

SERMON BY PRES. W. W. BLAIR,

At Lamoni, Iowa, February 25, 1894.

Subject, THE RESTORED GOSPEL.

I HAVE selected as our lesson this morning, the seventeenth chapter of the gospel according to St. John. These are the words of the Master, which contain promises of a great deal of importance to all who profess the name of Christ. I have selected for a text, the leading one among Latter Day Saints, and for reasons that will appear, probably, as we proceed. It will be found in the fourteenth chapter of the Revelation of St. John, sixth, seventh, and eighth verses: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Before entering upon what I may have to present in harmony with this Scripture statement, I wish to remark, we believe that the gospel of Jesus Christ was ordained of God to be given to the world by direct revelation, by angelic appointment, immediately before the time when God would set his hand to overthrow "Mystery, Babylon" and prepare the way for the second advent of Jesus Christ our Lord. In this connection I may suggest that there is a feeling abroad, especially throughout the Christian world—and I believe that it is among all religious bodies, well nigh—that we are upon the very verge of important changes in the moral government of the world. It seems to be the all-pervading sentiment, everywhere, that such changes are about to take place, and I believe that the nearer mankind live to God the more they have of the light of the Holy Spirit and the more they will have that light to impress them, and inform them, and invite them

to feel after the Lord and learn more perfectly of his ways.

This morning I intend to preach more for the benefit of the outsiders than for those of the church; for I learn that there are quite a number present. In regard to the gospel of Christ, we believe it is what the Holy Scriptures declare it to be, "The power of God, and the wisdom of God;" that therein, as the Apostle Paul declared anciently, the righteousness of God is revealed, from faith to faith; from one degree of faith to another, until it shall accomplish its perfect work in the redemption of the human soul. We believe it reflects the best wisdom of heaven; that it originated in the love of God to the race; that his power has projected it upon the world, and that his power is designed to follow that gospel wherever it is ministered in letter, in ordinance, and in ceremony, amongst those willing to hear in all the nations of the earth.

We believe that every minister who goes forth to preach the acceptable year of the Lord should have divine power attending the administration of the letter of the gospel, so that it may be said in these latter days, as it was said in ancient times, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." We differ from a great many religionists who claim to believe the Bible; we differ from them largely on the point just mentioned. We claim for the gospel of Christ that it should be the same in letter now that it was eighteen hundred years ago; also that the same blessings and powers should attend its administrations now as attended under the administrations of the apostles of our Lord. This is an essential point to bear in mind; for we are told in holy writ, in a prophecy delivered by St. Paul, that in the last days people would be serving God, "having a form of godliness, but denying the power thereof." And in order to appreciate more clearly the position we

occupy, it may be well to delineate some of the leading features of the gospel. Christ sent his disciples to preach his gospel to every nation and tongue in that age of the world; and following their history we discover how they ministered, and we learn how the power of God attended their ministrations in proportion to their faithfulness and diligence. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," was the command of Jesus to his disciples. We find these apostles preaching on the day of Pentecost in conformity with the requirements of our Lord. They preached the divinity of Christ; that he was indeed the promised Savior; that he had been crucified and had risen from the dead; and they were bold witnesses of this important fact. They preached this on the day of Pentecost when the Jews assembled and the proselytes of the Jewish religion from the different nations of the earth had come to keep these feast. When the Jews heard the preaching some of them "were pricked in their heart, and said, . . . Men and brethren, what shall we do?" It was not only for them to hope or to merely believe that Jesus Christ was the Savior of the world, but they had something to *do* in order to come into right relationship with God; and the answer came from Peter—one who had been with the Master for three years and a half in his mission work, one who had received the qualification of the Holy Spirit: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise [that is, of the Holy Ghost] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Such was gospel preaching, it was being declared by men sent directly of God, and who had the rare experience of having been with the Master for three years and a half, and who were qualified and fitted for their mission work by the outpouring of God's Spirit upon them. We claim that the gospel should be the same; that we should preach the divinity of Jesus Christ; that we should preach his Messiahship; that we should preach that he came from the Father, and that the form of doctrine we

present did not originate with man, but with the Father. We think that the same principles, the same sentiment, the same doctrine should be declared now as then; and, that as a consequence, when the gospel is preached in the nineteenth century it will conform in letter, in Spirit, in ordinances, and in gifts and graces, to that which was delivered by the disciples eighteen hundred years ago.

