

THEOLOGICAL

AND

DOCTRINAL VIEWS

OF

M. T. MARTIN,

AS FOUND IN HIS EDITORIALS

IN THE

GOSPEL STANDARD

AND

STANDARD EXPOSITOR.

ATLANTA, GA:
GRESS & SEXTON, PRINTERS,
47 SOUTH BROAD ST.

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PREFACE.

The charge of heresy preferred against me by the First Baptist Church at Waco, Texas, included specifications on Regeneration, Faith and Assurance, Repentance and Prayer. The evidence as to doctrine was drawn from my own publications in the Gospel Standard and Standard Expositor. That those interested may have a fair opportunity to judge of the heresy in my publications, I have decided to republish my editorials in pamphlet form.!

If the following pages are heretical, then I am a heretic. Judge ye in the light of God's word.

Fraternally,

M. T. MARTIN.

INTRODUCTORY.

OUR MOTIVES AND AIMS.

As this initial number of the Standard will be read by many into whose hands our prospectus did not come, it is well that we reiterate, in substance, some things therein stated.

For years past it has been the settled purpose of the proprietor of this paper to publish a Monthly Baptist Journal. This purpose has been ripening into action for the last year, and would have been announced to the public at an earlier day, had not a fear that his motives might be misconstrued prevented.

Having been intimately and intricately connected with the unification of Texas Baptist bodies, schools and papers, and being in a large measure responsible for the final sealing of the paper union, he could not afford to take any step which, however conscientious he might know himself to be, might seem to others to point towards another newspaper rivalry and disturb the waters so long troubled and scarcely settled into tranquility.

He, however, made known his purpose to the proprietor of the consolidated paper, at the same time promising him not to precipitate matters to the detriment of the unified paper interests, but wait till Providence should open the way and it should be apparent that no injury to any of our interests or enterprises should result from the introduction of the proposed enterprise.

In the meantime, Bro. W. F. Wells, of Cleburne, knowing nothing of our purpose, and feeling that a "Monthly" was needed, published a prospectus announcing the forthcoming of "Wells' Monthly Review." He was promptly informed of the settled purpose of the proprietor of this Journal; whereupon negotiations began which resulted in his transferring to us his prospective paper and pledged co-operation. Bro. Wells will speak for himself, and we hope will be often heard from in the columns of the Standard.

Had not Bro. Wells, or some other brother or firm, disturbed the situation, our purpose would have remained dormant yet longer. But the time and circumstances came when it was "now or never," if we proposed to publish a Baptist monthly in Texas, without injury to some other existing enterprise. And now, with kindness to all, and conscious injustice to none, we place before you the living reality, which has so long been an ideal in prospect.

We have desired to publish such a paper that we might have a medium through which to lay before the public, in a form more permanent than the weekly newspaper, our own matured thoughts, as well as the

thoughts of brethren whom we may induce to write for our columns. We have convictions pertaining to Bible truth; we have weighed them in the scales of revelation; we have preached them, and, as best we can judge, God has blessed them to the peace of thousands. We are willing that the public should have them. Many other brethren, we doubt not, feel, as we do, that they are willing to contribute their humble efforts to throw what light they may upon the way of life.

We have no new Theology—we may have some new thoughts on old Theology. To use an expression borrowed from a thinking man, “We think the way to progress in Theology is to progress backward.” We need to go back and dig in the mine. We need seek out the “old paths.” We need to find out what inspired thought is, and then throw our thoughts to the winds, if they accord not with inspiration. We feel that the great need of the age is to break the bands of tradition and come directly to the word of God. Some of the clearest and most vital truths of revelation are mystified by errors which are taken for granted as truth because they are hoary with age—yet they are too young to be taken as standard. This Journal will, as its title indicates, take the Gospel as revealed, as the Standard, and acknowledge nothing of later origin, whatever may be its pretensions, as a rule of faith and practice, or a guide to thought and expression.

There is an innate disposition in fallen human nature toward hero-worship—the history of the race proves this—hence the world is filled with copyists. The opinions of men renowned for the wisdom of this world are taken as infallible. The opinions of the aged, even to dotage, are made the standard of truth. The opinions of men who lived in ages past are quoted instead of exercising the mind untrammelled and learning the clear expressions, logical deductions and correlations of doctrines as revealed in the word of God. Some one has said, “give us not the sayings of the fathers but tell us what the grand-fathers (the fathers of the fathers) have said.”

In the editorials of the Standard there may be found enunciations which at first glance may be thought to be heterodox, and they may be heterodox when compared with standards which men have erected, yet, upon careful examination, they may be found orthodox when compared with THE standard, the word of God. Do not jump at conclusions, brethren. Do not presume that we are going astray, but give us a patient hearing; and then, if need be, criticise in the spirit of Christian kindness.

Just here let us say that it is our purpose to allow no one, except the editors, to be abused in these columns. Brethren whose productions find place in our columns shall be treated fairly. If we cannot afford to give you fair play, we will simply not let you in. Again, let us say that the editors, while they cannot be held responsible for the opinions of others, will be the sole judges as to what is suitable matter for our columns. The paper will be edited, even if it is badly done. It is our purpose to mix well the ingredients, kindness and candor. Observation and experience have proven to us so clearly that it is impossible to please everybody, that it is not our purpose to try to please anybody, only as a straight forward course of right doing, so far as we may be able to judge, shall please. We may, and no doubt will, mistake and do wrong; if so, we now, in advance, ask your forgiveness. If we fail to obtain it, we stand ready to be stoned to death by sinless men.

LOYALTY TO CHRIST.

Christ is said to be given as Head over all things to the church. He is head of the church as the husband is head of the wife. Col. 1:18; 1 Cor. 11:3; Eph. 1:22, 4:15, 5:23. We learn clearly from the messages in Revelation to the seven churches that the local churches were separate, independent bodies (independent of each other), having no common head in this world, but each one looking to Christ as her head. The wisdom of this is manifest when we view the sad havoc which has resulted from departing from this God-ordained church independence.

It was the first departure which brought woe, persecution and the blood of the martyrs in its trail. Had church independence never been violated, had there never been a temporal head established, and under that a combination of churches, the unholy union of church and State could never have been effected. There must first be established a head of the churches with whom the head of the State could negotiate. This mystery of iniquity began to be made manifest under Constantine. When it was accomplished, then and there the churches which went into the combination and acknowledged another head ceased to be the churches of Christ, for he is head of the church. The great apostasy, with all its long train of evils, was, and is, the result. The entering wedge of this great evil was, too much regard for church and too little regard for Christ. Until they disowned Christ by acknowledging another head they were churches of Christ; when they disowned him they were no longer his bride, but as a woman who has left her husband and borne allegiance to another man.

