to be) as articles of faith, is a violation of God's holy law. And those who do it are under condemnation of eternal death. God forbid that the feeble hand that pens these words shall ever have this sin laid to his charge.

It is my rejoicing to know that I have no denomination, creed, or party to defend. And no plans, expedients, "incipience," or organization that has arisen among fallible men to foster. Nay, verily, I humbly claim to be the Lord's freeman; and have not lost faith in the one only true and divine institution built upon the rock —"the pillar and support of the truth," which will finally triumph over all these human made plans and organizations. And all who stand upon this foundation I will claim as my brethren, and will fellowship no other. Believing that all things pertaining to faith and duty, so far as salvation is concerned, are furnished in the written Word of God, I take it as my only creed, and ask no one to accept anything else pertaining to life and godliness. Not only do I regard the Lord's plan as complete for all spiritual work, but
the adoption of any other plan or organization for such service as most displeasing to the good Creator, and ruinous to mankind.

Again, we learn that the priests were called simply "the priests." They had no pet names, or prefixes, or affixes to their names—such as parson, pastor, Rev., D. D., Vice-Pres., Sec., Evangelist of a State board, missionary society, or a Mormon conference.

Whenever I assume such useless titles, then the world may know that I have left the Church of God, and Babylon has received me into its everlasting habitation. You may call me a fool, thief, or a liar; but do not call me "parson," "pastor," "reverend," or "preacher in charge."

**The Table of Shew-Bread.**

The Table of Shew-Bread was an along table, two cubits long, one broad and one and a half high. It stood on the North side of the Altar of Incense. Upon it was placed twelve cakes in two rows. On account of it being exposed it was called shew-bread. It was placed fresh upon every Sabbath by the priests, who ate the old loaves in the Holy Place. None but a priest was allowed to eat of the shew-bread. (Exo. xxix:32, 33, Matt. xii:4.)

Besides the shew-bread there was a drink offering of wine, placed in covered bowls upon the table. Some of it was used for libations, and what remained at the end of the week was poured out before the Lord. (Num. xv:5, Exo. xxix:40.)

Those types are too plain not to be understood. Evidently they refer to the Lord's supper. (1 Cor. xi: 20.) And as none but priests were allowed to eat of the shew-bread, and drink of the wine which was on the table of the shew-bread, it will become evident that none but a Christian has any scriptural right to commune at the Lord's Table. When Paul said, "let a man examine himself, and so let him eat," he was talking to the Church of God at Corinth. (28.) Paul would not have given such advice to a promiscuous assembly. I can but pity the weak endeavors of those who go to the epistolary letters of the apostles and apply their instructions to sinners as well as saints.

The Lord's Supper is an ordinance inside of the Church—not outside of it. No well regulated congregation will suffer a pro-
miscuous communion. Men and women who will not obey the
Lord, have no right to eat at his table.

The priests removed the shew-bread on every Sabbath. Con­sequently the Lord’s Supper should be celebrated on every first
day of the week. (Acts xx: 7, Cor. xvi: 2.) and that, too, by
Christians only. The words “open,” and “close communion,” are
mismomers. There is such an institution in the Church, as the
Lord’s Supper, which has ever been a sign of seperation between
the people of God and those of the world. Destroy its sanctity
and the Church is gone. Any one who can commune at the Lord’s
table is good enough to be received into the fellowship of the
Church. I would no more commune with a congregation of un­
baptized believers, than I would one of disbelievers. No middle
ground here. So we pass on to examine

THE GOLDEN CANDLESTICK.

The Golden Candlestick, or Candelabrum, is full y described in
Exo. xxv: ch. It was called “the pure candlestick.” (Lev. xxiv: 4.)
It was about five feet high, with seven burners, and was placed on the
South side in the Holy Place. The lamps were supplied with the
purest olive oil, which was kept always burning. (Exo. xxvii: 20,
21.) This was all the light the priests had while in the Holy
Place. And it was the only source of light—the one candlestick.

The Golden Candlestick symbolizes the light of the “more
perfect Tabernacle”—the Church of Christ. The candlestick
could not point to the law, as the Israelites already had it, but
especially to the New Testament.

John the Baptist, “was not that light, but was sent to bear
witness of that light.” (1: 7-9.) The gospel of Christ is the
true light. Jesus was to be “a light to lighten the Gentiles,
and the glory of thy people Israel.” (Luke ii: 32.) “I am,”
says Jesus, “the light of the world; (age) he that followeth me
shall have the light of life.” (John viii: 12.) While the apostles
were on earth, they were called “the light of the world.” (Matt.
v: 14.) They were to let their light shine before men to induce
them to glorify the Father in heaven. (16.)

Since the death of the apostles, the Christian’s light comes
from the New Testament. Christians are not lights of the world.
Types and Shadows of the Old Testament.

But they can “shine as lights in the world.” (Phil. ii: 15.) They can be reflectors—not the Light. The seven lights, or burners, represent a full development of the teaching of Christ. In the teachings of the New Testament, the gospel, its obedience, and the Christian life is represented by the number seven. 1. The gospel embraces the Mediation of Jesus, his Introduction, Transfiguration, Crucifixion, Resurrection, Ascension and Glorification, which may be called, “The faith once delivered to the saints.”

The transitional, or the obedience of the gospel, consists in the act of Faith, Repentance, Confession, Baptism, Calling on the name of the Lord, Remission of Sins and the gift of the word of truth.

The moral, or conduct, is in the addition of Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness and Charity.

The New Testament scriptures are called “the seven spirits which are (not to be) before the throne of heaven.” (Rev. i: 4.) John compares the seven churches to the seven golden candlesticks. (i: 20.) He saw them while Christ was in their midst, and very truly then they would possess the light of heaven. (13.) The New Testament unlocks seven ages, or periods of time, called in prophesy, “seven spirits, seven seals,” or “seven thunders.” (Rev. v:1, viii: 2, x: 34.) The future was called a book, “written within and on the back side, sealed with seven seals.” (v: 1.) These seven seals, or the seven future periods of time from John’s exile to the second coming of Christ, was in the hands of the angel, who revealed it to John; (viii: 9) who then unfolded its sacred pages in prophecy, as we find them in his wonderful vision while on the isle of Patmos.

Christians are said to be in the light. (1 Pet. ii: 9.) The New Testament John ‘calls a reed, with which the Church of Christ is to be measured. (xi: 1, 2.) It was also called one of the two witnesses, olive trees, and one of the two candlesticks. (3, 4.)

The New Testament teachings is to our minds, what the light of the candlestick was to the natural vision of the priests. Then all the light the Church has comes from the written word of God
—the truth concerning the scheme and plan of human redemption. Lastly, we come now to examine the department called the

HOLY OF HOLIES.

The Holy of Holies, was the most sacred portion of the Tabernacle. It was separated from the Holy Place by a Veil, which was always kept closed—keeping it constantly shrouded in darkness. This place was entered but once a year by the High Priest, on the great Day of Atonement, to offer incense to God and to sprinkle the blood of the victim upon the altar and upon the mercy-seat. This was the most solemn act of the Hebrew worship. The cherubims were figures of two angels, placed upon the mercy seat, or lid, in a stooping attitude, on each end, looking down toward the Ark. (Aeb. ix:5.) These angels were symbols of the Old and New Covenants. The mercy seat was the lid, or cover of the Ark; (Exo. xxv:19-22.) situated between the two cherubs.