I remark again, that we are peculiar in this respect; we stand different in many points from any other religionists now on the face of the earth. Passing somewhat cursorily over this matter, we notice how it was that these disciples carried into effect the great commission of preaching the gospel to every creature, and we discover that when people believed, they were baptized; we discover that when they were baptized, they were immersed; they were "planted" with Jesus Christ "by baptism into death." Baptism was administered where there was "much water;" it was a birth. Baptism, as we learn by the Apostle Paul in his letters to the Colossians and the Romans, represented a burial. But by a great many it is made to signify pouring or sprinkling. It has been made by some to signify immersion of the upper half of the body, face foremost, three times; and that by people just as honest in their service as we are. When we go to the Holy Scriptures we see how those gospel messengers performed their work; we discover that they performed a burial baptism; and they immersed them but once; and they were "baptized for the remission of sins." Baptism was administered in that age as a means to change the state of the individual, translating him "from the kingdom of darkness into the kingdom of God's dear Son." It was for the purpose of washing away his sins. Right here is where we differ again, from some professing Bible believers; and the question is, What is the correct view? Baptism was administered for the remission of sins. We repeat it that Peter, on the day of Pentecost, when he was fully equipped to preach this gospel message, said that believing, repentant men should be "baptized . . . for the remission of sins." That was the object, as publicly declared by Peter. They thereby became children of the covenant of our dear Lord.

We discover still further that these ministers in carrying out their work, when persons received the ordinance of baptism, believing in the Lord Jesus Christ, conformed to another requirement; namely, that of laying on of hands in order that the candidates might receive the gift of the Holy Spirit. I will recite one instance and that ought to confirm us in the essentiality of that doctrine as one of the institutions of the kingdom of God. Philip went down to Samaria and preached the gospel; the people witnessed the divine power manifested and were baptized, both men and women; and, mark it, they had "great joy" in following out the dictates of conscience in obeying the word preached, and that was as far as they had gone. But when the apostles at Jerusalem heard that Samaria had received the gospel, they sent unto them Peter and John. For the Holy Ghost had not fallen upon any of them. They had been baptized; they had great joy; they had the approval of their consciences; and I will not undertake to say that they had not a measure of God's Spirit. But they had not received that "promise" of the Holy Spirit that was to accompany the obedience of the gospel of God's dear Son; these apostles prayed for them and laid their hands upon them, and they spake in tongues and prophesied. They might have prophesied immediately under the hands of the ministry, as we have seen in this latter-day work; or they might have spoken in tongues and prophesied afterwards; it is not defined clearly as to the time when they received these manifestations.

There was instituted in the Church of God, under the gospel order, the partaking of the Lord's supper, or sacrament, partaking of it in remembrance of the Lord Jesus Christ and his sufferings. At the same time it predicts the second coming of Jesus Christ in power and in glory to reign on the earth. The commandment to partake of the sacrament, was given to the apostles, and it was passed to the church for them to keep. It was observed usually every Lord's day where it was convenient for the people to assemble. There were other ordinances, but I mention these as being some of the leading ones known in the gospel order, as they stand recorded in God's blessed