Before this departure they were separate, independent bodies, as Baptist churches are to-day. In a short space of time the whole scene was changed and the great bulk of them had cut the cords that bound them to their head, and the few who were loyal to him, the remnant whose names were written in the book of life, who would be true to Christ though the dearest earthly ties must be severed, were denounced as heretics, and the scenes of bloody persecution began. Now, if such changes could be wrought in so short a space of time, among those that, up to the time of their working, were the churches of Christ, is there not danger that we may repeat their history? Are we more infallible than they were? Though we may be right to-day, ecclesiastically and doctrinally, is there any guarantee that, as a whole, we will so continue? If we were right fifty years ago, does that prove that we are right to-day, in those matters in which there may have been slight changes in the last fifty years? If there be tendencies, slight though they may be, to drift from apostolic land-marks, would it not be well to look after the "little foxes?"

We believe that there are such tendencies, and it is the purpose of this journal to call attention to them. We believe that they exist in doctrine and in practical operations and polity, and be it understood that no denominational lash nor public frown, fear, favor or affection shall deter us from speaking out our views, in loyalty to Christ, on these points as they may arise for discussion in our columns.

Christ is said to be, not only the head of the church, but the head of every man; on which account Paul taught that the brethren should follow him only as he followed Christ. Here we have INDIVIDUAL independence. Each man must be loyal to Christ, independent of every other man. Is

this un-Baptistic? If so, let it be so. It is scriptural and that is enough. But we claim that this is eminently Baptist. It is a Baptist's boasted freedom under Christ. It is the freedom for which the priest-ridden, fettered souls of earth are longing, and if we would encourage them to throw off the yoke, let us not throttle freedom of thought and speech as to the teachings of God's word, and let us bind no man's conscience and thereby defeat our own aims and dispute that which we ourselves teach. It is ours to teach the world loyalty to Christ, and independence of the dogmas of priest or church. Let us be consistent. That man is not fit to be a member of a true Baptist church who would not sacrifice his church relationship before he would surrender one syllable of his honest convictions. When we lose sight of church and church teachings, when we lose sight of Paul, Apollos and Cephas, and all are for Christ, then will we be one in all matters essential. To-day, if church teachings were lost sight of, and all denominations, or rather, the individuals of all denominations, should assert the right of Jesus Christ's freemen, then would the Christian world be one, believing in one Lord, holding one faith and one baptism. God speed the day. Yet there is a responsibility upon each individual member to the church of which he is a member. This responsibility is clearly defined by the Word of God. If the individual and the church should differ in matters vital to church fellowship, of course the church cannot surrender, nor can the individual surrender if it is a matter of conscience. If it is a matter in which conscience is not involved, he should surrender. In other words, each individual member of a church should be loyal to his church, so long as he can do so without being disloyal to Christ. It is not often that a Baptist church can be found which would lord it over an individual's conscience.

NOTES.

Some of us remember when applicants for baptism and church membership were required to tell their experiences. A change has come. To-day in most cases a few leading questions are asked, and asked in such a way as to insure correct answers. And often these questions are such as may be answered by unregenerated persons. We knew a case once to beg off from making a statement, on the ground that he had not language to explain his feelings. On the following day he found rest by looking to Christ, and could tell his feelings readily. The tongue of the stammerer was then ready to speak plainly.

Some of our church members were converted (?) so gradually that they just cannot tell anything about it. They cannot tell when, where or how. They only know that they feel better than they did feel. Well!—

Everything essential to a Christian experience is in every Christian experience, hence, Christian experience can differ only in non-essentials. If any one fails to have in his experience what the Bible teaches that Christians do have, that one is not a Christian.

Persuading a restless, doubting soul, who himself feels that he is not a child of God, that he is a Christian, is like persuading a sick man that he is well, persuading a shivering man that he is comfortable and warm, or persuading a blind man that he sees.

CHRISTIAN ASSURANCE.

By Christian assurance we mean that rest which comes to the believer on learning that his salvation is complete in Christ. We do not mean only that it is a fact that the believer will be surely saved, but further, that the believer is assured in his heart that he will be saved. Nor is this assurance to be confounded with the joy of salvation. Assurance precedes joy. Joy, after assurance, is based upon the believer's obedience. Assurance is based upon Christ's obedience. We may have assurance of salvation because we see that we stand complete in Christ, and yet lack the joy of salvation because we are not in line of duty. Our souls may be cast down and disquieted within us, and yet we may be assured on the promise of Christ that he will keep that which we have committed to him against that day.

An unregenerate man may have joy comparable to the joy which Christians have, because both are based on the obedience of the subject, and grow out of a conscious discharge of what they believe is required of them as duty. But an unregenerate sinner cannot counterfeit the assurance which Christ gives his people. This is based upon a conception of Christ as our righteousness. Christ is the end (completion) of the law for righteousness. And even the joy of obedience is of a higher type in the Christian than in the unregenerate sinner, because it is prompted by a higher motive. Sometimes it requires close thought—scrutiny—to detect the difference.

But assurance of salvation based upon Christ's promise and the witness of the Spirit, is something to which an unregenerate man is a stranger. No sinner has it; all Christians do have it. Sinners under conviction do not have it; persons in a state of transition do not have it; but it is the un failing result of seeing Christ as our Savior. It comes with the Spirit of adoption, after the reception of which we are no more servants, but sons.

The term assurance is used in this article to signify that assurance peculiar to God's people after the coming of Christ. It began when the Holy Spirit was given after Christ's ascension. Whatever assurance or lack of assurance; whatever of hope, doubt, fear or bondage may have existed up to the giving of the Spirit when Christ was glorified, the Scriptures do clearly reveal that in this dispensation God's people have an assurance which was not the heritage of those who lived before Christ's coming, not even of the apostles themselves, till the Spirit was given. Whatever may be said of Abraham, and of David, and of Job, still these had not that "better thing" provided for us.

Some, no doubt, will deny the position here taken. Some will deny, because they are not the subjects of the doctrine; some, because it would cut off some good people whom they have ever regarded as Christians; some, because it will conflict with certain other doctrines which they hold (which doctrines may not be taught in the Scriptures), and not a few, because others whom they regard as leaders, and whom they blindly follow, deny the doctrine.

But deny and differ as you may, brethren, the Scriptures teach the doctrine, and they are stubborn.

Now turn and read Isaiah, xxxii. Read again, and give special attention to verses 1-4 and 13-18: "The eyes of them that see shall not be

dim." The prophetic eye rested upon the coming kingdom, and he is telling what shall be when Christ shall come as King to reign in righteousness. No more seeing with dim eyes then, for Christ shall then be revealed as the "shelter in the time of storm," and as the "Rock in a weary land."

When Heaven's pent-up secret shall be revealed, and the Spirit shall show unto God's people the things of Christ, there shall be no more seeing "afar off."

Verses 13-18 refer to the spiritual death among the Jews at Christ's coming, and the withdrawing of God's favor from them, and the turning to the Gentiles. "And the wilderness be a fruitful field, and the fruitful field be counted for a forest."

Note, this is to come in connection with the pouring out of the Spirit from on high. The Spirit was poured out from on high when Christ went to the Father. He (the Spirit) was not given till Christ was glorified. John 7:38, 39. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings and in quiet resting places."