The Shekina, or the dazzling light, which hovered over the cherubims, signified the presence of God upon the mercy seat. (Heb. ix: 5.) In the Ark were deposited the Tables of the Law, the golden censer, the golden pot that had manna, and Aaron’s rod that budded. (4.) The Most Holy Place with its furniture represents heaven—The Most Holy Place—“not made with hands,” where the Christian’s High Priest has entered to appear in the presence of God for them. (Heb. viii: 1, 2, ix: 12, 24, x: 20.)

When the saints of God pass in through the Veil, and are permitted to enter into that rest prepared for them, then they can realize the grand reality, shadowed forth in the Holy department—the Palace Royal of the Universe.

When the children of Israel pitched their tent, they always erected it so as to have the door toward the East, that they might catch the first ray of the morning sun. So then, let all who profess to follow Christ pitch their tent, fronting toward the Sun of righteousness, and then walk in the light of God’s eternal truth, which is our only refuge to guide us safely across the river of death and at last bring us into the everlasting city of our God.
LECTURE X.

THE GOLDEN CALF.

The children of Israel, becoming impatient on account of the delay of Moses up in the mount, they gathered themselves together and desired Aaron to make them an image god to go before them. And to satisfy their idolatrous notions, Aaron commanded them to break off their golden ear-rings which were in their ears, and bring them unto him. And they did as he commanded, and he fashioned it with a graven tool, after he had made it a molten calf. And when they saw the calf, they cried out—"These be thy gods, O Israel, which brought us up out of the land of Egypt."

Then Aaron built an altar before the calf, and made proclamation and said, "To-morrow is a feast to the Lord. And the people rose up early on the morrow and offered burnt offerings, and brought peace offering; and then sat down to eat and drink, and rose up to play," or in plain English—"rose up to dance."

Then the Lord commanded Moses to go down to the camp, for the people had corrupted themselves by making a golden calf. "Behold," said the Lord, "they are a stiffnecked people. Now, therefore, let me alone, that my wrath [indignation] may wax hot against them, and that I may consume them: and I will make of thee a great nation." Moses interceded, and saved them from a punishment due to their sins.

As Moses and Joshua were nearing the camp they heard the
Types and Shadows of the Old Testament.

noise of the people as they shouted; which, said Joshua, “sound-like the noise of war in the camp.” But Moses said, “it is not the noise of them that shout for mastery, nor the voice of them that cry for being overcome; but the noise of them that sing.”

When Moses came nigh, and saw the calf, and the dancing, his anger waxed hot, and he cast the tables out of his hands and broke them. Then he took the calf, burnt it in the fire, and ground it into powder, and strewed it upon the water, and made these calf-worshippers drink it. Aaron excused himself, by laying the blame upon the people.

When Moses saw that the people were made naked by reason of the calf, and that they had become a shame among their enemies, he then stood in the gate of the camp and called to him all who were on the Lord’s side. And all the sons of Levy gathered unto him, and with the sword they slew of these idolatrous Israelites 3000. “And the Lord plagued the people because they made the calf.” (Exo. xxxii:1-35).

This golden calf is a fair representation of a human object of worship—dumb idols. It was not even as much as a living calf, but an image of a dead one.

When the children of men are left to themselves, and no one to lead them in the right way, they are sure to make to themselves some sort of an object of worship.

The opinions of men are to them precious jewels, and so long as they are retained in their own minds they are private opinions and can do no harm. But when they are concentrated into creeds, and articles of faith, they then become a fabulous deity, a false god, and as dumb as Aaron’s calf. And those who make them are sure to cry out—“These be thy gods O Israel, that brought us up out of the land of Egypt.” There is not a false church on earth but what worships some sort of a calf of its own make—either in the form of a human made creed, “a wax doll,” or a pleasure-seeking “preacher.”

The altar built before the calf is an unmistakeable picture of the altar of human baptism, erected before these idolatrous institutions. God will no more accept the baptism performed in, at,
opened the sixth seal, and lo, there was a great earthquake; and
the sun became black as sackcloth of hair, and the moon became
as blood. (Rev. vi:12.)

In speaking of the blotting out of the Jewish nation, which
took place at the destruction of their city and temple, the Savior
said, "Immediately after the tribulation of those days shall the sun
be darkened, and the moon shall not give her light, and the stars
shall fall from heaven, and the powers of the heaven shall be
shaken." (Matt. xxiv:29.)

This prediction was literally fulfilled. The moral sun of the
Jewish nation was completely blotted out, and the nations (repre­
sented by the moon) were turned into blood. If the moral sun of
Christianity is not becoming as black with human plans, and the
creeds, dogmas, and the doctrines of men, as "sackcloth of hair,"
and a dark cloud hovering over the nations of men, I must say I
would not know how it could be done.

While there are a few men and women in different localities
who are contending for the faith, and are following in the footsteps
of primitive christianity, yet I am frank to acknowledge that I
know of no body of people as a whole, that are in teachings and
practice anything near the New Testament.

Having noticed the dumb idols represented by the calf, and the
spurious baptisms represented by Aaron's altar, we come now to
examine the principal forms of worship. Moses said it consisted
in shouting and dancing. The shouting was a fair representation
of one of these exciting camp meetings among the ignorant, idola­
rous religionists of to-day—among the "Darkies" and lower class­
es of white people—a thing too revolting and disgusting for even a
wild savage, to say nothing about civilized people.

After making their offering upon the altar before the calf,
"they rose up to play." (Exo. xxxii:5.) The word from which
we have play in this connection, should have been translated dance,
or sport. And then it would have read in the A. V.—"rose up to
dance."

In the x ch. and 7 verse of i Cor., the translators make the
apostle Paul say, "rose up to play," when it is evident his lan­
guage, in the sense of the Greek, means to dance, or sport.
While it is true that persons "join the church"—yea, and even will go so far as to be immersed, yet it is also true that they will not give up the dance. If God condemned such noisy merriment around the calf, He will evidently condemn the same kind of sins now. And knowing what He did to those ancient calf-worshipers and open-mouthed dancers, we may expect that those of to-day will fare no better.

Now, as this evil is spreading its ruinous work among many of our Congregations, I desire to give the subject of dancing more than a passing notice, as it seems to be the form of worship adopted around the calf. Therefore, be it understood, that all that may be said against the modern dance, may with equal fitness be said against church-wrangling, professional shouting, or a confused, noisy form of worship. Paul says, "God is not the author of confusion, but of peace, as in all the churches of the saints." (1 Cor. 14:33.)

It is truly said that a good sentinel will give the alarm at the approach of an enemy. And so will the christian man who has taken his stand upon the walls of Zion. He should cry aloud and spare not. It is his duty to warn his brethren against the evil of dancing as well as any other popular sin.

The social, or irreligious dancing, belongs to the flesh, and is called by the apostles Paul and Peter, reveling; and defined by Webster and Jenkins—1. Carousing, noisy merriment; 2. to feast in a noisy way; 3. to move fancifully.