word and handed down to us for our instruction. We believe they should be had now, and we should not prefer one thing above another, but let all the ordinances of God stand in their place and in their power. I know some people will say, "That is very exclusive; very particular in regard to the gospel of Jesus Christ." But let me cite you to a statement made in regard to Moses' work in his time. The Lord appeared to him, gave him instruction with regard to the tabernacle, and it was a matter of so much importance that God demanded of the prophet that he should "make all things according to the pattern" shown him "in the mount." It did not pertain to Moses to say, "Lord, I don't think this a matter of much importance. I can make a tabernacle that will be more convenient for me; I can make it in a form that will be more attractive to the people." He was not at liberty to reason in that way; it remained for him to accept the word of God and build according to the divine pattern. Moses must be strict and build that tabernacle according to the pattern. And pray tell me why gospel ministers should not be particular to build according to the gospel order now? Why not? The tabernacle and its service was to pass away in its time; but the gospel of the Son of God must continue unchanged through all ages. Is it for the people to change the gospel order at their pleasure? Man must not change the gospel in the least degree. This may show some of our friends here to-day why we should comply with the gospel order as it was given eighteen centuries ago and renewed in this latter day.

I think I hear some one say, "Why the necessity of the restored gospel in the sense that the Latter Day Saints claim?" We may produce a great many reasons for it; but it should be quite enough for every one who believes the Bible to turn to the text and read it. It declares that just prior to the destruction of "Mystery, Babylon," God will send his gospel by an angel, to be preached to every nation, kindred, tongue, and people. This, we think, should answer the question of the necessity of a restored gospel. I have no more right to strike out this promise of God than I have to strike out the promise that they who obey the gospel and continue faithful

should have eternal life. We simply have no authority to touch the gospel to change it; it is a matter of God's appointment. Man has no more authority to touch that divine plan than the priest had to put forth his hand to steady the ark in ancient times. I dare say this may seem strange to some of our friends here to-day. But if God is particular to give his plan of salvation for the human race, why should not we be particular in delivering this precise message to the sons of men? What right, what power, have we to change it in the least? Simply no power at all; and the individual who attempts to change it in the least is unwise, and will bring down the condemnation of God upon himself. Paul understood it when he said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." We claim this so strictly because there has been an apostasy from the gospel as delivered by our Lord to his disciples; there was a turning away from the principles that were taught by them. We learn this from history; for when we open the Bible and compare with it what has been had since and named Christianity, we discover that there is a wide difference between the Christianity of Jesus as taught in the New Testament, and much of the Christianity that has been taught in the world. In this way we discover that there has been an apostasy. Comparison is one of the best ways to discover the truth. And, we may discover it in another way. I will read to you some passages of Scripture. Paul, as stated in the twentieth chapter of the Acts of the Apostles, was at Miletus, and he sent to Ephesus and had gathered to him the elders in that region of country, and they had what we call a conference of the ministers of the church. Paul preached to them, and said, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in

among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Therefore watch—watch their conduct; watch their surroundings; watch that you may not be deceived by that class of individuals that shall rise in the church to draw disciples after them. Paul delivered to them his last sermon; his last charge; and he delivers the prophecy that there would be an apostasy from the church, a turning away; and, that it would be brought about—at least in some degree—by men rising up in the church and drawing away disciples after them, speaking perverse things—things that were not in compliance with the gospel message.

We find Paul speaking in another place—in his letter to Timothy when he was at Rome. (It has been said that at this time Paul was in a dungeon in Rome, where he heard the constant din and bustle of man and beast as they were treading the busy street over his head, and that there, while awaiting his martyrdom, he wrote his two letters to Timothy.) He prophesied and said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come [the apostle is speaking here manifestly of the church] when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Here is prophecy clear and strictly to the point, proving beyond the possibility of question, so far as prophecy can prove, that the Christian Church would be possessed of the spirit of apostasy, and that "many" would turn away.

Peter, in 2 Peter 2:1, prophesied and said: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruc-

tion. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." This prophecy is as plain as language can make it, and we commend it to those who hear us this morning, and particularly to those who are not Latter Day Saints.

