

century, and that the world will stand 100,000,000 years or 10,000 centuries making in all 2,979,000,000,000 inhabitants. Then suppose there were one hundred worlds equal to this in number of inhabitants and duration of years, making a total of 297,000,000,000,000 persons, and there would be more than a hundred rooms sixteen feet square for each person.

Whatever may be the dimensions of Heaven, our faith in the Bible is just strong enough to lead us to think that God will provide some place for those who are so fortunate as to get there.

A LITTLE MIXED.—The *Signes of the Times* says:

The *Christian Herald* (Disciple), gives the following as the motto of the founders of the Disciple Church: "Where the Bible speaks we will speak, and where the Bible is silent we will be silent." An excellent motto. We suppose the *Herald* claims it as its own motto, and if so, we would like to know where the Bible "speaks" about Sunday observance. If all adhered to that motto, the talk about the "Christian Sabbath" or the first-day being the Lord's day, would vanish into nothingness.

The Bible speaks of "Sunday observance" and the "Christian Sabbath" in the same chapter and verse where it speaks of "Soul Sleeping" and a batch of other traditions about which the *Signs* is continually writing. All such talk is sectarianism; and when the good editor tries to saddle such language of Ashdod on us, he has his guns turned in the wrong direction. The Bible *does* speak of "the first day of the week" and "the Lord's day," and if the *Signs* would only speak where the Bible speaks and be silent where it is silent, he would not be likely to get things so badly mixed.

MORMONISM.—The following is clipped from the *Christian Standard*:

Changes in the system of Mormonism are evidently coming. The Rev. D. L. Leonare, of Salt Lake, says that "despite the fact that 200 to 400 missionaries are sent out annually, whose term of service is about two years, and who secure between 2,000 and 3,000 adherents, a disintegration of Mormonism seems to be surely taking place. Besides the power of Christian churches and schools, there are material forces which are hastening this result. The *Deseret Evening News* of April 14, the official paper of the Mormon Church, contains statistics of the Scandinavian Mission, from which it seems that about one in three of the converts in those

countries apostatize from Mormonism before leaving for Utah. It appears, too, that out of thirty-one 'apostles' from the beginning, eight, or nearly one-fourth, have been excommunicated."

We believe that the days of Mormonism are numbered, and that sooner or later it will vanish away before the light of civilization and pure Christianity.

A PERSONAL SAVIOR. — The *Christian Commonwealth*, London, says:

But there is a danger even in so hopeful a tendency as the one we have mentioned. When men begin to talk about a personal Saviour, they often lose sight of *what the Saviour has spoken*. We must not separate Christ from his word. What He has said is as indestructible as His own personality. And really we cannot know anything about what He Himself is, except as we honour the Divine Word. Hence to preach Jesus is to preach the Word, and to preach the Word is to preach Jesus. Philip preached Jesus to the Ethiopian Eunuch, and yet from this preaching the Eunuch learned what he must do. Consequently, it is evident that preaching Jesus is not just what some imagine it to be. And it is because of this mistake that we deem it proper to lift up a warning to those who are just now moving in the right direction, but who, in escaping from Babylon, may pass by Jerusalem.

This is sound doctrine and should be heeded by those who are wont to talk about accepting Christ as a personal Savior without showing a willingness to do all he commands. Nothing could be more damaging to the cause of Christ than the prevalence of such an idea. "If you love me, keep my commandments," teaches the Saviour.

Original Contributions.

CHRISTIAN CO-OPERATION.

CHRISTIAN MISSIONARY.

I am glad Bro. Anderson is reviewing my articles and do not want to interpose any obstacle in his way, but could wish he understood my position better.

I have not time to write much now, but am well satisfied that our position generally as a people on many such things as I have noticed is erroneous.

Now upon the theory that an example or command is necessary for all that we do religiously, and that having either or both we must follow them, I can show that in the things Bro. Anderson justifies,

there is no authority; and for the things he neglects there is the highest authority.

He says: "Nothing ought to be practiced as an ordinance which is not enjoined by Christ. Feetwashing is not enjoined by Christ. Therefore feetwashing ought not to be practiced as an ordinance."

Now turn to John 13th chapter and read the account; especially the 14th and 15th verses where he has both the "ought" and the example. Then if he will turn to 1 Tim. 5: 10, he will find it referred to again as a good work and as having been practiced. Now let there be no play upon the word ordinance for it is simply something ordained upon authority, an appointment. Now there is just as much solemnity, authority and value in giving this institution as the Lord's supper. The only reason why washing feet should be discontinued is that there is no longer a necessity for it and the spirit of meekness and service can be shown in many other ways; and the occasion and necessity must determine *what* it shall consist in. In the case of the Lord's supper its applicability still continues. As to psalms, hymns and spiritual songs, we have not one single example of their use in the assembly of the saints. We have not a recorded

word of teaching of Jesus in reference to song. The apostle says, "If any one is merry, let him sing psalms." In Eph. 5: 19, 20, it is said: "Be not drunk with wine wherein is excess but be filled with the Spirit, speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord." Col 3: 16, says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Now there is not a word to indicate that this is a part of a formal service to be gone through with when the saints assemble for worship. But this instruction is followed in the next verse with this language: "And *whatsoever* you do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Now I want to say further that when he and his brethren assemble on Lord's day or any other day there is no command or example

for the hour, the order of service, or what the service shall especially consist in. We know the apostles preached upon all proper occasions. We know the church at Troas came together to break bread on the first day of the week, and even in that history it is uncertain whether it was broken on Sunday or Monday. We read of the disciples assembled for prayer; but we have no account of a public meeting being opened by prayer and reading the Scriptures or the service being interspersed by song. What does all this show? Simply that we are left free to worship God in private or public in spirit and in truth without being tied to any formulary. If there was not one word said about song, that would be no indication that God would not delight in the spirit of praise uttered by a devout heart in song.

About all the ecclesiasticism we have (and it would be well if we had none, for there is none in the New Testament) is comprehended in our cherished idol, a plurality of elders and deacons in every congregation. And yet nowhere is the work of a deacon described unless in the 6th chap. of Acts and these brethren were appointed to a special service that never occurred again, were not called deacons, and the only two spoken of afterwards, were then engaged in preaching. The qualifications spoken of by Timothy are not especially necessary to the work we give deacons, which is to pass the emblems, to look after the finances, and in a few cases to look after the sick. There is scarcely one in a thousand of those we appoint to the office of bishop that have the qualifications, or do the work of a New Testament bishop, and yet when we have gathered a dozen disciples and appointed elders and deacons we have an organized church, and cannot do anything according to the ancient order until this is done. My dear brother will find much of humanism, attempted to be taught as of divine authority, if he will but study and examine closely.

Now my position is that the New Testament never was intended to be that kind of a book.

When Paul, in speaking of marriage, says it is good for a man not to touch a woman, he does not mean to contradict God who made them male and female, &c., but on account of present distress. When he speaks of long hair and veils