The word reveling is also classified by standard authors, with the words—sport, fun, frolic, game, romp, prank, dance, ball, hop, reel, cotillion, hornpipe, fandango, quadrille, waltz, polka, jig, &c., &c. Then the best thing that can be made out of dancing, is reveling.

The modern, or social dance, belongs to the practices of the world; and like every other sin, has its allurements and tendencies to lead the young to ruin.

Where there is no good, there is harm. No christian man or woman can engage in the social dance without disloyalty to the cause of Christ. The powers of darkness have many ways to carry on their nefarious work in bringing souls down into their dolorous and dark dominions.
One sin will bring on another, and very often a still greater one. First, the dance and card-table. Next, the moderate dram, and from that to all manner of wickedness, which will lastly end in death and eternal ruin.

Having once myself, in my younger days, been lead away by the glittering allurements of this common Moloch, I know how to warn those who are drifting down in the same current. And no doubt, had it not been for pious and God-fearing parents, I, too, might have finished my ruin on that "broad way." It is to them I owe everlasting honor and respect, for their watch-care over me during those dark times of my folly, sin and rebellion. And I sincerely hope that others may receive this admonition in the same way.

Now, I come to answer some of the excuses offered by the "christian frolicer," in favor of the social dance.

I. "There is no harm in a nice respectable dance."
To which I will answer: There is no such a thing as "a nice, respectable dance," where men and women dance together. The very thing itself is irreparable.

II. "Many good people—even church members—attend dances.
Monstrous! Who of the "good people" in the days of the apostles attended such places? What would even the dancer think of me, should I affirm that the New Testament contained an apostolic letter giving an account of Paul, Peter, James and John, and Phebe, Lydia and the Marys, engaging in a "social hop?" If I am not mistaken, they would lose confidence in me, and turn away in disgust. And all sensible people would say they served me right.

III. "It is no worse than play-parties."
So much the worse, then, for "play-parties." I myself am of the opinion that play-parties are no worse than dancing, and can not be practiced only at the risk of apostasy. One sin is no excuse for another.

IV. "Dancing is no worse than church festivals, fairs, lotteries, christmas-trees and the like, which are often practiced by christians."
That is all very true. And more: dancing is not as bad. Reveling in what claims to be a house of worship is worse than reveling among worldleans. Because some religionists desecrate their houses of worship with such Bachanalian tomfoolery, that is no excuse for a Christian to engage in the wicked or social dance.

Only a short time ago one of these fashionable churches run a festival in an adjoining room in connection with a public ball—giving the managers of the ball one-half of the proceeds, provided they would give an intermission of one hour, so as to give the dancers time to attend the supper.

I myself was an eye witness of no less than three of these bachanalian feasts, in a large building, on the most public street, in which a saloon was to be kept. Nay, more—the thing was alongside of a saloon; and of the two, I could not tell which was the most God-dishonoring. Why oppose saloons, when churches will do things that are no better?

"The ladies of a prominent church in Alleghany recently advertised a Hug and Kiss Festival, to raise money for the flood sufferers. Only 'very nice persons' were invited. The cards ran, 'You are invited to assist in a hug and kiss festival, held at the church for the benefit of the flood sufferers. You were highly commended to the committee.' The prices were: Ten cents to hug any girl between thirteen and twenty; old maids, two for a cent; one dollar to hug another man's wife." Such is the nonsense practiced in some sections in the name of religion. But is that any excuse for those who know better?

V. "Dancing is no worse than church exhibitions, or attending shows and theatres."

Truly, dancing is no worse. There are many so-called churches that are no better than theatres. And neither is the show and theatre any better place for Christians to go than the ball-room. Neither is that an excuse for dancing. Paul says, "Shun the very appearance of evil." No Christian man or woman will attend such places, unless duty, or some charitable purpose demand it. The church of God is no such an institution.

VI. "Dancing is no worse than religious excitement."

That, also, is very true. I myself have witnessed proceedings
at some of these exciting meetings that assumed the attitude of revelry, which is ten times, if possible, worse than dancing; but is that any excuse for a christian to engage in the social dance? Christianity is not measured by the practices of idolatrous worshipers. If I was so minded, I could make a decent infidel blush with shame, while bringing to light the dark deeds, corrupt faith and foolish practices among many religionists of this and the past ages, but would that excuse a christian for engaging in the social dance?

VII. “Dancing is no worse than tattling, gossiping and lying, which is often practiced by church members, and I am just as good as they are?”

Yes, my “christian dancer,” if you are truthful, and do not go about tattling about your neighbors, you are a thousand times better than those of whom you allude. In my opinion, a liar is the meanest person on earth; and if you know of such persons in the church, you ought to report them to the elders and have them “turned out.” No excuse here. You are not to engage in the sin of dancing because the church is imposed upon by such people.

VIII. “I do not think that dancing is wrong, or does me any harm.”

So says the whiskey-drinker about his dram. If one is wrong, so is the other; for they usually go together. Religionists often do things, and things too, in their houses of worship, which is more ruinous to the cause of Christ than even dram-drinking. The whiskey man is no smooth-faced Pharisee. He is just what he is. He teaches what he practices, and practices what he teaches. Neither is he a hypocrit. He takes his stand on the side of the “devil;” pleads his cause, and does not introduce anything into the worship of his satanic majesty that belongs to the religion of Christ. No drunkard ever respected a “christian tippler.”

IX. “The religion of Christ can be helped by showing that it is not a sour and gloomy thing, and we can influence for good.”

Paul says “the gospel is the power of God unto salvation”—not dancing or any of its kindred amusement. If the cause of Christ can be helped by the social dance, then it can be by any other popular sin. How long would the Church of Christ stand
under such teaching? Just about as long as a flock of sheep would last out on the plains among an army of hungry, vicious wolves.

X. "Dancing is no worse than gaming, card playing, horse racing, wine parties, swearing and dram-drinking."

No. Dancing is no worse. What a delusion! Who ever preaches to young converts and fails to warn them of these sins, preaches another gospel and belongs to ante-Christ. If our religious guides who wink at such things would do their duty, in place of catering to the whims and notions of the worldly minded, would be Christians, there would be such a reformation as the world has not known since the days of the apostles. The strongest opposition that I have had to meet, I have found among the so-called church members. One wolf in sheep's clothing will do more harm to a flock of sheep than a thousand in their own dress.

XI. "Members of other churches attend dances and engage in these innocent amusements, and if I am not allowed this privilege, I will go to them, or back into the world, for I am bound to be in society."

There are only two kinds of society in the world—religious and irreligious. No one can live peaceably in both at the same time. We cannot "serve God and mammon" at the same time. If we are on the side of the Lord, then we ought to remain with the people of God. If there be such whose names are on the "church books," that are not. (and I am inclined to think there are) then let them go where they belong, and remain there until they are converted to Christ, before they claim membership in his kingdom. What if "other churches" do join hands with all the follies and fashions of the world, that is no reason why the Lord's people should follow their example.

XII. "Young folks must have amusements."

Very true. But what kind of amusement? Something that will lead them on to ruin! Certainly not. Babies and imbeciles need to be amused. But young men, Paul exhorted to be sober minded. Christianity is no gloomy thing. If there is any person on earth who ought to be joyful and enjoy life, it should be a Christian. And if there are any who ought to feel gloomy, sad and despondent, it should be those who are living without God and without hope in the world.
XIII. "The Bible says there is a time to dance."

