









and as David never had a heaven, therefore this kingdom

re-existence of Christ.

M. B. SMITH.

the articles on both sides of which have appeared in the Advocate to time with some interest, it is probable that enough has been said on this controversy, and I briefly express my feelings on the subject. I believe that we all ought to treat with reverence, seeking with reverence to receive the plain teachings of the word of God, although able, in our finite wisdom to comprehend all that is said therein.

For us to say that we do not believe in the pre-existence of Christ before he came to earth, is to see how it could be so. We do not believe in the pre-existence of Christ before he came to earth, as the Bible does not reveal things not brought to light in the Bible; does it follow that they are not brought to light in the Bible? The expression, "ceremonial law" (or even the moral law), is not found in the Bible; does it follow that there is no moral law in the Bible? Certainly not. The facts are, Bible writers used different forms of expression and language to express ideas, while we use different forms to express the same ideas, but meaning the same thing. Brethren, let us not be so particular about the exact form of expression as we are the plain statements of facts and truths. Said Jesus in John 17: 5, "And now, O Father, glorify thou me with thine own self with the glory I had with thee (when?) before the world was." Question: Did Christ pray to the Father to be taken back into non-entity? Who can believe it?

We wish now to notice a few Scriptures in connection with the language of Christ, as recorded in John 8: 58, "Before Abraham was I am." Said Jesus to the Jews, "Destroy this temple [my body,] and in three days I will raise it up," John 2: 19. Again, in John 19: 17, 18, "I lay down my life that I might take it again. I have power to lay it down and I have power to take it again." Here evidently was the same I that raised up this temple took this life back that existed or was before Abraham. Well, says one, you are running into the trinitarian view. Well, I can't help that; for if that takes me there, so it is. I am going to believe what Jesus says, let it prove what it may, and he says that he had power to restore or raise up (to life) his body or temple, had the power to take his life again, which is the same thing, which proves that he was divine, something more than man, that he was the Son of God in his divine nature as well as in his human nature. Hence it is said that he was "with God," and also that he "was God," that "in him dwelt all the fulness of the Godhead."

Christ teaches the pre-existence of himself as witness to the fact that he came from heaven. "He that cometh from heaven [why?], for before me," John 1: 16.

cannot refer to his natural birth of the flesh, for John was born before Christ. Also, "He that cometh from heaven is above all." This all corresponds exactly with what Christ claimed of himself. We find that these statements of John and of Christ concerning his heavenly origin caused even some of those who claimed to be his disciples to murmur (like some are doing in our day, making infidels say they); but Christ replies with a question, "What and if ye shall see the Son of man ascending up where he was before?" John 6: 61, 62, as much as to say, "You disbelieve that I came from heaven, but yet some of you shall see me ascend up to heaven, a thing that is as mysterious and unnatural as that I came from heaven. Such language to us would be perfectly meaningless if we disbelieved in the pre-existence of Christ. But, says Bro. Brinkerhoff, the expression, "pre-existence of Christ," is not found in the Bible. True, but does it necessarily follow as a logical deduction that the doctrine is not taught in the Bible? By no means. The expression, "ten commandments" is not found in the New Testament; but does it follow that they are not brought to light therein? The expression, "ceremonial law" (or even the moral law), is not found in the Bible; does it follow that there is no moral law in the Bible? I think not. Again, the expression, "moral law" (or even the moral law), is not found in the Bible; does it follow that there is no moral law in the Bible? Certainly not. The facts are, Bible writers used different forms of expression and language to express ideas, while we use different forms to express the same ideas, but meaning the same thing. Brethren, let us not be so particular about the exact form of expression as we are the plain statements of facts and truths. Said Jesus in John 17: 5, "And now, O Father, glorify thou me with thine own self with the glory I had with thee (when?) before the world was." Question: Did Christ pray to the Father to be taken back into non-entity? Who can believe it?