History declares that there was an apostasy; and by examining we see where it began. It culminated in the "heresies" here spoken of, and in the final overthrow of the religion of Christ on earth. There are other prophecies pertaining to this matter, but I have not time to now quote them. These things having occurred, the church having departed from God, of course if God is to have a people in the latter days and have them similar to those he had eighteen centuries ago, he must have his gospel restored to them. Jesus said the gospel would be preached in the latter days among all nations, "for a witness," before the end should come. Our text says that the everlasting gospel shall be restored by the hands of an angel of God. The idea that in the nineteenth century there shall be angels ministering to the sons of men is, to many, absurd, especially in the estimation of the Christian world; and yet the Bible is full of evidences that in every age when God had a people on the earth angels administered to them. From the time that Jesus rose from the dead angels ministered to men; angels ministered afterwards to Paul; they ministered to others; they ministered to John on the Isle of Patmos; and we have abundant evidence in the teachings of John while upon Patmos, that angels will minister in the latter days. We are also told in Matthew 24:31 that the Lord will send his angels to gather his people from every nation under heaven. He tells us that in the latter days his angels shall be sent to gather out of his kingdom all that work iniquity, and shall cast them into a furnace of fire. What! angels do this work? Yes; the Master says they will. You will find it in Matthew 13:41, 42.

Passing on to the Revelation of St. John, there were angelic ministrations to himself, as see chapters 1 to 22. In these we find that angels are to minister for the salvation of God's people, and they are also to minister for the overthrow

of the wicked nations of earth. It may sound strange to some that angels have an administration in overthrowing the nations of the earth, but we have it recorded in the book of Daniel, tenth chapter, that an angel had a mission to the kings of Persia, and that they resisted him in that work appointed by the God of heaven. Angels have much to do with the nations of the earth, as is abundantly proven by scriptural testimony. Our text, Revelation 14: 6, 7, 8, says that an angel will restore the gospel to earth in the last days. You that are Bible believers, will you accept that? Do you believe it? And if so, what will be the character of the gospel he will restore? Paul said, "Though we or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." Is it not probable that the angel will restore the ancient gospel? We think so. An angel commissioned from on high to declare God's gospel, when he comes, will bring the ancient order in every particular.

We go now a little further, to chapter eighteen of Revelation, in order to remove the stumblingblock touching belief in angelic ministrations. John says: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." That is Bible! Now, the question to you that are Bible believers, do you believe that, in connection with the other like testimonies of the Holy Scriptures? I would not dare to disbelieve it. There is the plain testimony, that an angel should come and his administration be of such character that the earth would be lighted up with his glory.

Before we close let us introduce proof just as strong as holy writ, to demonstrate that God will have his gospel work done right, or he will not put his seal upon it. And for the benefit of that class to which I have been speaking, (and it should benefit all,) I present facts from Acts 19: 1-7: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, [He does not say they were the Lord's disciples,] he said unto them, Have ye received the Holy Ghost since

ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."

We here present the evident fact that mere immersion in water by persons professing to be disciples of Jesus Christ does not fulfill the divine contract, the gospel covenant. Christ had sent his disciples forth to preach to the public, and to baptize those that believed and repented. Such only were to be baptized, and the promise was made that such should then receive the gift of the Holy Ghost. Paul was "a wise master builder." He was a man who understood his business; for he tells us in his letter to the Galatians that he received the gospel from on high. He did not receive it from man, neither was he taught it but by the revelations of Jesus Christ. He asserts in his writings to the church that he was "an apostle of Jesus Christ," that he had authority and was sent by him to preach the word. And how did this "wise master builder" work when he saw these "certain disciples" who had received a baptism and claimed to be disciples of John? He knew that they had been imposed upon; had been taught wrong, and lacked true faith. Would he accept that baptism? By no means! But he proceeded at once and doubtless preached all that was necessary to rightly inform them in regard to Christ and his mission work, and told them what John preached concerning Christ and the Holy Spirit; its essentiality, its blessings, and everything of that kind. We have only a synopsis of what he taught them, but doubtless he told them all things essential that they might be properly prepared to enter into the "new covenant" in the order appointed of God. Instead of saying to these "certain disciples," as some would in our day, "You have been baptized; you were honest and sincere when