Whatever lack of assurance, seeing with dim eyes, disquietude and restlessness, may have existed before this notable time, THEN the effect of righteousness should be quietness and assurance forever; THEN God's people should dwell in a peaceable habitation and in sure dwellings. This assurance could not be enjoyed till that upon which it was based had been fulfilled. Nor could it be enjoyed till the Spirit was given, because it is through the enlightening influence of the Spirit that we are enabled to see Christ as God's high priest, by whose one offering we are perfected forever. Heb. 10:14, 15.

Now, will some one find a doubting Thomas or doubting John, this side the giving of the Holy Spirit?—this side the falling of the Jews and the bringing in of the Gentiles? Since then it is expressed as follows: "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. "For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." Heb. 10:14, 15. "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God and joint heirs of Jesus Christ." Rom. 8:15, 16, 17. We learn from the 4th chapter of Galatians that God's people were in bondage until the "fullness of the time was come," when God sent his son "that we might receive the adoption of sons." In Ephesians 1:12, 13 we learn that the Jews hoped beforehand in Christ, in whom the Christians having believed were sealed with the Holy spirit of promise, "which is the earnest of our inheritance until the redemption of the purchased possession."

If the experience of any who may chance to read this paper differs from the teaching of God's word, herein cited, let such know that there is something in the religion of Christ which they have never found.

Some who claim to be Christians say they know nothing of this witness of the Spirit—this experimental Holy Spirit religion; and we think they are right; indeed they know nothing of it.

If any one wishes to criticise adversely, we would like for him to begin by telling us whether he has the assurance of salvation or not. We have not much time to waste discussing an experimental doctrine with one who has no experience in the matter in question.

As to whether one will be saved who has not this assurance, that depends largely upon whether he will be saved or not. One thing is evident: He himself has not become assured of the fact, and no one else has a right to feel assured of it. It is a secret known only to God. He may be a child in bondage. He may be under conviction of sin, and it may be that he will come to the knowledge of the truth as it is in Christ and receive the spirit of adoption, but, manifestly and confessedly, he has not yet received the Spirit bearing witness with his spirit that he is an heir of God. He is doubtful about his case, and he is right; it is a doubtful case.

Those who have not this assurance or rest would do well to look into their cases. Their doubts are so many evidences that they are wrong. Those who are assured do wrong (it may be unconsciously or ignorantly) when they persuade those who are not that they have found Christ. No one needs to be persuaded that he is a child of God. The believer himself is the first one to learn his acceptance, and the spirit of promise settles the vexed question when he is received through faith, giving the inner testimony. Words of men persuading the sinner that he is well, will bring no permanent rest. More anon.

NUMBER 2.

It is an abiding rest. All that is based upon faithfulness to duty is varying and unstable. We may have joy to-day because we are in the conscious discharge of duty, and loss of joy to-morrow because we have neglected duty: but having committed the keeping of our souls to Christ, and once having learned that our salvation is in him, the assurance of salvation is abiding. The Saviour teaches this, Jno. 4:14: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up in to everlasting life." Jno. 6:35: "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." By comparing these with Jno 7:38, 39, we see that the Saviour had reference to the Holy Spirit whom believers should receive after he was glorified. Now this gift of the Spirit of promise is that which the children of God did not have before Christ's coming. His apostles were not to have the knowledge of him and their relations to him, which the Spirit alone gives, till the Spirit was given. Jno. 14:20. The same Spirit which conferred on them miraculous powers when he came is in the world to-day giving rest to the believer, enabling him to understand the gospel, which brings rest when understood and believed. The Spirit of promise is the "earnest of our inheritance till the redemption of the purchased possession."

Now, whatever assurance, or rest, or confidence (whatever you may choose to term it) we receive on believing on Christ, since the giving of the Spirit, abides with us. Heb. 3:6, 14. If your experience does not accord with this, then you have not a Christian experience.

But the question arises, What about the many worthy members of our

churches—good old brethren and sisters, deacons, and even preachers—whose experiences dispute this theory of any abiding assurance?

Well, it is not our business to tell what about them, or to count them as saved, contrary to the teachings of God's word. May-be you would better raise your point with the Lord Jesus Christ and ask him to explain. The best that we can hope and believe for those who are so good and true, and yet who have not the rest and assurance which is promised to believers, is that they are under conviction of sin and have not found Christ as a Saviour. If, indeed, God has begun a good work in them, they will come to Christ and receive the Spirit of promise, but surely they have not yet passed out from under bondage. They may be heirs, but, if so, they are heirs yet in bondage.

It is remarkable that those members of our churches that have not this abiding rest did not in the beginning of their professed Christian life take Christ as a substitute. They trusted not so much to Christ's righteousness as to some conditional effort of their own, or to some supposed work of the Spirit upon them. On examination it will be found that there is as much difference between the original experiences of professed Christians as there is between their present experiences. We will find that those who have the assurance of salvation, who are not harrassed by doubts and fears, found Christ as the end of the law for righteousness to them. They believed in Christ. And we will find that while the other class claim that they did, and do, trust Christ, they found what peace they have, or did have, by praying for the forgiveness of sins, or concluding that they had met with a change.

In the last analysis of these experiences, it will be found that the feeling of forgiveness, or the feeling of a change, instead of Christ's blood and righteousness, was the object of their faith. Now, faith in a change wrought in us, or upon us, does not bring the Spirit of promise. Faith in an exercise of our own does not bring this gift; faith in the Spirit's work does not bring it; but faith in Christ does bring rest, peace, change of heart, and the Spirit of promise.

In fact, those who have not rest, or assurance, did not in the beginning, and do not yet, look away from themselves to Christ alone. They are looking to some qualification in themselves, wrought either by themselves or by the Spirit upon them, or by the Spirit and themselves combined, as the ground of their acceptance with God. They are looking to a work by themselves or upon themselves, instead of looking to Christ's work for them.

When these same troubled souls learn that they are saved by Christ's work for them by the offering of his blood as God's High Priest, it is like a new revelation to them, and indeed it is a new revelation to them. Then the Spirit assures them that they shall be saved, not because they will be found worthy, but because the blood of Jesus Christ cleanses from all sin; not because they will be faithful, but because he that promised is faithful. They no more look to themselves, but to Christ, and find in him the ground of assurance, and in themselves, as the result, assurance of salvation.

Pardon candor just here, but to deny this is to betray ignorance of the practical workings and philosophy of faith. Why can we not believe God's word when its deliverances are so plain and positive? When the

experiences of all who trusted Christ alone are agreed just here; when they all accord with those clear expressions of Scripture; when those who looking within themselves for something on which to lean, found no permanent rest, but finally turning to Christ found the same blessed peace, come along and add their testimony,—why cannot all see that faith in Christ brings permanent peace and assurance, and that that is not faith in Christ which fails to bring this assurance.