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Now, brethren and sisters, I want to say to you that Christ, the divine Son of God, to me is the one "whose goings forth have been of old, even from everlasting," the Alpha and Omega, the first and the last. For me to say that I disbelieved in his pre-existence would be the same as saying that I disbelieved his own plain statements concerning himself; and I am satisfied that sooner or later the main issue with each of us on this question will be that Christ was simply a man, or that he was divine as well as human; and in deciding this question we will have to decide first whether Christ existed before he took upon him the seed of Abraham or not. Beware, then, how you undertake to rob Christ of the divine majesty and glory which he claims for himself. If he had no existence prior to his natural birth, he was simply a man; if he did have, then he was divine as well as human, God as well as man. I do hope and pray that those of our brethren (and sisters, if any,) who have adopted this position may recover themselves out of it, and not a single one more may be led into it. Should our ministers generally adopt this view and go out and preach it, or even let it be known that they believed it, our influence in the world would be dead. Now, brethren, I hope I have said nothing that will hurt any one's feelings. I have tried to speak frankly and plainly, because I fully believe what I say. I have not said it for strife, or anything of this kind, but for the glory of God and the good of his people. Forgive me if I have said anything that I ought not.

Jewell City, Kansas.

Tobacco.

A. C. LEARD.

Tobacco is one of nature's extremes; and there is no preparation made that will destroy its poisonous qualities or reconcile it to man's nature; but the continual use of it may in a measure destroy them. For this cause, at the first taking it disagrees with all sorts of temperaments, with some more, and others less, according to the degree of antipathy it bears to each man's peculiar nature, having a nearer affinity to some than others. It being extremely hot in operation it is therefore good taken in pipes, against all cold, windy and phlegmatic humors; but the constant and common whiffing and chewing it does not only destroy and render invalid all its physical virtues, but heats and dries up nature, and powerfully consumes the radical moisture, causing most that use it to spit up the moist matter which ought not to be drawn out of the system by such forcible attractions, it being a general mistake for people to think that the more thin phlegmy matter they spit up the better it is for them, when in truth it is altogether the contrary; for if the healthiest and soundest of men take tobacco, it will cause as great evacuations and spitting in them as in the most unhealthy. For this cause the much taking of it destroys the action of the stomach, and takes away the edge of the appetite. Whatever matter is superfluous in the stomach, nature will expel it by virtue

and power of the inward heat, if temperance be observed; but the constant taking of tobacco is nothing else but the constant taking of physic, though through custom and use the same may be made familiar to nature; for man is a little world, and in him are contained all the properties and qualities of the great world, as well of poison as of virtue.

The nature of man hath affinity more or less with all things, else custom could never cause such poisonous things to become agreeable; yet none ought to imagine the common use of such extremes to be the more proper or profitable unto their health, because by violence to nature at first, and continual practice afterwards, they can better endure them, and they seem more agreeable than they did at first. I doubt not but some may find benefit by taking tobacco in pipes, but then there must not be a constant taking of it; for then the physical virtue will not long continue, for by habit and use such things become like common food in the stomach. Most people that chew and smoke tobacco, in the beginning forced nature and made her bow to their inclinations; not for any distemper, but of a vain wanton humor, because of late it is grown the fashion; and many thousands have strained and hurt their health, and brought many inconveniences upon themselves, merely to follow this unnatural mode.

Sometimes others there are who first learn to take it for some manifest distemper or disease, who are so far excusable, (yet not one of an hundred of this sort have found it a remedy;) for though tobacco has so universal a use, yet it is no universal medicine. Indeed it hath and is endowed with its particular physical virtues, as all other herbs are; and when it is properly applied, and meets with such diseases, then it proves effectual, otherwise not. There is as much reason that any other herb should be made as universal as this; but few men hearken to reason; for most men are carried away by custom and fashion, and look on the multitude, and make their uncircumcised ways their rule, childishly saying, Sure, if there were not many excellent virtues and benefits found in the use of such things as the common taking of tobacco, such an abundance of wise and learned men would never practice the use of the weed; for, they say, we see our physicians and apothecaries, and the best of our gentry, such as have been bred in the Universities and Inns of Court; nay, some of our reverend divines themselves, will smoke as intemperately as any of the vulgar. But all this is still but a fool's argument, to do a thing because he sees others do it, though reason and experience tells him it is prejudicial to his own interest.