There are two things to settle before this can be brought up in favor of the modern dance. First, what time? Second, what kind of a dance? The Bible speaks of three kind of dances. 1. Religious dancing, or dancing to the Lord. 2. Idolatrous dancing, done to idols. 3. Social dancing, done for amusement. What time, then to dance? Certainly not on the first day of the week, at funerals, during an epidemic, cyclone, earthquake, while on a burning ship, not if condemned to die, not in time of battle, not during the hour of religious worship, nor while on the side of an icy mountain.

When then is the time to engage in the social dance? Peter says that time is when we walk in lasciviousness, lust, excess of wine, revelings, banquettings and abominable idolatries." Then the only time for men and women to engage in the social dance, is when they are in darkness, without God and without hope in the world.

Having answered the most prominent excuses offered by the worldly minded "Christian" in support of the social dance, we now turn to the Book of God, and examine the subject in the light of eternal truth, which will settle the question for all time to come. First then, attention is invited to an examination of the religious dancing.

In every case in the religious dance, the dancing was performed by women only, as an act of religious worship to celebrate some important event. (Exo. xv: 20, 21, Judges xxi: 19-21, ii: 34, 1 Sam. xviii:6.) In no instance have we any account where men took part. Consequently reveling was out of the question. So far then, there is everything against the social dancing.

If the law of Moses was yet in force, there could be no impropriety in women going out in the dance—that is, if they did it as an act of worship to the Lord. We are not under the law, neither are we to go back to the manners and customs of ancient times, to find precedents and examples to govern us now under the laws of Christ. (We can in a typical sense, but not in reality.) If we can in one case, we can in another. And if we can follow David in the dance, we can in everything else, and consequently polygamy would be right.
The cxlix Psalm has been a favorite text for social dancers. David did not favor reveling. His language refers to a solemn movement before the building of the temple, that constituted a part of the Jewish worship, and it cannot be brought up as authority for social dancing. I am of the opinion, if our social dancers would imitate David's dance before the ark, just one time, they would come to the conclusion that David was not a criterion to go by these times. And I am very sure they would not bring up David again. Christians ought to follow the examples of Christ.

2—IDOLATROUS DANCING

Attention has already been called to the idolatrous dancing around the calf, which was called by the apostle Paul (1 Cor. x: 7) idolatry, and the same thing is called reveling, because it was at the worship of idols, and not to the Lord. It was a fair specimen of one of these modern grove dances, more than it was a form of idol worship, which was pronounced one of the abominations of the heathen.

The most perfect imitation of this sort of dancing can be seen among the Shakers, Ranters and over-sanctimonious religionists, during the hour of some sort of worship.

3—SOCIAL DANCING.

In the xxi: ch. of Job, the reader will find an awful picture for the "Christian" dancers to behold, who ought to read it before they dare to say there is no sin in the social dance. David was severely reprimanded by the daughter of Michael, who compared him to a vain, shameless fellow. And the only way David could excuse himself was by saying "it was before the Lord."

All social dancing done for amusement, was counted "infamous," and the participants, "vain," or "idle fellows," who were "devoid of shame." What a trinity of titles for social dancers—"infamous, shameless, vain or idle fellows."

This ends the Old Testament allusions to dancing. The first place in the New Testament where dancing is mentioned, is found in Matt. x:17, where reference is made to children playing in the market places. But it is no rule for men and women. Paul says, "When I become a man I put away childish things."

In Matt. xiv:6 we have another account of dancing. Result
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—the head of John the Baptist. No one will bring up this passage as authority for the social dance. The man of sin has patron saints for all such occasions, and all of these abominations should be dedicated to his service.

Luke records another account (xv:25.) of music and dancing. Which was a parable, as well as dancing to the Lord, in view of the returning prodigal. It was a custom in olden times to employ dancers, who were about the same sort of dancers as are now employed at the show and theater.

Those who engage in the social dance show that they are lovers of pleasure, more than lovers of God. Christians who attend dances, or allows such revelry in his or her house, or suffers those of their household over whom they have control to attend a social dance, walk disorderly, and are subjects of church discipline.

The elder or preacher who winks at such sins, pleads for, or tolerates them, and does not faithfully cry aloud and spare not, will have to answer to the Lord of heaven for the blood of souls slain by this modern Moloch. The congregation that does not purge out such dishonoring practices, the Lord will remove its Candlestick out of its place.

Dancing violates every apostolic admonition. No worldly person ever respected a “dancing Christian.”

Alas! my kind reader, if you are trying to follow Christ, and at the same time attend such places, you sell yourself for nought. When sin entered into the world death and eternal ruin were close behind.

Dancing destroys many a good person for whom Christ died. Paul says, “whatsoever you do in word or deed, do all in the name of Christ.” If dancing “is no sin” why not do it in that worthy name. Who will dare to ask God’s blessing upon the social dance? Or say, “in the name of the Lord let us waltz.” I shudder to think of such a thing—“May God bless our dance.”

Can you, my “dancing Christian,” in your last moments on earth, send for your dancing master to come and console you in that trying hour? Will you expect to hear words of consolation that will cheer you onward through the dark valley and shadow of
death? Can you die in the triumphs of a living faith and expect a
home in heaven? Can you sing in death, “I know that my re-
deemer liveth?” Will you commend the social dance and ball
room to your surviving friends? Can you then lean on and cling to
the social dance? No, you cannot; but will lament your folly in
bitter tones, when too late, and in the place of singing—“How
firm a foundation ye saints of the Lord,” you will sing, “Alas!
alas! my days are spent, good God, to late to repent!”

If dancing “is no sin,” then why not call in the dancing mas-
ter to conduct the funeral services at the burial of some departed
dancer? And why not inscribe upon the tombstone, “here lies
Bar-jesus, a dancing master;” or “here lies Herodias, a devoted
member of a dancing party?” No, the very thought of such a
thing is revolting. There is no promise in all the book of God
for those who have died social dancers.

Turn then, my “Christian dancer,” before the door of mercy
to you is closed. It will not be long, my “dancing Christian,”
when we shall all stand before the great judge of heaven and earth,
when what I have written will be decided. You say that dancing
“is no sin.” I say it is. Which is the infallible course? God
will not condemn any one for not dancing. But should it belong
to the works of the flesh, which unquestionably it does, then
what? You are in danger of losing heaven, the presence of God,
the company of angels, the joy of the Lord Jesus, the meeting of
redeemed friends and your own soul, for a few hours of sinful
pleasure, yielding to the gratifications of the flesh. You will then
have purchased an eternity of woe. What a terrible barter? Oh!
heed the words of warning. Repent and turn to your insulted
God. He is ready and willing to forgive you. In the name of all
that is sacred and lovely, let me ask you, who have taken upon
yourselves the name of Christ, to put away all such sins. Take
your place among the people of God, and with all your strength
of mind, body and soul, resolve never again to lay down your
armor till you stand justified with all the redeemed of God in
heaven.
LECTURE XI.

SOLOMON'S TEMPLE.