Brother, if you have been in the habit of apologizing for these restless souls, persuading them that they are believers in Christ, will you not stop and think? Will you not cease to sing lullabies to these souls in bondage? Will you not cease to cover them up with rubbish, trying in vain to give comfort to those whom God has not comforted; you can give them temporary ease, delusive peace, by causing them to trust your words instead of God's words, but the old trouble will return again when searching truth pierces their souls. To any who are without the fulfillment of Christ's promise, we would say, let these words ring in your ears, till you have learned their full meaning: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

NUMBER 3.

We wish to examine this doctrine from the standpoint of Faith. As assurance is a logical sequence of faith, we would expect to find the effect wherever the cause exists. (By faith, in this connection, we mean believing in Jesus Christ as our Saviour). Unless there is some failure in the working of God's plans, and in the fulfillment of his promises, we will find the effect wherever the cause exists.

As to the time that elapses between believing, and receiving assurance, it is the same as that which elapses between crossing a line and being on the other side of it; the same as that which elapses between opening your eyes and seeing; between learning a truth and having knowledge of that truth. This is the assurance which the GOSPEL brings to the believer, not the witness of the Spirit which follows.

One may learn many elements of Christ's character and believe in them, and all these may be essential elements of that character which saving faith contemplates, and yet he may not have saving faith in Christ. All the distance passed over in reaching the end of a journey is essential to the completion of that journey, yet one may pass over a part of the essential distance and still not complete the journey. If it is five miles to town, you cannot get to town without traveling the first four miles; yet you may pass over the first four miles and never get to town, because you do not travel over the last mile. A good deal of time may elapse between starting to town and reaching town: but, how much time elapses between taking the last step and reaching town?

Saving faith does not necessarily take in all that may be learned and believed of Christ, but it is only an axiom to say that saving faith must contemplate every element that is essential to the object of saving faith. No one has saving faith who does not regard Christ as a complete Saviour, that is, that he saves entirely, and that he alone, unaided by us, furnishes the consideration on account of which we are saved.

“Christ is the end (completion or fulfilling) of the law for righteousness to every one that believeth.” Then, no one is a believer who does not regard Christ as the end of the law for righteousness. Now, he who does not regard Christ as a complete Saviour cannot have assurance for the object of his faith is not such as to bring assurance. And he who does regard him as a complete Saviour, as the end of the law for righteousness, cannot avoid having assurance, for it is the logical effect, of the truth believed, upon him.

We know that the logical sequence of this position is that those who have not this assurance, have not saving faith in Christ, and we shun it not. They may have partial faith, they may believe in many of the elements of Christ's character which go toward making up Christ as a complete Saviour, but they have not understood him as the whole of their salvation; they have not yet reached the end of the journey.

They look at themselves as furnishing a part of the consideration, and hence the whole matter of their salvation is involved in doubt and fear. To such, assurance is impossible, unless it be that presumptuous assurance based upon a determination on their part to perform the conditions which they have ascribed to themselves. The more of such assurance one has, the worse lost he is.

What we are here trying to establish is taught by the Saviour in John iv: 10: “If thou knewest the gift of God, and who it is that saith to thee: give me to drink, thou wouldst have asked of him, and he would have given thee living water.” In verse 14, he says, “Whosoever drinketh of the water that I shall give him shall never thirst.” The converse of the statement in verse 10, we find stated clearly in 1 John v: 10, 11: “He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.”

“Faith cometh by hearing, and hearing by the word of God.” Faith, then, is hearing and believing the record that God gave of his Son. To fail to believe this record is to fail to have faith. But suppose that one has not heard of the record? Then he cannot believe it, and, hence, cannot have faith. “How can they believe in him of whom they have not heard?” The Saviour said, as above quoted, “If thou knewest the gift of God and who it is that saith to thee, give me to drink, thou wouldst have asked of him.” But, “How then shall they call on him in whom they have not believed?” So then, we cannot call on Christ, as Saviour, and be saved until we have learned the gift (and hence learned that it is a gift) of God, which is eternal life, nor can we call on him and be saved till we learn Christ as the one through whom this gift comes, in whom is our eternal life. Any faith based upon knowledge short of that expressed in these words of Christ is not saving faith. But, to come to the direct proposition, he who knows that the gift is eternal life, and knows Christ as the consideration of that eternal life, as the one through whose merits it is offered as a gift, will ask and ask in faith, and obtain the living water, and, according to verse 14, never thirst, and this is assurance. Here, again, time is eliminated. The knowledge of Christ and the gift prompts the looking to him, and on looking to him we receive the gift; and, once having received it, we never thirst again, for we have, and are conscious that we have, Christ, who is our life, our righteousness, our all,

and we are complete in him, and hence need nothing more to make sure to us our inheritance. We may, indeed we will, thirst to become more righteous ourselves, but not with any idea that we will thereby be any more certain to come into possession of that inheritance which is promised us through Christ's righteousness. We read our titles clear to mansions in the skies, but we have not yet entered into those mansions. We may desire to be better but we do not desire to be safer, for we are as safe, and regard ourselves as safe, as Christ's power and promises can make us.

The effect of faith depends upon the power that lies in the proposition believed to affect us. Just as, in looking at an object, you have drawn upon the retina of the eye, the picture of the object as you see it, so, in the exercise of faith, we have within us, the effect of the truth, or proposition, which is the object of faith. So then the peace and assurance of salvation which we have is the result of the gospel comprehended and believed. The power lies not in the faith, but in the gospel; faith is only the medium. The gospel which has in itself the power to produce assurance, will produce it when believed. That is not the gospel, which, when believed, does not produce assurance. The power lies in the water, not in the drinking, to quench thirst; yet the drinking is the medium through which the water has its effect. If thirsting is not quenched by drinking water, it is because the water lacks the power. So, if faith brings not assurance, it is because the object of faith has not the power to cause assurance. On this point the teachings of the Scriptures are so clear that the blindness of him who cannot see is to be pitied.

We would say nothing to stir up opposition or criticism, though we fear it not; but we ask brethren to look carefully into the positions taken, and for the truth's sake accept the truth. If any would like to pick a flaw because of past seeming differences, let us ask them not to fight against Christ's truth because of prejudice. Let us look higher. The positions taken in these articles on Christian assurance are among the "peculiar doctrines" of which the writer has been accused. Let him say, not boastingly, but because of honest, earnest, deep-seated convictions of truth from which there is no escape for him, that they are THE TRUTH. He would stand for them, alone if need be. They are not only to him clearly taught in the Scriptures, but they are the foundation of his experience. They are embodied in the one expression, "Believe on the Lord Jesus Christ and thou shalt be saved." He has seen them tested in the experiences of others hundreds of times. Many who had been the most bitter opposers of the doctrine have found that on believing on Christ as the Scripture hath said—on believing the record that God gave of his Son, they themselves have become the subjects of Christian assurance.

THE DRIFT OF THE TIMES.