It is within the last century that only gentlemen, and but a few of those, used tobacco. But now, look to what extent it is used! even children, not ten years old, carry their pipes and matches and tobacco in their pockets! The Bible says, Let your light so shine that others seeing your good (not bad) works, may glorify their heavenly Father. One more passage: the Bible says, Cleanse yourselves from all [not a part] filthiness of the







we have no principles of morality no more than we have a Sabbath, for the Sabbath is too closely connected with those other principles of morality to be separated from them. The text says that the handwriting of ordinances was against us; but the Sabbath was not against us, not against mankind, but a blessing, and a kind provision of a wise Creator and Benefactor. The holy days, new moon festivals, and Sabbath days of verse 16, are called in the next verse a shadow of things to come; but the Sabbath day of the Lord, which is the seventh day of the week, is not a shadow or type of Christ and his atoning work, for it was instituted before sin entered the world, and before the Savior was promised or a mediator needed. The festival days of the Jewish dispensation are twenty-five times called sabbaths in the Old Testament, see the 16th, 23rd, and 25th chapters of Leviticus, and other references; and the Sabbath days of Col. 2:16, being connected in the same verse with eating and drinking (meat and drink festivals), holidays, and new moons, it is plain that the sabbath days of the text are these festival days, which being connected with the system of sacrifices and offerings, were a shadow of the good things to come in the atonement of Christ. This is the more evident from the context, which says that "the body is of Christ;" language used as by contrast, making it apparent that these sabbath days were a part of the system of festivals containing shadows or types of Christ. Now, does Col. 2:14-17 say that the Sabbath was nailed to the cross?

[To be Continued.]

Questions and Answers.

THE following texts are sent us with a request for an explanation, as we understand them, which explanation we will endeavor to give, as best we can. If the points wished to be brought out were expressed, we might give better satisfaction.

BROTHER BRINKERHOFF: Please be so kind as to give your idea of the following texts in the *ADVOCATE*: Isa. 9:9-15; Tim. 3:16; Ps. 45:7-8; Philip. 2:6; Rev. 19:16; John 1:1-3; Luke 1:46, 47; Matt. 1:25; 1 John 5:20; Rev. 1:8; Isa. 23:6; Prov. 8:1-36; Ps. 33:6; Col. 1:16; Heb. 1:8; Rom. 10:11; John 17:11, 21; John 20:28. My Savior and my God, 1 John 5:20.

M. DEVOICE

Coopersville, Mich.

The first text, Isa. 9:9-15, we see no particular point to be examined further than it is a prophecy to the Jews, or Israelites, under the name of Jacob, to show them that although they have prided themselves on their wealth and grandeur, shown under the figure of their saying that they will build of hewn stone instead of bricks, which had fallen down, and would use cedar wood instead of sycamore, that the Lord would bring calamity against them, and show them their folly of trusting in their own wealth and greatness, a prophecy which came to pass. By this Scripture a lesson may be learned by all the Lord's people to trust in him only, and not in any earthly thing or their own wealth.

2. Tim. 3:16. If 1 Tim. 3:16 is intended, we wrote an article on the passage two weeks

ago, which perhaps gives the desired explanation. If 2 Tim. 3:16 is intended, we understand the passage to teach that the inspired word of God is of the highest importance in furnishing the man of God with his theological doctrine, his reproof for an ungodly life or wrong doing, for a standard by which to correct his life, and to instruct him in righteousness, and he will thus be furnished unto every necessary good work.

3. Ps. 45:6-8 is a prophecy of the coming kingdom of the Son of God, and looks to the establishment of that kingdom as the time for its fulfillment, for it is to be when he shall wield the sceptre. At that time it can be said that because he loved righteousness and hated iniquity, therefore God anointed him with the oil of gladness above his fellows, above all else. The point in this text perhaps is, Is the Son of God ever called God, the same as the Father; and if so, does it prove that the Father and Son are not two persons? This prophecy corresponds with the prophecy of Isa. 9:6; when the government shall be upon the shoulders of the Son of God he shall be called the mighty God, the everlasting Father; that is, the God and Father of the redeemed world and the redeemed saints. The Septuagint version of the Old Testament, instead of the phrase, "Everlasting Father," in Isa. 9:6, renders it, "The Father of the world to come." The Son is called by the same name as the Father, the same as a father and son are, while they are two distinct persons; in Ps. 45:7 two persons are distinctly mentioned. Neither does it prove the existence of Christ at that time, for it is a prophecy of his kingdom, which was and is future, and when it is established it shall stand forever and ever.