Solomon's Temple, as it stood when first completed, was no doubt the finest and most magnificent building that has, or ever will be erected on earth. (2 Chron. ix:6.) 592 years from Exodus, 1020 from the call of Abraham, and 1,140 from the flood, the building was commenced. When finished it cost more than four thousand millions of dollars in gold and silver—amounting in weight to forty-six thousand tons.

It was erected on mount Moriah, and was dedicated with solemn prayer, after which the holy fire came down from heaven.

The writers of the New Testament frequently point back to the Temple as figurative of the Church of God. (Rev. xi:1, 2; 1 Cor. iii:16, 17; 2 Cor. vi:16.) Then the first Temple would represent the Church during the primitive age of Christianity.

It was in the heart of David to build the Temple. (1 Kings viii:17.) David did not build it. It was built by his son, Solomon. (19.) It was conceived in the infinite mind of the Creator to bring into existence the plan of human redemption. He did not do it, but intrusted the establishment of it to the care of his son, the Lord Jesus Christ (Matt. xvi:18.)

God devised the plan of the building of the Temple, (1 Kings v:3; vi:12) and delivered it to David, and David to Solomon. (1 Chron. xxviii:11-13.) God also devised the plan of human redemption and delivered it to His son (John xvii:8; Heb. viii:
And if God should ever again see fit to change His government and laws, He will superintend it.

In point of wisdom, Solomon was the wisest man that ever lived before him, has, or ever will live after him. (1 Kings iii:12.) In this respect he was a fit type of the Great Master-builder of the spiritual temple—the Lord Jesus Christ.

The means necessary for the building of the Temple were furnished by king David. (1 Chron. xxii:2–17; xxxix:2–8.) The Universe and all it contains was provided by the Creator, as the resources out of which His son was to establish the plan of salvation. (Matt. xxviii:18.)

Solomon had twelve officers whom he appointed to provide victuals for him and his household. (1 Kings iv:7.) In the tenth chapter of Matthew, fifth and sixth verses, we have an account of Jesus appointing twelve apostles over his affairs while the Kingdom of heaven was in process of erection.

Solomon entered into an agreement with Hiram, king of Tyre, for the material necessary for the completion of the Temple. (2 Chron. ii:1–16.) And also to furnish a certain number of workmen to assist in getting it out. (2 Chron. ii:8–16; 1 Kings v:8,9.)

When Jesus met John the Baptist on the banks of the Jordan he entered into an agreement with him, (to use a typical phrase,) for the material out of which to construct a spiritual Temple; and also for him to furnish part of the workmen to assist in getting it out.

Hiram superintended out in the wilderness the work of preparation. John's mission was to prepare a people for the Lord. (Mal. iii:1; Luke vii:27, 28; i:17; Matt. iii:1, 2.) Though Hiram assisted, or acted as overseer in preparing the timber, yet we have no account that he ever placed a stone in the building, or engaged in the Temple worship. The least priest in the service of the Temple, when completed, was greater than he. And the Savior said that "the least in the kingdom of heaven (church) was greater than he," (John.) Because John died before the kingdom of Christ had been established. (Luke vii:28.)

Solomon qualified his own servants before he sent them to
Hiram. Jesus qualified his disciples before he sent them to John.

The two sets of servants—those of Solomon and those of Hiram—all worked together in the matter of preparation.

After the Temple had been completed the servants of Hiram were dispensed with.

The disciples of Christ and those of John co-operated in the grand work of "making ready a people for the Lord," with the Baptist as the chief overseer. "Jesus himself baptised not; but his disciples." (John iv:2.)

After the kingdom had been established the work of John's servants passed away, and they had to come into the kingdom as any other who had not obeyed the gospel. (Acts xix:1-5.)

Solomon had three orders of servants—3,600 overseers, (2 Chron. ii:18) 80,000 workmen and 70,000 bearers of burdens. (1 Kings v:15-17.) In all, there were 184,600 employed seven years in building the Temple. (vii:38.) During the preparatory period the Savior had three orders of servants employed—the apostles, the seventy, and his disciples.

We find in the history of the building of the Temple an allusion to workmen called "masons, carpenters, smiths," and "craftsmen." (1 Kings xxiv:16.) But we have no account that any of them organized themselves into any kind of society, either public or private. With reference to such organizations the Bible is as silent as the grave. Solomon had nothing to do in devising the plan of how the Temple was to be built. God did it Himself. "Who," said the old prophet, "does not speak in secret." (Isa. xlviii:16.) Who then will affirm that the God of heaven is the author of a human secret society? Believe it who can, the thing is absurd.

Suppose there had been such an institution gotten up by Solomon, what part of the Book of God gives an account of it? And if so, it could only constitute a part of the old order of things, which passed away when Christ nailed the law to the cross.

God gave the direction of the "courses of the priests and Levites, and for all the work of the service of the Temple." (1 Chron. xxviii:13.) He said not one word about such organizations. And
Types and Shadows of the Old Testament.

unless it can be shown that God is the author of these institutions, I must in all candor oppose them—not on the ground of malice, hatred or revenge, but simply because I think the Church (which is backed up by the authority of heaven) is good enough. Though, in justice to these orders, (Masons and Odd Fellows) I will say I would as soon join them as a church founded upon a human-made creed.

My experience teaches me that the poor, sick, widows and orphans are generally cared for in these orders. Not always the case among the churches. The fact that men are forced to organize themselves into such societies is certainly a dark stain upon the cause of Calvary. If the Church was what it ought to be, there would be no need for any other institution.

Where in all the Book of God can the preachers who belong to these orders, who talk so much about a “thus saith the Lord,” show us where even an intimation is made respecting these societies? I now demand of them to show wherein the Bible teaches it, or else hereafter cease telling the people that they “speak where the Bible speaks, and are silent where the Bible is silent.”

If there were such organizations, gotten up under the law dispensation, by divine authority, what would they type? They would not refer to the Church of God; for in it there is no secrecy. The Church of God was to be as a city set on a hill. (Luke ii: 32; Matt. v:15, 16.) John says “all nations that are saved will walk in the Light.” (Rev. xxi:24.)

When the King of glory stood before the High Priest in demonstration of his mission, he said, “I spoke openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; AND IN SECRET HAVE I SAID NOTHING.” (John xviii:20.)

Paul’s mission was to turn the Gentiles from darkness to light, and the power of Satan unto God. (Acts xxvi:18.) Paul did not divide his time with the Church and something else.

When the apostle Peter first proclaimed the gospel of the Kingdom, he spoke so as to be understood in all the languages under heaven, keeping back nothing.

If men of the world desire to belong to any, or all of these human-made societies, that is their business—the Church has no ju-
risdiction over them. But when christians, and especially preachers, will run after such things, then the Church ought to object.

The Kingdom of Christ should be first. All institutions run under human names and governed by human law, take away from the Church Fallible men, God never commanded to construct any such institutions.

With me there is no half-way place in the gospel. Whenever I divide my time between the Church and a worldly institution, then I will quit the Church. It is either the Church of Christ, or something else I have no cause but that of the Master to promulgate. No god, save the God of heaven to adore, and no man, save the “man Christ Jesus” to worship. Here I have taken my stand, and so long as I live and have power to speak, will proclaim to the ends of the earth my protestation against every institution save the Kingdom of our Lord Jesus Christ.