The times in which we live are fraught with potency for good or evil. The energies and activities in every department of life, in every channel of thought, are momentous, and involve issues vital to the well being of the race. Everything is in a whirl, and there are many whirlpools as the result. Thought in the domain of religion has caught the inspiration of the hour, and the religious world is like a heaving, restless sea. There is an idea, and it has deluded many, that religion must progress with the age. Many

and gigantic are the efforts to relegate to the background the simplicity of the religion of Jesus Christ as revealed in the word of God and practiced by his followers. If the plain teachings of the Scriptures do not accord with the demands of the distempered fancies of men, they must be so changed and distorted as to do so, or be discarded altogether. The Scriptures are recognized as a rule of faith and practice only so far are they in harmony with the prejudices of men.

The forces that oppose Christianity in their onward sweep, it has been feared, were leaving the religion of Jesus behind in the struggle. The cry has been, "We must keep pace with the enemy," "we must advance with the advancing age"—all with good intent and with a jealous care for the well-being of Christ's cause. If these admonitions and exhortations had been understood and heeded as meaning that we should be more active and energetic in contending for the same old truths, we will say, in the same old ways, it would have been well; but they have led to the adoption of means which in their tendency conform the church to the world; they have led to a looseness of doctrine and discipline which seems to be almost obliterating the lines between the church and the world. In this matter of progress it is to be feared that we have a zeal without knowledge. While there seems to be progress in many lines of Christian work, there is manifestly a spiritual dearth. What we have gained in activity and zeal, in certain lines, may be more than counterbalanced by a loss of spirituality. We need not deny facts that stare us in the face.

We have some settled opinions as to the mistakes which have led to the present spiritual dearth, and, without itemizing just now, we state that they all grow out of departing from the plain teachings of the word of God as to the objects to be aimed at and the means to be used in advancing the cause of Christ. The increased activities and zeal, unguided by wisdom and a proper regard for God's appointed means, have led to a reaction, until now it is hard to promote zeal and activity, except that spasmodic and worldly kind which leaves in its wake a worse state of spiritual inactivity. We are to-day reaping the fruits of misguided zeal in the past, and we will never cure the disease by continuing to give, in larger measure, the dose that produced it. As a proof that we are not wild in our reckonings, we ask you, reader, to consider the spiritual condition of your own church.

The following conversation, which is no fable, but which took place recently between a preacher and the clerk of a church, shows up the spiritual life and general Christian activity of that church which, we fear, is about an average church:

Preacher—"How many members has your church?"

Clerk—"About one hundred and seventy-five."

Preacher—"How many attend prayer meeting?"

Clerk—"About twenty-five."

Preacher—"How many attend conference?"

Clerk—"About the same number."

Preacher—"The same persons that attend prayer-meeting?"

Clerk—"Well, yes, generally."

Preacher—"How many can you rely on to help in the church work generally?"

Clerk—"About the same number and the same persons."

Preacher—"Then you mean to say that out of one hundred and seventy-five, you have twenty-five Christians."

—A smile.

If those members of our churches who cannot be interested in their worship and spiritual life are Christians, then the Lord has failed to accomplish in them his revealed purpose. Can it be that the religion of Jesus Christ has no more power than is manifest in the lives of that class of our membership represented by the one hundred and fifty of the church above referred to? You can interest them in anything connected with the church except the religion of the church. They are full of the spirit of the age, but seem to be utterly void of the spirit of true Christianity. You can interest them in church fairs, Christmas-trees, suppers, picnics, etc.; they will give of their means, or at least subscribe largely, attend popular religious meetings, and even teach in the Sunday-school, in that light-hearted, frivolous way that leaves no impression behind—in short, they will take part in anything except religion itself. It would be hard to get one of these into an experience meeting—generally for the best of reasons: he has no experience to tell.

A prominent pastor, a few years ago, stated that the worldly minded, world-worshipping element of his church had such a power that it was impossible to discipline a member for immoral conduct. An effort to do so would call in a full meeting, and then they would have the reins in their own hands. He said that the real Christian in the church had to "sing low" lest the unconverted would exclude them. This, however, was an extreme case.

Before leaving this subject we wish to mention one of the causes which has brought about this state of things: A desire to increase numbers, leading to unscriptural methods in revival meetings. Abraham was promised a son; this son was to be born in a legitimate way. Sarah grew restless on account of her barrenness and suggested an illegitimate way of having a child born unto them. But when he was born he was Ishmael, and not Isaac. So God has promised that sons and daughters shall be born unto him through instrumentalities of his own appointment. We may become restless over the barrenness of Zion, and, in our zeal for the increase of the Lord's house, adopt means other than God's appointed means, but the result is a crop of Ishmaelites. Hagar, you know, represents the law, and, in keeping with Paul's reference to this allegory, we find that these machine-made Christians(?) are all in bondage, and know nothing of the freedom and inheritance of the saints. Not having learned Christ as the propitiation for their sins, the love of God is not perfected in them, and hence their service is one of bondage, and they are void of that spiritual life which characterizes the true work of grace.

Now, God's way of saving sinners is through preaching the gospel. "It pleased God by the foolishness of preaching to save them that believe." "How then shall they call on him in whom they have not believed? And how can they believe in him of whom they have not heard? And how shall they hear without a preacher?" "Faith cometh by hearing, and hearing by the word of God." This is God's way, and if he has any other way he has not revealed it unto us. Jesus commanded the apostles to PREACH the gospel, and baptize those who believed; so the preparation for baptism comes through preaching on the part of the

preacher, and believing on the part of the sinner. Of course the power is of God, but this is the way through which God has been pleased to exercise his power. Take the cases of conversions as given in the New Testament, and outside of those which came through the direct call of Christ, they all came through preaching. Not a bit of modern machinery in any of them.

Before this modern revival machinery was introduced, while in many lines of activity, especially in increase of membership, the churches were behind compared with the present; were they not in advance in the matter of spirituality and soundness of faith? Some of us can remember when it meant something to be a Baptist. But God's ways were too slow for this fast age. Others adopted the use of altar services, and the mourners' benches; excitement took the place of reason; sinners were taught to look to their prayers and penance instead of the blood of Jesus; they were taught to pray to God for the forgiveness of sins, and conclude when they had found a change of feeling that their sins were forgiven, instead of looking to Jesus as a sacrifice for sin and being justified by faith;—all these which turned the sinner's eye to his own exercises and feelings as the object of his faith, rather than to the blood of Jesus Christ which cleanses from all sin, seemed to work well and swell the ranks of other churches, and Baptists, not wishing to fall behind in the work, have gradually drifted into the same channels.

Many of our churches are to-day embarrassed because of an ingathering under the influence of a high-pressure revival service in which this machinery was used. Sometimes it takes months, even years, to get over the evil effects of such a meeting. If any paster will take it upon himself to look into the original personal experience of his members and examine them critically, he will find that the greater part of those who manifest no spiritual life made their professions in revival meetings of the type mentioned, and that they have no clear understanding of Christ as a Saviour. God's way is not only the best way, it is the only way, and any other way is a failure.