4. Phil. 2:6, "Christ Jesus, being in the form of God, thought it not robbery to be equal with God." Here the Father and Son are distinctly spoken of as two individuals, and that God has a form, or personal body, of which Christ is in the same form; see also Heb. 1:3; this form is the same personal body as man, man being made in the image and likeness of God. "Thought it not robbery to be equal with God" has always been hard to understand. Some other Scriptural readings of this text being at hand, we notice that the Revised Version reads, "Counted it not a prize to be on an equality with God." The meaning of the passage is to show the humility of Jesus; that although he was born to be a king, and the Messiah of the Lord's anointed people, he was not so exalted by the rank to which he was born as to prevent his humiliation, but emptied himself (Revised Version) of these honors, and instead of taking the place of a King he took the humble place of a servant, humbling himself unto death, even the death of the cross. See the two following verses. The Emphatic Diaglott reads "divested himself," instead of "made himself of no reputation;" that is, he did not put on his kingly honors, but humility instead. For the part Jesus took in carrying out the plan of salvation, his Father exalted him to his right hand; here stated "to be like God" (Diaglott), on an equality

with God. The context of the following verses shows that notwithstanding this exalted station of the Son of God he divested himself of his honors to become obedient unto death. In the 6th v., the Greek word which is rendered robbery in the common version, is *harpagmon*, which B. Wilson, in the Emphatic Diaglott, says is of "rare occurrence, to which a great variety of translations has been given. Clark renders it, with the connected words, 'Did not think it a thing to be earnestly to be desired.' Wakefield, 'Did not think of eagerly retaining.' Sharp, 'Not a thing to be seized.' Kneeland, 'Did not eagerly grasp.' Dickinson, 'Did not violently strive.' Turnbull, 'Did not meditate a usurpation.

5. Rev. 19:16. Jesus is represented as a conqueror, subduing the world to himself, at which time he is King of kings and Lord of lords; having subdued the kings and lords of the earth, and coming out from the Father with this as one of his purposes, he is King and Lord of them; he is greater and stronger than they, and will rule over them, as the word lord represents ruling.

[Continued in next number.]

The Occupation Common to Mankind.

We are all architects. The house upon which we labor is our character. We have the material furnished in some cases in large quantities, in others small; in every case sufficient to make the building complete and beautiful, if rightly used. The tools with which we labor are our opportunities.

Some, as good architects, work with a definite plan constantly before them, putting every stone in its proper place, and thus bringing the whole structure forward in grace and symmetry. Others throw the material together carelessly; with no particular idea in mind: and their house when finished clearly betrays the nature and amount of work expended. Every one is cautioned by the Master architect to fix his foundation deep on a Rock, and to so construct every part that what ever storms, winds or conflicts beat against it, still it will stand secure.

Some construct their houses with many windows permitting those outside an open view of the interior; while others, lest their faults be seen, build solid wall, entirely shutting out observation.

Some build large, imposing skeletons, and cover them with ostentation, and thus deceive the unskillful observer; but one look inside these structures disgusts the man of sincerity. Others build medium-sized, well proportioned edifices, whose interiors are no less perfectly formed than their exteriors; whose cross-beams and braces are as substantial as their clap-boards and shingles; and all parts being fitly joined together, the character stands out boldly and defies criticism. All love to behold such an one.

Thus we see, that to have a character that will honor the maker and the means used, please the Master and benefit the observers, we must plant our foundation walls on the Rock—Christ Jesus; and by employing all the abilities given, by rightly using every opportunity, we shall be enabled to form character whose existence will be eternal.—Selected.

There is a noise in building but silence in growth. Jesus grew as the flower grows, that turns its face to the sun and travels all the arc after the light and lets the rays pour into it till its broad disc grows broader.