There is nothing good in any human organization but it can be found in the Church of God. And all the many bad things that are connected with human organizations are not in the Church of God.

I have not lost faith in the divine plan for saving souls. When I do, it will then be time to turn to the institutions of men. No man can serve two masters at the same time. And no christian man can leave the house of God to visit some human establishment without disloyalty to the cause of Christ. Christian preachers are known by their walk and what they teach. Those who pretend to be, and are not, are known by a plug-hat, a gaudy dress, or a brass pin stuck in one side of their coats.

It seems to me, if I know anything that would benefit the world, I would want the world to have it.

The material that entered into the building of the Temple was procured out in the wilderness. (1 Kings vi:7.)

John came to prepare a people for the Lord. Not in the Church, but out in the spiritual wilderness of men.

When the material was in readiness to send to Jerusalem it was taken to the sea, conveyed on floats to Joppa, and thence up to Jerusalem. (2 Chron. ii:16; 1 Kings v:9.)

Under the reign of Christ the work of preparation is done
outside of the Church. Faith changes the mind. Repentence; the
life, and baptism, the relation, or initiates into the Kingdom.
(Rom. vi:1-5; Acts xvi:30, 31; ii:38.)

The work of preparation consists in preaching to sinners the
conditions of salvation. After which they may be taught in the
things pertaining to the saints of God, the glories of heaven, im-
mortality and eternal life. Some men try to persuade sinners to
obedience, by preaching to them what is only applicable to saints.
Men and women who are brought in, in this way, or by telling
them frightful stories and death-bed scenes, are like the mushroom
—short-lived, and soon go back into the world.

When the building went up “there was no sound of a ham-
mer, axe, nor any tool of iron heard in the house.” (r Kings
vi:7.)

The workmen were not allowed to change a stick, or a stone
—it had to be used as it was prepared. While the building was
going up, the builders came to a stone which they wished to place
in the building, but found no place where it would fit. Not being
allowed to change the stone, they pronounced it spurious and
threw it off among the rubbish, and went on with the building.
But before the Temple was finished the rejected stone was taken
up out of the rubbish and become the chief stone in the build-
ing.

If some of these society men, “Revs., pastors, parsons” or
“D. D.’s,” would have been there, they would have said the stone
was only in its “incipience,” and would have applied the hammer,
just as they are applying their heterodoxical hammers to God’s
plan for saving souls.

During the establishment of the Kingdom of Christ there was
no confusion. The disciples, desiring to have the temporal king-
dom of Judea restored, (Acts i:6) they tried by force to make
Jesus a king. (John vi:15.) Like the rejected stone, the time
had not yet come for him to be made head of the Church. And
because he would not restore their temporal kingdom, they accused
him before Pontius Pilate, and had him put to death and cast off
among the dead.

The Temple was not finished until the disallowed stone had
been taken up and made the chief stone in the building; which stone was made a representative of Christ.

Looking forward to the establishment of the Kingdom of Christ, the prophet said; (Isa. xxviii:16.) "Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation," which, says the apostle, (1 Peter ii:7) "which the builders disallowed, the same is made the head of the corner."

Jesus had to be tried, and it was not done until he entered the dark dominion of the grave. When he rose triumphant over death, and had burst the gates of the unseen, he then become the "tried stone." This finished the work of building.

After the rejected stone had been taken up and the Temple completed, it remained yet to be dedicated, an altar erected and the reception of holy fire from heaven. Solomon then assembled all the elders of Israel, and all the chief men of the fathers of the children of Israel unto Jerusalem, to bring up the Ark of the Covenant of the Lord, out of the city of David. (2 Chro. v:2.) He then erected an altar and prepared the sacrifices. And when he had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house (vii:1,2.) The children of Israel then commenced the triumphant song of praise and thanksgiving, after which Solomon sent them away. (1 Kings viii:66.)

After Jesus had finished his mission on earth, it remained yet for him to be coronated, the Church dedicated and filled with the Holy Spirit from heaven. This took place on the first Pentecost, after the Saviour had ascended. It was then that the Holy Spirit came down from heaven and filled the house where the awaiting disciples were. (Acts ii:1-4.) Then the altar of baptism was erected, and a victorious shout went up from many voices in praise to God in honor to our one exalted and only Potentate—the King of kings and the Lord of lords. Hence the reign of Christ on earth commenced.

The dedication of Solomon's Temple was typical of the dedication of the Church on Pentecost. There is no account of any of the first Christians going through the mockery of "dedicating" a church edifice. The New Testament says not one word about
The Temple was overlaid with pure gold. (1 Kings vi:20–22.) Its grandeur and magnificence, when finished, is beyond human description, and yet it was only a type of the Church of Christ.

After Solomon had been seated “upon the throne of his glory,” (Matt. vii:29.) all nations sought him to hear his wisdom. (1 Kings x:24.) It was after the Saviour had been seated upon his mediatorial throne when the nations sought to him for wisdom.

Anciently men and women sought to the word of God for truth. Now, it is their “pastor,” creed, or the “querist” or “question drawer” of some newspaper.

In size, the Temple was much larger than the Tabernacle. (1 Kings vii: 1, 2.) Its furniture was pretty much the same, more than it had ten lavers, instead of one. (38.) The lavers connected with the Temple service were used to wash such things in as they offered. (2 Chro. iv:6.) If the laver before the Tabernacle was a type of water baptism: here we would have too many, besides there was before the Temple, a molten sea. (1 Kings vii:23–26.)

As already indicated, the water used to wash away natural pollution, was typical of the blood of Christ, which the prophet called clean water. (Exe xxxvi:25.) Water was used by the priests to cleanse with. And was called “water of purification.' (Num. viii:6, 7.) Pilate understood the significance the Jews ascribed to the washing with water when he attempted to clear himself from the guilt of condemning Jesus to the cross. (Matt. xxvii:24.) Even the rich man, while in the unseen world called for a little of the cleansing water to cool his tongue (Luke xvi:24.) Evidently it was in a spiritual sense that the rich man wanted water, as his body would not need it. The thirst of the children of Israel was quenched with water Moses brought from the rock. (Num. xx:8.) And those who washed in the pool of Bethesda were made whole of whatever disease they had. (John v:4.) That fountain which was to be opened in the house of David for sin and uncleanness, (Zach. xiii:1.) the revelator calls the “fountain of the water of life.” (xxi:6.) “And to him who is athirst, let him come and take of it freely.” (xxii:17.)

Then all the cures, cleansing, and purifying that was done un-
secrated, and unbaptized organ, was invented by Jubal, in that apostate city built by Cain. So, then, if there is anything in types and shadows, we may expect to find the same sort of machinery used by the antetypical Canaanites—the Roman Catholics and their kindred branches.

The organ is a very nice instrument of music, and there can be no harm in using it, unless brought into the congregations of the Lord. When used in the worship of God it becomes one of the trinkets of Mystic Babylon, brought over by a lot of pleasure-seeking, so-called preachers.

There can be no harm in using the organ in the modern “Sabbath School,” “State Board,” “Preachers’ Association,” “Missionary Societies,” or a Mormon Conference. In fact, I would not object to brass horns, fiddles, banjos, tambourines, jews-harps, or any other kind of instruments of music, so long as they are kept in those establishments run under human names.