No objection is urged against revivals; nor are those members of our churches who have been brought in through the instrumentality of the gospel preached in revival meetings underrated. We believe in revivals, but in revivals which come through God's appointments. Brother, if you have never tried simply preaching the gospel as a means of bringing sinners to Christ, try it, and note the last effects, and be convinced." "But suppose that this fails, what other means must be resorted to?" NONE. If God's plan fails, the failure is far better than any success that may come by adopting any extra means. We are to fish with gospel bait. The Lord has not sent us out gigging.

NUMBER 2.

We have mentioned, as one of the causes of spiritual dearth, unscriptural methods in revival meetings. We now mention as a cause, perhaps back of this, UNSCRIPTURAL METHODS OF PUTTING MEN INTO THE MINISTRY.

The New Testament teaches that the ministry are divinely called to their work, and that they are divinely qualified as to peculiar gifts. We

need not stop to argue these points to Baptists; they are admitted theoretically. The question is, does our practice accord with our theory?

If God calls men to this work and endows them with special qualifications, then none but those thus called and qualified should be set apart to the work. As it is the church that sets them apart, it becomes the duty of the church to see that the evidences of the call and qualifications exist in every case, and that hands be laid "suddenly on no man." Do our churches look well to their responsibility, just here?

We go through a form of ordination. We have a presbytery to examine and pass upon the call and qualifications of the candidate. The form is not objectionable, but do we get to the bottom of the matter? Do we find, and make it essential to find, that the candidate understands the gospel and has a gift to teach it? Do we not make great allowance for what he may learn? Just here lies the evil, we think.

Instead of ordaining preachers, we too often set men apart to become preachers if they can; and then if they fail, we let the failure remain. It is to be feared that we do not pay enough attention to that one expression, "apt to teach." If the candidate is "sound in the faith"—that is, expresses himself in accord with our views of Scripture doctrine we "pass him," without looking further to see whether his views are based on his understanding of the word of God, and whether he has the gift of teaching. All that we do is well, but it may be that we stop short of what we should do.

Should we not become satisfied that the candidate not only understands the gospel—the way of salvation—but has ability, so to teach it that others may learn it and not be led astray? Of course, we do not expect young or old preachers to understand all that is taught in God's word, but the way of salvation in Christ is learned in conversion. All intelligent Christians have a knowledge of the way, and can formulate their understanding of it so as to show to an examining committee that they do understand it; but the preacher should not only understand, but be able to explain it and impress others with his understanding of the way. Looseness in ordaining men to the ministry, we fear, has put many a man into the work, with whose call God had nothing to do.

A great deal more might be said about the work of ordination, and the evils that grow out of unfaithfulness and inattention on the part of presbyteries and churches, but we have our eye on an evil peculiar to these latter days of Baptist history and progress:

EDUCATING UNCALLED PREACHERS.

In taking hold of this point we are aware that the eyes of the school men are upon us, but we fear not. We are aware that the unbridled, enthusiastic advocates of ministerial education will "view us with a critic's eye," and still we fear not. We are also aware that the unreasonable and jealous opposers of ministerial education are watching us, and yet we fear not. We have some things to say, on account of whom it may concern, and we must say them.

We are not opposed to ministerial education, in the sense of educating preachers; but we are opposed to educating men for the ministry who have given no good proof that God has called them to this work. We believe that right here lies the great evil. There are many men in our pulpits to-day who never would have been ordained, but for the consider-

ation and effects of a literary or theological training; men who are preachers, not because of God's gift within them, but, because of what has been crammed into them. The evil lies not in ministerial education, but in educating the wrong men. In these days of false philosophy and gilded science, God's minister cannot be too well equipped—but let him be God's minister. In preparing to meet the attacks of the wise of this world, we have furnished them recruits. Every uncalled preacher that is educated is a contribution to the cause of infidelity. We need to call a halt and take bearings, if it is not too late. Education and knowledge are powers, for good in the case of the God-called preacher, for evil, in the case of the uncalled, however honest his intentions may be.

We claim that every one whom we educate should make satisfactory proof of his call and gift before any benefits are bestowed upon him. It may be said that "there is no great risk; very few will quit the work." Yes, but "there's the rub." If the uncalled would "quit the work" there would not be so much harm done. After receiving an education as beneficiaries, their honor is involved and they cannot well quit the work with an easy conscience, so long as they have any reason to believe that they are doing any good. We believe that most of those who have made mistakes in entering the ministry are honest.

No benefits should be bestowed on one who would not preach even though he should never receive the benefits of a liberal education. Education does not help to understand the simple gospel of Christ. Our "illiterate" preachers understand the way of salvation as well as those who have received liberal training, and often preach with more effect, because they know nothing but Jesus. While we would not undervalue the training received at our school, we believe that there is a tendency toward over-rating such training. Say what you may, there is a tendency toward looking too much to the finish of a man, and not enough to the man that is finished—too much to what training has done, and not enough to what God has done.

Of the many young men who are in our schools preparing for the ministry, how many have made proof of their gifts? How many have exercised in public to the satisfaction of their churches that they are called of God to preach the gospel? Many of those who have given no proof of their calling may be the Lord's chosen, but who knows? After they are educated it is too late to undo what we have done in educating them, if they should fail to make proof, and the result will generally be that they will go on and make the best, or worst of it.

That the cause of truth has suffered from an indiscriminate, wholesale system of ministerial education, no converted, thinking man will deny. Even the work of ministerial education itself has suffered from it. The work itself and the schools have been blamed, when the blame should rest upon the churches which license and recommend untried men.

No reflection is intended in this article upon the truly called minister of Christ, because of any advantages which he may have enjoyed. But too much cannot well be said against a prevailing tendency to make a course of study in our colleges and theological seminaries an essential qualification for preaching the gospel. And while the truly called minister should receive the very best training within his reach, and receive aid to enable him to do so, if he needs it, too much cannot be said against the

loose practice into which we are drifting in educating untried men at the expense of the churches. If a young man feels that he is called to preach, and wishes to prepare himself before he makes proof of his calling, that is his business, and it should be his business, and no church should recommend him as a beneficiary to any board or school till she is thoroughly satisfied, and that upon trial until his gift is manifest, that he is one of the Lord's called.

But some one will say "he cannot make proof till he is educated." Well, that means that he is not called. If he is one of the Lord's chosen he can make proof. This thing of giving young men liberal training in our schools, on a mere expression of a desire to preach, to enable them to make manifest their call and gift, is making havoc of the pulpit and turning loose upon the churches and the world preachers who are not only without the gift of preaching, but some of them without the grace of God. Why, with the surroundings at our denominational schools, a bright young man will absorb enough in four years to "pass muster" before an ordinary presbytery, even though he should be a stranger to grace. Then give him a course in theology and he will absorb enough more to satisfy "itching ears" and prevent some preacher from reaching them with the gospel of Christ.

The uneducated preacher whom God has not called will do no good—the educated preacher whom God has not called will do a great deal of harm. Things have gone at "loose ends" so long that there is a large unconverted element in our churches that desire just such preachers, and the spiritually minded, who, in many instances, are overshadowed, are hungry for the sincere milk of the word. Such preachers often become leaders by virtue of their attainments—then the error begins to multiply.