Notes by the Way. No. 7.

A. F. DUGGER.

Dec. 5, left for home, where I arrived on the evening of the 6th, and found my family and the household of faith all well, for which I felt truly thankful to him who giveth us richly all things to enjoy.

Barrism. When I came to the creek near my residence, as I crossed the bridge, I met Bro. J. W. Osborn, the elder of the Alanthus church, looking out a place in which to baptize Bro. Judd Smith, who had become convinced of his duty to obey the gospel, and his obligation to observe the commandments of God; and who, like one of old, did not wait for a more convenient time, but hitched up his team and brought his family with him to Bro. Osborn's, and demanded baptism at his hands, setting an example which is truly commendable and worthy of imitation by all who are out of Christ, the ark of safety. Bro. Smith is the gentleman referred to in Bro. Osborn's report of Montgomery's tirade of abuse and misrepresentations, who offered Montgomery \$20.00 to stand his ground, and submit to a review with as much Christian resignation as Mr. Dugger had manifested in listening to him.

We sang and offered prayer by the water side. Bro. Osborn attended to the ordinance of baptism. None were present except Bro. Osborn's family, Bro. Smith's, and mine; one visitor, and some who were working on the road near by. We welcome Bro. and Sr. Smith among us. May they ever prove steadfast, always abounding in the work of the Lord, knowing that their labor in the cause of the Master is not in vain.

Dec. 10, commenced meetings in Bro. Gayhart's neighborhood, about three and a half miles northeast of Stanberry. The weather was very stormy, and continued to grow worse, so that we were compelled to close on Monday night, which we regretted very much, for we had a very good interest. Eld. M. Agee, the Baptist minister, was present, and manifested a Christian spirit, opening and closing the services. He followed up my discourse on Sunday, stating to the audience that he had been misinformed in reference to our faith, &c.; also at night, and stated some points wherein he differed from us, but did so in a proper spirit, entirely free from bigotry; said he had no desire to misrepresent us, and I noticed that he was very careful in this respect. Eld. Agee and the writer have known each other by reputation for about twelve years, and have, for the last three years, lived within nine miles of each other; yet we never met in a public capacity or formed each other's acquaintance before my meeting in his neighborhood. Here I wish to say that he condemns Montgomery's course, and I understood that he is going to write to their Editor in reference to his (Montgomery's) false statements, now published in the Flag; neither will he endorse Montgomery against me in a public discussion. I state these things because they are facts, and I wish the readers of the

ADVOCATE, in Baptist neighborhoods, where the Flag circulates, to have the advantage of them, and especially those who are readers of both papers, seeing that Montgomery has published to the world through the Flag that he cannot get any one man to meet him of our church, so he calls upon us now to select twenty-five of our best men, &c., when the facts are that his own minister and brethren here will not endorse him in a discussion with me. As soon as they do I am ready to meet him.

Questions and Answers.

A. F. DUGGER.

QUESTION 1st. What are your views on the foreknowledge of God? O. E. NEWMAN.

Foreknowledge is simply to know a thing before hand. "Known unto God are all his works from the beginning of the world," Acts 15: 18. In this sense we believe in the foreknowledge of God. God foreknew his people in the covenant he made with Abraham, that in blessing he would bless him, and that his seed should be blessed, and inherit the land, Gen. 12, 13, 18, 22, 26, chapters. The promise is to Abraham and his seed, Rom. 4: 13; that is of inheritance. All the promises of life, pardon, immortality, and final reward are made to the same parties, Gal. 3: 16. In Christ the great seed we become Abraham's seed, &c. God foreknew from the beginning the character that would please him, and hence from the beginning elected their character to salvation; therefore it is written that they which be of faith are blessed with faithful Abraham. We are left to exercise our own free will as to whether we will fill the character named in the covenant or not. The children of the promise are counted for the seed; that is, those believing the promise. Now if we believe, John 3: 16; 1: 12, and obey, Heb. 5: 2, then are we his children, heirs of God, and joint heirs with Christ, Rom. 8: 17. The power of choice is in us, Luke 10: 42. "Mary hath chosen that good part which shall not be taken away from her."