you were baptized; go on your way; it will be all right with you;" instead of doing that this wise master builder knew that was not ordained of God, and he knew that whatever God had not ordained he would not accept; and consequently, when he had taught them the gospel of Christ, he lawfully baptized them; thereby rejecting, if you please, the baptism they had previously received. But he did not stop at that, for after baptism he "laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." You cannot find any historical statement more in point than this in showing that God is particular that his servants should work according to the divine pattern. "See . . . that thou make all things according to the pattern," was the divine injunction to God's servants anciently; and it will be to the end of time. These are some of the reasons for our being such sticklers for the original work of God. If it was necessary for the servants of God anciently to be particular in teaching and ministering all things that God had commanded them; if it was necessary for them to be particular in teaching mankind how to become the disciples of Christ; if it was necessary for them to be particular in teaching men and women how they might receive the Holy Spirit in that age of the world;—why is not that order of things necessary now? If it was safe to trust that order of things eighteen hundred years ago, is it not safe to trust it now?

One thought still further, (and I can only say a few words in regard to it,) and that is as to the authority to preach the gospel. The Bible is full of historical illustrations in regard to this thought; it is full of prophecies in regard to calling ministers in the latter days. In Jeremiah 16: 10-21 we find the Lord, through his prophet, is speaking of the future scattered condition of his people in the world, and their restoration in the latter days, and says: "Behold, I will send for many fishers, saith the Lord, and they shall fish them." Mark you, that is God's promise when he shall, in the latter days, gather his people from their benighted and dispersed condition; "I will send for many fishers." Says one, "How do you know that this prophecy relates to the authority to preach the gospel?" In answer I go

to the New Testament, and there I find that when Jesus called some of his ministry he said to them, Leave your nets and "follow me," and I will make you "fishers of men." They followed him, and you know what kind of "fishers" he made of them,—they were gospel ministers! This is a very important point; for, mark you, God has declared—and don't forget the text, it is in the sixteenth chapter of the book of Jeremiah—that when he commences the work of gathering his Israel, "I will send for many fishers, . . . and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." These are the promises of God: it is the Lord's work; and notice *he* was to do the work.

I wish I had a Methodist hymn book here; I would like to read a prophetic utterance of Mr. Charles Wesley, found on page 756. He says:—

"Almighty God of love,
Set up th' attracting sign,
And summon whom *thou* dost approve
For messengers divine.

"From favored Abrah'm's seed
The *new apostles* choose,
In isles and continents to spread
The soul-reviving news."

He further says: "We know it shall be done." And whose language is that? It is that of one of the most inspirational men the world, since the days of the apostles, has ever known, until we touch the nineteenth century; one of the most inspirational men that the world has known among the reformers. That was the kind of inspiration that was with Charles and John Wesley. These men did much in sweeping back the pall of spiritual darkness that had settled upon the world. Undoubtedly these reformers were aided by God's Spirit. The Book of Mormon tells us—and bear it in mind, you Latter Day Saints—that the people on the earth in the latter days, associated with the letter of the gospel, would have measures of this divine power. I will not deny it to the Wesleys, to Fletcher, and Luther, and Knox, and Fox, and to many of that class of men. They had measures of the divine light and life with them. But in Jeremiah we discover is a divine promise that God would to his Israel "send many fishers" to fish them;

and he would send "many hunters, and they shall hunt them."

What does this mean? It means that God would begin a work: it would be a divine work; not the work of the wisdom of this world; the call would not come from the colleges, but from God on high. That is one peculiar feature of the faith of the Latter Day Saints. Various other passages might be brought in proof of this position, but we have not time to notice them. If God was so merciful and kind, so loving to the human family as to restore the everlasting gospel by angel hands in the latter days, would he not restore authority with it to administer in its ordinances, its ceremonies? authority to preach it not only in letter, but with divine power—and then to administer its ordinances as they did in ancient times? Saint Paul knew his business when he baptized those twelve men spoken of; he builded upon the plan ordained of God; he set aside the work of those who had previously baptized them; he with proper authority baptized those same twelve men; and when that was done, God was bound to acknowledge that baptism, because Paul had built upon the divine pattern! God was bound to and did accept that baptism. That is what we say to-day, what the Latter Day Saints have said from the beginning, that the work must be strictly in harmony with the Divine mind; the work must be builded in accordance with the divine pattern given. When that is done, then the heavens are bound to respect, accept, approve, and indorse it.