We have many grand and consecrated men engaged in training the minds of the Lord's called. God bless them in their noble work. Give these men the right material, send them preachers, and they will send us back better preachers—but schools cannot make preachers.

NUMBER 3.

As a third cause of the present spiritual dearth in our churches, we mention the loose way in which our Sunday-school work is done.

Let no one suppose that we are opposed to Sunday-schools. We are not. We agree that the Sunday-school is one of the important fields of work. In some respects it is peculiarly important. It is so important, and such vital issues hinge upon its proper management, that it should be managed in harmony with the teachings of the Scriptures, lest great harm be done.

If we do not look at the Sunday-school as a part of the church work, then the church has nothing to do with it; and further, if it is not a part of the church work, but a separate institution, it should have nothing to do with that for which the church was organized—teaching the way of salvation.

If it is a part of church work, then its duty should be to teach the gospel to the unconverted and the way of duty to the converted. It should be the church teaching the truth. It should be managed by the church, and nothing should be done to intimate that any unconverted person has a voice in its management. No unconverted person should be allowed to vote in electing delegates to institutes and con-

ventions, in procuring literature, or in its management in any way; for to allow such a voice is to make the Sunday-school a separate institution, or to make the world a part of the church. Think of the unconverted as constituents represented in (and managing by their representation) a convention and that convention sending out missionaries to preach the gospel! The unconverted should have no more to do with managing the Sunday-school work than the unconverted of our congregations have to do in managing any other part of our church work. As well allow the unconverted of the congregation to vote for pastor as to allow the unconverted who attend Sunday-school to vote for superintendent. As well allow the unconverted of the congregation to vote for deacon or clerk as to allow the unconverted of the Sunday-school congregation to vote for teachers. A principle is involved in this mongrel way of doing things, the violation of which tends to depreciate the church and appreciate the world. The whole management should be by the church, or else it is not a church matter at all, and should be so understood. It seems to us that any Baptist should see this. While we can never yield to even allowing the unconverted to become constituents by representation in our missionary bodies, we think the greatest mistake lies in our teaching and teachers. An unconverted teacher is simply not to be thought of—the idea is so utterly absurd that no argument is needed to show its absurdity.

It is not even enough that the teacher should be converted. He should be qualified for his position. It is dangerous for any one to teach in the Sunday-school who does not understand the doctrines of grace sufficiently to steer clear of all Arminianism. It is not every converted one that can do this. The average Sunday-school pupil will take in enough Arminianism in five years, added to that which was born in him, to give the preacher five years' work to get it out of him—the preacher in these days does not get to preach to the child till after the "teacher" has carried him through a preparatory training; the children are concluding that preaching is for "old folks." How important that the teacher should understand his business.

It may be taking high ground, but we cannot see why teachers should not be examined, and set apart to their work. Certainly no one should teach who is not fit to teach, and no one is fit to teach the way of life who does not understand the way of life. Preachers have to be examined to show their fitness—it would be difficult, even in these days of general looseness, for an avowed Arminian to be ordained at the hands of a Baptist presbytery. Deacons have to be examined. Teachers in public schools have to be examined. Lawyers, doctors, and every one who deals with body, mind or soul must be examined except the Sunday-school teacher who is teaching the word of God, on a correct understanding of which hangs the destiny of the immortal soul. It is claimed, and justly too, that this work is the more important because of the impressibility of the young mind and the tenacity with which we hold to first impressions. Then, should not the church set apart for the work of teaching those who are qualified to do this work, and stop this loose way of allowing any and every one who will, and can, get up a class and be recognized as "teacher in the Sunday-school?"

The truth is, most Sunday-schools have too many teachers any way. Suppose we should undertake to conduct a church service after the manner of the average Sunday-school. Put in about fifteen preachers, all preaching the same sermon, it may be, in different ways, suited to the

capacity of each congregation, all in the same house—wouldn't it be a bedlam?

Fewer teachers, and better ones, all appointed by the church, after examination, would result in something. The way our Sunday-schools are usually managed, amounts to a coming together on Sunday morning in a light-hearted "fol-de-rol" way and spending an hour which keeps the children from hearing the gospel as preached from the pulpit, for the children generally "go home" when Sunday-school is over.

Sunday-schools that serve to keep the children from hearing preaching are enough to sap the life of churches, and they are well nigh doing it in many places.

"But should we do away with Sunday-schools?" Never. Have converted teachers, who understand the truth; have classes separated so as to have no confusion; have afternoon Sunday-schools; let all the children go to church, and all the grown people go to Sunday-school. A Sunday morning school is generally in the way of everything, itself included. The school might not be so full in the afternoon, but more children would attend church, and in the end more good would be done. If the Sunday-school is to keep the children away from the regular church service, then it would be better to have no Sunday-school. If the Sunday-school service is the more important, then we would better turn the whole church into a Sunday-school, and let the regular preaching service be abandoned. Now, it is a fact that many pastors and Sunday-school superintendents are thinking in line with the positions taken in this article.

A Sunday-school properly conducted may be instrumental in doing great good; but the hardest sinners to reach with the truth are those who have been trained up in Sunday-schools, under teachers who fail to impress saving truth. It is not our purpose to make war upon our Sunday-school work. We have called attention to what we believe to be hindrances; they are our honest views and we submit them.

THE OFFICE OF THE SPIRIT.

While it is not necessary to understand the Spirit's office and work to be saved, it is helpful to understand what his work is, as thereby we may more successfully present the way of salvation. It is necessary that the sinner *have* the Spirit's work (though he may not understand it) to be saved.

It is the office and work of the Spirit to impart to a sinner a desire to learn the way of salvation and be saved. Where this desire exists the sinner is teachable; he will listen, he will try to learn. The eunuch desired Philip that he would come up and sit with him. Much fruitless labor is spent on sinners whom the Spirit has not inclined to seek salvation. No sinner will drink the water of life in whom the Spirit has not created a thirst for the living water. The Saviour's teachings (Luke 10:5-12) should guide us.

In public teaching we cannot tell who are in condition to receive the truth and who are not, hence we have to sow the seed in all kinds of soil. But in private work with sinners it is well to inquire, as best we can, whether the heart is prepared to receive the truth. "The preparation of the heart . . . is of the Lord." Many mistakes are made through zeal without knowledge in trying to convert sinners whose hearts are not prepared of the Lord.

Again, the Spirit is with the preacher guiding him. Philip was prompted by the Spirit to join himself to the chariot. Without the Spirit's guidance preaching is a failure. I believe that every true minister of Christ is guided by the Spirit—yes, from the time of implanting in him a desire to preach and bestowing upon him the gift, on and on through his life work. But further thought on this point would come under the head of "call and qualifications to preach."