Christ was embodied in the covenant of promise to Abraham. Doity chose the character that would unite with and be in Christ. Now if we sustain that character we may in truth say "He hath chosen us in him from the foundation of the world, Eph. 1: 4. Yet it is left for us to decide whether or not to be of that character. This leaves personal individual election and reprobation out, and proves the declaration true which says, "Whosoever will let him take the water of life freely, Rev. 22: 17.

We make a distinction between God's foreknowledge and his decree. He may foreknow a thing without decreeing it. This distinction is recognized all through the Scriptures, and we ought not to lose sight of it. If the foreknowledge and decree of God be one, then indeed our first parents were placed under circumstances which rendered it impossible for them to please their Creator. 1st, God foreknew they would eat of the forbidden

tree; that is, he decreed that they should do so. 2nd, he enacted a law forbidding them to eat of the tree. Now, as the decree of a sovereign is his law, it therefore follows that God decreed that they should, and that they should not eat of it. Now as God does not reduce moral impossibilities of his creature it follows that foreknowledge and decree are not the same. The words foreknowledge, decree, and foreordination, are by some misunderstood, and therefore misapplied.

QUESTION 2. "What is the sin of the Holy Ghost?" H. M. WHITE.

Our Savior says, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto man. And whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 31, 32. The word blasphemy is from the word *blasphemeo*, and signifies to "speak evil of, to slander, to defame, to revile." Our Savior taught that those who should speak evil, slander, or defame the Holy Ghost should not be forgiven. The occasion of the instruction is found in v. 22. "Then was brought unto him one possessed with a devil, blind, and dumb, and he healed him, insomuch that the blind and dumb both spake & saw." Here we see our Savior performs a miracle through the agency of the Holy Spirit, with which he had been anointed, Acts 10: 38. The effects of this miracle upon the people are given in verses 23, 24; "And all the people were amazed, and said, Is not this the son of David?" But when the Pharisees heard it they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils. It was this language which drew out the instructions of our Savior upon this subject; and in this case we have the nature of the sin against the Holy Ghost clearly defined, namely, attributing the miraculous workings of the Holy Spirit to a satanic influence. As we have passed the age of miracles this sin is not and cannot now be committed. Men do not now write and speak by the Holy Ghost; neither are the dead raised to life in this age; the blind, the deaf, and the dumb, are not made to see, hear, and speak, under the gospel preached by Christ and his inspired apostles, accompanied by the demonstrations of the Holy Spirit, which demonstrations have ceased, as Paul declared they should, 1 Cor. 13: 8-13. Faith, hope, and charity, abide or continue. Charity is the greatest. We now walk by faith, 1 Cor. 5: 7; but when the Master comes faith will be changed to sight, for we shall see him as he is, 1 John 3: 2, and hope to actual possession, Rom. 8: 24, 25; but charity (or love) is eternal. On the principle of love the government of God is founded; the church called, founded, sanctified, and redeemed, and united to God and the Lamb, throughout the cycles of the endless ages of eternity. May this divine, eternal principle, govern us in all our actions.

S. E. BRINK

"Now if any man build upon silver, precious stones, gold, every man's work shall be made manifest; and the fire shall declare it, and the fire shall try as it were gold, and shall so as by fire."—Paul.

There are a few points to be noted in this portion of Scripture upon this subject. We think are slightly wrong in our representation of the church of Christ; the stones representing the wood, hay, and stubble. My reason for saying this: All these things are of the foundation which Paul laid, and in no false foundation been laid, foundation in the heart and consequently a child should not have reference to the building by the ministers, the gospel, upon the foundation of Paul's day—Jesus Christ.

The other position is that the stones, wood, hay, and bad works of the foundation, and that for the good works toward, and for the evil be saved in the day of judgment. This position is not the works of the Christ that Paul is here speaking of, but the works of the Jesus Christ, or those such. Hence the grace whatever to our and bad works.

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Paul planted this building. He says, "I have laid the foundation, and others build thereon."—1 Cor. 3: 11. This lay



1 Corinthians 3: 12-15.

S. E. BRINKERHOFF.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work as what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—Paul.