From the following words taken from this sixteenth chapter of Jeremiah, we may readily see the prevalence of error in matters of religion in the times when the Lord calls his "many fishers" and "many hunters," for the prophet says: "O Lord, my strength, and my fortress, and my refuge in the day of affliction; the Gentiles shall come unto thee from the end of the earth, and shall say, Surely our fathers have inherited lies, vanity and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to *know*, I will cause them to *know* mine hand and my might; and they shall know that my name is the Lord."

May heaven bless and direct all who

love the Lord out of a pure heart. May mercy, and truth, and righteousness sweep the earth as with a flood; and may

the Lord's chosen people be ever found diligent and faithful in Christ our Lord. Amen.

(Reported for the *Herald* by Bro. E. Stafford.)

LIBERALISM TRUE AND FALSE.

THE *Union Seminary Magazine*, edited at the old Hampden-Sidney Seminary in Virginia, is still a representative journal. In the January number is a striking article on "Liberalism" from the pen of the Rev. Dr. Reed, of Nashville, Tennessee.

The Christian, if true to his profession, if loyal to his Master, is a broad and liberal man. His sympathies are unrestrained by sectional lines, unimpeded by national boundaries, and unhampered by race-distinctions. They sweep round the world and gather the whole race into one brotherhood. The Christian, who adorns the doctrines of the gospel, is a big-hearted man. He may be narrow in certain directions, but his heart is as broad as the race. He has room in it for Jew and Greek, Scythian, Barbarian, bond and free. This *heart-liberalism* is not only enjoined by the Bible, but it is an actual product of the gospel as is manifest in the great missionary work of the church. The new man in Christ is a broader man than the old. He is lifted out of a narrow circle of selfish interests.

But there is another liberalism, altogether different from that which is enjoined in the Bible. It has its seat not in the heart, but in the intellect, and its achievements lie not in the field of practical benevolence, but of speculative thought. It extends its energies to advanced thinking, and its breadth is confined for the most part to its own views.

This intellectual liberalism is found within the pale of the church. It has a great attraction for minds that are ambitious of leadership and who can only hope to get in the lead by leaving the old paths. They have cast off the shackles of traditionalism, renounced their allegiance to dogma, and stand upon that broad platform which "beareth all things, believeth all things, hopeth all things," but "*insisteth on nothing.*" Now the question arises, to what extent can a Christian man, a member of Christ's Church, and thereby

proclaiming Christ as his Master, be broad and liberal in his views? This question must be answered by another, does Christ propose to define and control the views of his disciples? If so, then the Christian man can be broad and liberal only within the limits prescribed by Christ, and it is folly and rebellion in him to claim a breadth and liberalism beyond that. As a matter of fact, almost the only thing that Christ does propose is to define and control the views of his disciples touching all matters of faith and practice, of doctrine and duty. "Except ye be converted and become as little children ye shall in no wise enter into the kingdom of heaven." He demands that we shall prostrate our intellects as well as our hearts before him, and that we shall learn from him what to think and believe as well as what to do. Was he dogmatic in his teaching? Never was man more so.

To scout dogma is to renounce Christ. Never was a teacher more narrow than Christ in certain directions. He limits the pilgrim to one way, and that the narrow way. The Christian must, therefore, be narrow in certain directions, for to preach broadness where the gate is narrow is to betray souls. In some particulars, Christ may be considered intolerant. He uttered woes unto the world because of occasions of stumbling. "If thy hand, or thy foot cause thee to stumble, cut it off and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire." The Christian then must be intolerant in certain particulars. Not in the way of persecution, but in the way of faithful warning. There is dogmatism, and there is narrowness, and there is intolerance—all these hateful and much anathematized things—adhering to Christianity. They made it offensive to the Romans; they have made it offensive to the world from that age to this.—*Literary Digest.*