If religion progresses in the next twenty years as it has in the last twenty, some of our organ-grinding churches will erect their edifices so as to admit of an engine in a separate apartment, near the pulpit, with belts, pulleys, or pipes attached to the organ—a brass preacher, and such other human machinery as the age demands, and then run the whole thing by steam.

Or it may be that they will have telephones reaching from the place of worship to their respective places of abode, and thereby save them the trouble of having to “go to church,” and being tortured by “some old fogy” about how the people worshipped back in the times of the apostles. Perhaps some one will invent a high-sounding speaking trumpet, to be employed by the “pastor” in reading Rev. Nasby, Beecher, Moody or George Francis Train’s manufactured sermons, from the steeple—loud enough for the entire congregation to hear from their respective homes, pleasure gardens, and other places of amusements.

Paul says, (1 Cor. xiv:15,) “I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.” Not much spirit or understanding about an organ—dumb idol.

Now, if the organ, fiddle, banjo, horn and tambourine have
LECTURE XII.

CAPTIVITY IN BABYLON AND THE REBUILDING OF THE TEMPLE.

The nation of Israel in the times of David and Solomon was one of the most prosperous people the world ever knew. And while they walked in the statutes and commandments of God, they continued to be so. But when they turned away from the Holy oracles, and rebelled against the divine government, ruin was their ineffable result. While all of the tribes were united and continued in the worship of God, they were a prosperous people, and no nation could do them any harm.

They sowed their own seed of destruction by following after the manners and customs of the wicked nations around them. (1 Kings xi:33.) They made idols of their own, (xii:28) and offered sacrifices upon human altars. (32, 33) The king, Jeroboam, made priests of the lowest of the people, which were not the sons of Levi (31.) This was displeasing to God, and God cut off the house of Jeroboam from the face of the earth. (xiii:33, 34, xiv:9, 10.) The priests had turned to idol worship. (2 Kings xxiii:5.) They did not come up to the altar of the Lord at Jerusalem. But they eat of unleaven bread among their brethren. (9.) They caused their sons to pass through the fire of Hinom to Moloch. They had given horses and chariots to the sun, after the superstitious notions of the heathen. (12.) They had made other altars in the house of the
habit of speaking in the church as if they were men. (34, 35.)
Some were persecuting the saints. (2 Cor. xi:26.) Paul called
them false brethren.

On account of these innovations, God gave them over into the
hands of the “man of sin,” who pillaged the Church, and with
them carried off the apostolic writings into Mystic Babylonious
captivity, which was followed by the darkest period known to the
pages of history.

Judging from the present condition of the Church, we would
infer that unless there is a change for the better soon it again will
be hurled into another and perhaps still greater calamity.

Many of those who claim to be the Lord’s people are not
coming up to the true baptism of Christ and his apostles. Some
have left their first love, and are calling themselves ministers of
Christ, and are not. Some are following after the doctrine of
missionary societies and State board men, which is a conforming
to the practices of the idolatrous churches around them. Some are
claiming earthly honors. Some have given the devil the chief seat
in their congregation. Some hold to the doctrine of jealousy,
which is to plan schemes for the purpose of causing some rival to
do that which would cause his ruin. Some are following after or
sanctioning the propriety of women preaching, together with their
boards, mission and auxiliary societies. Some only have a name
to live, and their works are not perfect. Some are neither cold or
hot. Some are divided over their preacher. Some are going to
law before the unjust. Some are feasting in the house of worship.
Some are speaking in the dead languages. (If I was so disposed
I could spoil the object for which this book has been written, by
the use of the dead languages.) Some are persecuting the saints.
Some of the women are in the habit of speaking in the church as
if they were elders and preachers. (If there was any approval in
the Bible for women preaching, and the propriety of them organiz-
ing themselves into separate societies, I would not oppose it. If
there is anything on earth that deserves the name of angel it is a
good woman—descending from the temple, or issuing from her
humble but important station in life. A sensible woman is beyond
estimation: Solomon says, “her price is far above rubies.” A
of a doubt, but God had a people all along down through the "dark ages." But to prove an unbroken line of organized congregations back to the apostles, would be as difficult as it would be to prove by a line of succession that the wild Indian had descended from the lost tribes of Israel.

Before the Jews were led away into captivity they were known as Israelites. While in Babylon they never was called Israelites, but Jews. (Esther iii:13.) The remnant that remained at and around Jerusalem were called Israelites, which name they preserved all through the seventy years of captivity. When they came back to Jerusalem, they again joined in with the remnant and assumed their old name—Israelites.

Before the rise of the great apostasy the people of God were called Christians. The martyrs (remnant) preserved the name during the "dark ages." When those who were in captivity came out, they joined in with the remnant and again assumed the name Christian.

The brick that composed the walls of the ancient city of Babylon had on them the name of their king—Nebuchadnezzar. So then all who are wearing a name not found in the Bible belong to the great apostasy.

While in captivity, at the instigation of Haman, Ahasuerus, the king, issued a decree to have all the Jews in his dominion destroyed. Then it was a dark time in Babylon, (Esther iii:13, 15) causing great mourning among the Jews (iv:1-3). Mordecai, interceded, and by the assistance of Queen Esther, saved the Jews; and his accuser was hanged on the same gallows he had erected to hang Mordecai on, 50 cubits high. (vii:9, 10.) Mordecai was then robed in rich apparel, and there was great rejoicing among his people. (viii:3-10.)

Men who erect gallows manufacture clubs, or concoct schemes to injure some honest rival, will meet with the same fate they sought to inflict upon others. Jealous clubs are sure to rebound and come down upon the pate of those who raise them.

If we could but call up the spirit of a Huss, Jerome, Wicliff or a Luther, they could tell of another dark time. They could tell of the decrees of death, issued by the "man of sin" for the
once more worshiping God according to the dictates of their own conscience.

Then the saints of God (not Catholics) came out from every city and country where there were any living, and gathered themselves together to meet the returning Christians, headed by the grand old reformer, Martin Luther.

Here was another grand meeting. Then the altar of baptism was erected, upon which persons could offer themselves according to the gospel of Christ. (All of these old reformers taught that immersion was the one only apostolic baptism.) Then they appointed (or the decree did) only Christians to set forward the work of restoration.

None were to go out of Babylon, only those who desired to of their own free will (Exra vii:13.) None has ever been compelled, either by a reformer, or the man of sin, to leave the old mother of abomination, only on their own free will. They were forced to go into Babylon, but not forced to come out.

Now since there has arisen a class of compromising, man-pleasing, worldly-minded, so-called Christian preachers, or "good-bob-a-shelies," who claim for God a people in the apostasy, I desire to give this part of the subject more than a passing notice.

Nowhere does the Record say that there was one single Jew, that went into Babylon of his own accord, or stayed one moment after he had been permitted to leave it. Those who went to Babylon were not Jews, but heathen Gentiles. There has, is not now nor never will be one saint of God who went into the apostasy of his own will, or stayed one moment after he had the opportunity to come out.

The man who will affirm, in this age of light and liberty, that God now has a people in Babylon, ought to cease preaching, or go where he belongs, and take shelter in the more ample folds of the great apostasy.