There are a few points in this portion of divine truth to which I wish to draw the attention of the reader. Two positions I have seen taken upon this portion of Scripture, both of which I think are slightly wrong. One is that the gold, silver, precious stones, wood, hay, and stubble represent men and women brought into the church of Christ; the gold, silver, and precious stones representing the true children of God, and the wood, hay, and stubble representing the false professor. My reason for believing this position wrong is this: All these things are built upon the foundation which Paul laid, which is Jesus Christ, and in no false professor has ever this foundation been laid, for the laying of this foundation in the heart constitutes a true professor and consequently a child of God. Hence I cannot have reference to two classes of individuals built by the ministers, through the preaching of the gospel, upon the foundation which was laid in Paul's day—Jesus Christ.

The other position is that the gold, silver, precious stones, wood, hay, stubble, represent the good and bad works of the individuals built upon this foundation, and that it is an individual work; for the good works we do we shall receive a reward, and for the evil we shall suffer loss, but still be saved in the day of judgment. My objection to this position is this, Paul is not talking about individual works, he is talking about other men building upon the foundation which he laid. It is not the works of the individual believers in Christ that Paul is here speaking of as gold, silver, precious stones, wood, hay, and stubble, as is evident from the whole tenor of the chapter, but the works of those who are the ministers of Jesus Christ, or those who would claim to be such. Hence the gold, silver, &c., has no reference whatever to our individual STREAKS of good and bad works.

The first point, then, that I wish to draw your attention to is, "Now if any man build upon this foundation." Who is the any man, and what is the foundation? Let us go back a few verses, "I have planted, Apollos watered; . . . now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor." Paul planted the church in Corinth, and Apollos, and others perhaps, watered it, and every man, or minister, would receive his own reward. Notice this fact here, that it is the man that planted and the man that watered that which was planted that receive the reward, and not those who were watered and watered. With this fact in mind let us read the 9th verse—"For we [Paul and Apollos] are laborers together with God; ye [the church which we have planted and watered] are God's husbandry, ye are God's building." Thus we see that the "every man" of verse 12 and the "any man" of v. 12 have reference only to those who are or claim to be ministers of the gospel.

Paul planted this church, or laid the foundation. And this brings us to notice what is the foundation. He says, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation. . . for other foundation can no man lay than that is laid, which is Jesus Christ." Jesus Christ, then, is the foundation, the beginning of the building of the church of God. This laying of the foundation seems to

have been Paul's special work, his greatest desire was to preach Christ and him crucified. He says to the brethren at Rome, "Yea, have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Rom. 15: 20. This shows most satisfactorily that both the laying of the foundation and the building upon the foundation when laid is the work of the minister, or those claiming to be such. Keep these two facts before you in this investigation: 1st, That the church is here represented as God's building, having for its foundation Christ and him crucified as the only name given under heaven whereby we must be saved. 2nd, That the minister is represented as a co-laborer with God both in laying the foundation and building upon it. Says the apostle "I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."

The apostle Paul went to Corinth, preached Christ as the Savior of sinners, and in those who believed laid the foundation, while other ministers could build upon that foundation, which we find by a careful reading of this epistle they did, and I think that they did not all heed the apostle's injunction to "take heed how he buildeth thereupon." Paul says he determined not to know anything among this church, save Jesus Christ, and him crucified, chap. 2: 2; he did not even baptize but a few of them, see chap. 1: 14-17. Thus it is evident that much of the instruction which this church received was given by others than Paul. Yea, he says in this very epistle, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you in the gospel." He laid the foundation, other men built upon this foundation—gold, silver, and precious stones, and some also builded wood, hay, stubble.