While it is true that a part of the Jews may have imbibed some of the false philosophy taught by the Babylonians, during their captivity, yet it is not true that they joined in with the Babylonians, in their offerings and forms of worship. Neither did they become a part of the babylonian nation; but were a distinct peo-
The reason there are so many crocodile tears shed over the "poor Babylonian" is because those who shed them are not out themselves." "Misery likes company."

God accepted what the Jews did from the time the foundation of the Temple was laid on until it had been finished. But when finished and in perfect order, He required of them to do more. They then were to perform all the duties belonging to the Temple worship. God did not ask them to do something they could not.

So it was from Luther on to our time. Those reformers did all, perhaps, they could, and God accepted it. But now God requires more of man, because he knows more, and is not restrained by that old persecuting power, "Mystery Babylon."

The adversaries of the Jews came and wanted to assist in the work of rebuilding, but they were not allowed to do so. (Ezra vi:1-3.) Then they began to try to weaken the hands of the people of Judah, and to keep them from going on with the building (4) they hired counselors against the Jews to frustrate their purposes. (5.) They wrote letters to the king of Babylon, (7-32) on account of which the Jews were forced for a time to leave off the building (23, 24.) Then the Jews wrote also to the king and complained that the house was not finished (v:16.) Darius, the king, then ordered search to be made for the decree of Cyrus, and when it had been found he ordered that they be allowed to go on with the building. (vi:8-15.) And they went on and built it according to the command of the God of Israel, and according to the command of the kings of Persia.

The adversaries were not allowed to assist in the restoration of primitive Christianity. And because of it they did all they could to prevent the success of the restoration. They wrote letters, tracts, and even books without number against the reformers. And the nefarious work is still going on, and that too with redoubled and unabated earth-born fury; so much so that if these foul fiends had it in their power they would print edicts, write clandestine newspaper articles, belch forth abusive sermons from their pulpits, and every other infamous fabrication known to the ingenuity of defamers, if indeed they could bury Christianity out of sight. (Sad as it may seem, there are many now, who claim to
been in "Mystic Babylon," they brought back some of the false teachings or trinkets of the old "mother of abomination."

1. They brought back a human name. 2. The actual body and blood of Christ, in what they called the "Eucharist." 3. Instrumental music in the worship of God. 4. Caor singing. 5. Human made creeds. 6. Church fairs, festivals and exhibitions. 7. The modern sunday school. 8. Useless titles. And 9. General conferences or preacher's meetings. They did not bring back women preaching. The Pope had not yet come to that—it came from the image Popes.

None of the traditions or false philosophy among the Jews, which they had borrowed from the Babylonians were allowed to become a part of the law of Moses, or introduced into the Temple worship. And neither will God allow any of the things belonging to the apostasy be introduced into His service.

It used to be a coming out of Babylon, but now it seems to be a sort of a going into "Babylon."

The Jews did not bring back either the ten revolting tribes of Israel. They were carried away by Shalmaneser, king of Assyria. (2 Kings, xvii:4) and were never heard of afterwards. (18, 20) (In all probability the American Indians are the descendants of the long lost tribes of Israel.)

This will be the doom of all who revolt against God's government, and die in willful disobedience to His commands. They will never be heard of afterwards. (2 Thes. 1:7-9.)

The Temple stood until Christ came the first time. So then the Church of Christ (when restored) will stand until the King of heaven comes again.

The second Temple liked much of the grandeur and magnificence which belonged to the first Temple.

While it is my object to aid in the preservation of primitive truth—it is not presumable that I should claim for this age all the features peculiar to the times of the apostles. They had inspired teachers, miraculous power, and the spirit of prophecy.

After the rebuilding of the Temple, God spoke "by the prophets" (Heb. 1:1, 2.) Now He speaks "by His son"—that is, by the teaching of the New Testament. They believed in
V. That the subjects of the kingdom should be called Christians, and that an assembly of them should be called the Congregation of Christ, (or its equivalent) at wherever it meets for worship.

VI. That the period of John the Baptist was only preparatory to the setting up of the gospel kingdom.

VII. That the New Testament is the only law of discipline to be observed in the congregations of Christ.

VIII. That faith, repentance, confession, and baptism, are for the remission of past sins, and the necessary steps to the admission into the kingdom.

IX. That the order of heaven is, 1st, faith; 2nd, repentance; 3rd, confession; 4th, baptism; 5th, calling on the name of the Lord; 6th, remission of sins, and 7th, gift of the Holy Spirit.

X. That the gospel is the only means God employs in saving souls.

XI. That the spirit of truth operates only through the apostolic writings, either from reading or hearing them read.

XII. That the congregations are the highest authority, and that it should be elder superintendence, and not clerical, or preacher rule.

XIII. That the overseers should consist in a plurality (when they can be had) of elders and deacons in every congregation.

XIV. That the congregations should, to the extent of their ability send out and support evangelists in preaching to the world.

XV. That the congregation should meet on every first day of the week to celebrate the Lord's Supper, for worship and to contribute to the support of the gospel.

XVI. That the congregations should look after the poor, sick and the needy around them. And

XVII. That every member should maintain a godly walk, a holy conversation, and the observance of every other good work, requisite to a true follower of Christ.

Now, attention is invited to a few things the primitive christians did not have, teach or practice; which, if we should find now in any of the congregations, they will disqualify them from claiming to be identical with the primitive congregation of Christ.

1. Primitive christians did not organize or belong to State Boards, Councils, Preachers' meetings, Associations or General Assemblies independent of the Church.
lines. And when the fast decaying form now bending o'er this volume passes into the cold and silent tomb, it will continue to live, and I pray God it may accomplish the grand object for which it has been written.

Now, my kind reader, if you have not taken your stand with the people of God, let me ask you to trifle not with eternal things. Rest not in the false delusion that you can be saved in "Babylon," or that mercy will come to you with the grim monster—death. If you love God, then serve him; if the gospel, then obey it. And if you love the company of the people of God, then walk with them. But if you prefer to risk your everlasting salvation with the enemies of Christ and his kingdom, then go with them, if go you must. But remember that death and the judgment are ahead and eternal night will be your reward if you die without God, and without hope in him.

Come, then, let me entreat you by all that is good, pure and holy, to turn away from the vanities and follies of this wicked world. Turn to him who is the way, the truth and the life, and he will lead you on through this cold and cheerless world and at last bring you safely into the everlasting city, with all the redeemed of God in heaven.

Here, then, I rest, with the hope that what I have said in the preceding pages will be the means of accomplishing some good in turning souls from the dominion of sin, and enlightening the minds of many of those who are groping their way along in the fog and mist of sectarian apostasy.

It will not be long, my kind reader, when we all shall stand before the great Judge of heaven and earth, when what I have written will be decided. Some of you may claim that there is no harm in the above mentioned innovations. I claim there is—which stand condemned by the authority of high heaven. Which, now, is the infallible side? God will not condemn any one for disbelieving and disobeying anything not taught in his word. But He will condemn the things pertaining to the "man of sin." Now, if it should turn out that these things (the 100 errors) belong to the apostasy, which unquestionably they do, then what? You (who are running after them) are in danger of losing the presence of