What then shall we understand by the gold, silver, precious stones, wood, hay, stubble? The psalmist says, "The law of thy mouth is better unto me than thousands of gold and silver." Ps. 119: 72. Again he says, "The words of the Lord are pure words; as silver tried in a furnace of truth, purified seven times." Ps. 12: 6. And the Savior counsels us to buy of him gold tried in the fire, Rev. 3: 18. Then Solomon tells us "to buy the truth, and sell it not. Thus I think it is quite plain that the gold, silver, and precious stones represent the truths of God's word which if builded upon the foundation which Paul laid in the church at Corinth, would build the church up in their "most holy faith," and the workman, or minister would have his reward from the great Head of the church in that day when every man's work shall be made manifest. But on the other hand, if he who calls himself a minister of the gospel of Christ builds upon this foundation wood, hay, and stubble, or errors, and theories of his own or some other man's imagination, then he shall suffer loss, he shall have no reward for his labor at the coming of the Lord, but he, the workman, or minister, will himself be saved, yet so as by fire. Being a believer in the Son of God as the Savior of sinners, he will be saved; but all his labor for others, his zeal in advocating his views, and all his time spent in promulgating his doctrines, will be worse than wasted, because they will not stand the fiery ordeal.

It is evident from the reading of both Paul's letters to the church at Corinth that they had a mixture of all the things mentioned built upon the foundation which Paul laid; but as long as they held fast to the foundation their was hope that they might be purified from the false doctrines of those who would, honestly or dishonestly, corrupt the word of God. And to this end the apostle labored in both his epistles, exposing the errors and false doctrines which had crept in among them. No wonder as he viewed the false doctrines and errors which were being built upon

the foundation which he had laid that he should say, "Let every man take heed how he buildeth thereupon." The apostle Peter adds to this, "If any man speak, let him speak as the oracles of God." Heed every man who tried to instruct the church at Corinth heeded these two injunctions there never would have been so much trouble, erroneous views, and false doctrines promulgated among the believers at Corinth.

There is a responsibility resting upon all those claiming to be ministers of the gospel of Jesus Christ with regard to the doctrines they teach the church, and proclaim before the world, that I am persuaded many of them do not realize. While it is true that those who build upon the foundation—a saving faith in the Redeemer as the Savior of sinners—wood, hay, stubble, shall suffer loss themselves, it is also true that they hinder the progress of the church in the things of God; so that instead of following after righteousness and things that are profitable, she is doubting about questions to no profit either to this world or the world to come, and which only gender strife and confusion to those who are not firmly settled in the "faith once delivered to the saints." There were men very zealous to teach error in Paul's day, no doubt they thought they were teaching truth, and there are many such in our day. They may be honest, they may be zealous, and they may imagine they have a special and very important truth for the church, but all this will avail nothing in that great day when all errors shall be swept away by the righteous judgments of God. The day is near that shall try every man's work of what sort it is, and as that day is nearing, errors, false doctrines, and perilous times are surrounding us on every hand. Let every individual member of the church of Christ beware of the wood, hay, and stubble, that may by another man's teaching be built upon the good foundation of their faith and hope in Christ.

Rev. xxi. 7. "He that overcomes shall inherit these things." The Old Version says, "He that overcometh shall inherit all things; margin, or these things." So the Revisers merely rejected the textual and adopted the marginal reading of the Old Version, in this place. The pronoun "these" evidently refers to "the fountain of the water of life" and the "things made new," in verse 1 to 6, namely, the "new Jerusalem," the "new earth" under its heavenly constitution, etc. Then in all its fullness, will be realized the promise, "Blessed are the meek, for they shall inherit the earth." He that in the beginning was the Author of earth's genesis will in the ending be the Author of its re-genesis. To him be the glory through Jesus Christ forever. Amen.

The great purpose in the world's history is human redemption, and it is set forth in the earliest and best records of the race. The great hero of this history is Christ, and the earliest records sing to us the promise of his appearing. Four thousand years the heart of humanity was beating with the expectation of its Savior.

Not in publicity, but in retirement and silence, in desert places—the spirit and teaching of Christ must be drunk in, if there is to rise a spiritual building of a holy life hid with Christ in God.

Real and final judgment of character is a judgment based upon and determined by the relation of the heart of man to God. The decisive test of character beyond which there can be no other, is the relation of the life to the living God.

There are some persons who are constantly asking for special rules of life. They would have an individual Bible with particular instructions for each hour of their lives; but Christ dealt with great principles which are to be the basis and motive of all action, and from these, with the aid of his Spirit, we are to draw out our own applications.—Golden Rule.