It is the work of the Spirit to enable the sinner to understand, first his need of a Saviour, and then the gospel of salvation. "No man can say that Jesus is the Lord but by the Holy Ghost." The work of the Spirit upon the sinner, then, is upon head and heart, or upon the understanding and the disposition. This work upon the sinner, preparing him to receive the word of truth, is by some of our able ministers called regeneration. They are opposed by others, equally able, who hold that regeneration does not precede faith, but that we become regenerated children of God by faith in Christ. "Ye are all the children of God by faith in Christ Jesus." "But as many as received him, to them gave he power to become the sons of God." We think the difficulty and ground of controversy between these two classes lie in an incorrect use of the term regeneration.

This work of the Spirit in preparing the heart and enlightening the understanding is nowhere in the New Testament termed regeneration. It is only the preparation of the heart for the reception of the word by which we are regenerated or begotten again. 1 Pet. 1:3, 23. The work which precedes faith is sometimes termed "born of God," "born of the Spirit," "born from above."

A little close thought will reconcile seeming confictions just here. The term regeneration presupposes generation. No one can be *re-generated* who has not been generated. No one can believe in Christ, say Jesus is the Lord, and thereby become regenerated, who has not first been born of the Spirit or had that preparation of the heart which is of the Lord. One may be born of the Spirit and may not yet be regenerated, or his heart may be prepared of the Lord and he may not yet have understood or believed the word of truth by which he is regenerated. The soil may be good, but the seed may not be sown or may not have germinated. Generation may exist without regeneration, but regeneration cannot exist where there has been no generation. These views seem to us to accord exactly with the doctrines of grace, as held by Baptists of the "old issue." They do not accord with Arminianism, and we do not expect an Arminian to endorse them. Nor do we expect all who hold to the doctrines of grace to endorse them. To us they furnish a key that unlocks many difficult passages of Scripture; and they furnish to us the only ground of reconciliation between the two classes of thinkers above mentioned. Some will, no doubt, call the positions by hard names (an easy way to avoid truth and logic), but to a Baptist who was converted before the doctrine of election was relegated to the background, we think there will be food for thought in them. But, to continue: It is the work of the Spirit to reveal to us our inheritance, or to bear witness with our spirits that we are heirs of God; to deliver us from bondage through belief of the truth; to take the things of Christ and show them unto us; to comfort us; to bestow gifts and qualifications for the work whereunto we are called. He is that person of the Trinity that abides with us, guiding us into all truth, opening the eyes of our understandings. We need not quote the passages which

teach these gifts and operations of the Spirit; they are familiar to all, and about them there is no dispute. A mistake, we think, lies in concluding that the change which is technically called conversion, and which some mean by regeneration, is the *immediate* work of the Spirit. This change is brought about through the medium of faith in Christ. It is not a separate, direct work of the Spirit in connection with faith, or the word, as some would put it; but it is a change brought about through belief of the truth. The Spirit enables the sinner to believe, but the truth believed accomplishes the experimental change from bondage to liberty; from legal death to legal life; from conscious condemnation to conscious justification; from fear to love; from selfishness to gratitude; from seeking salvation to praising God for salvation already received by the blood of the Lamb.

Sinners making the mistake above referred to are often engaged in seeking a change of heart, instead of believing in Christ which brings the change of heart. They are like men in the dark trying to produce light in their eyes, or in vain trying to look within themselves for light with their backs turned upon the light, rather than looking at the source of light and receiving it. Saving faith looks not to the work of the Spirit upon us, but to the work of Christ for us.

Added to their own native blindness, one cause of this almost universal mistake in sinners is incorrect ideas advanced from the pulpit on this subject. We believe it is a fact that preachers often preach contrary to their own experiences (if they could analyze them) as well as contrary to the teachings of the Scriptures.

Sinners are led to look for a change of heart instead of looking to Christ; and when they find some emotional change they imagine that they are converted. They believe they are Christians because they have felt a change, instead of finding salvation in Christ and experiencing the change which is the result. One who has not looked closely into this matter would be surprised to learn how many restless souls there are in our churches because of this mistake. Trusting to a change of heart does not bring rest and peace; believing in Christ does bring the real change, together with rest and peace.

CONTEND FOR THE FAITH.

We are exhorted in the word of God to "contend earnestly for the faith once delivered to the saints." The exhortation implies that there is an opposing party with whom we have to contend. It is a contest. To engage successfully in this contest we must know who are the opposing combatants.

Paul said, at the close of his life, that he had "fought a good fight;" "he had kept the faith." If we carefully read his epistles we will find that his fight was with those who were contending for another faith—it was with false religionists, those who preached another gospel. It was a contest between the advocates of salvation by grace through the righteousness of Christ and the advocates of salvation through the righteousness of the sinner.

Paul had no compromise to make; he had no soft words for those who preached another gospel. He saw clearly that it was salvation by grace or no salvation, and as a true soldier of the cross he made the fight for the

faith of the gospel and the souls of men. He saw that those who were ignorant of God's righteousness and were going about to establish their own righteousness were lost, and he could not afford to be a party to their condemnation, but in loyalty to truth and as an honest friend to them he dared to tell them the truth.

This contest has never ended. There is the same reason to-day that existed in Paul's day that we should fight for the faith. The command comes down to us, "contend for the faith." The curse of this age is a disposition to compromise God's truth. Tremendous efforts are being made to mix error with truth and give the world a mongrel gospel. Every shade of belief, from Calvinism to the rankest Arminianism, from a pure gospel of grace to a system of works which ignores the blood of the Lamb, is called "*evangelical*."

Some who seem to have a clear view of the truth seem also to admit that faith in another gospel will do about as well. They have no condemnation to utter upon those who are teaching another gospel, but rather apologize for them.

The contest then is mainly with the advocates of false religions. The enemy often comes clad in our own uniform; he is found within our camps spiking our guns, destroying our ammunition, and even often controlling our batteries, and so directing their shots as to miss that at which they seem to be directed. Great blank cartridges are often discharged, a tremendous report is made, and yet nothing is seen of the result, because, designedly, the charge was emptied of all that could harm the enemy in view. Indeed Satan seems to have bought himself a prayer-book and "joined the church."

It is a fact that, too often, the true faith is kept in the background because it is unpopular to preach it. An apologetic gospel has been preached to such an extent that a preacher who will contend for the faith will soon find himself the subject of adverse criticism among his own people, and hence few dare to do it. It seems that the object aimed at in many pulpits is to hold the position at the expense of the truth and the interests of immortal souls. The children of Baptists are often found ignorant of distinctive doctrines on which the Bible is clear, because our preachers have drifted into popular channels and unpleasant truths are withheld. There is a pressing demand to-day for men who will endure hardness as good soldiers—men who value the truth more than they do the praise of men. We need men who have the loyalty of Paul, who would for the truth though all Asia turned against him.

Every preacher should remember that his call is primarily of God. He should follow men only so far as they follow Christ. If every preacher would lose sight of every other preacher and read his Bible, praying for wisdom from above, finding his model in God's word instead of popular ruts, then all preachers would be nearer together and all nearer the truth. An unwritten priestcraft is stealthily crystalizing about us. Error clad in beautiful garments sits enchanting, and her entreaties are so bewitching that those who would boldly rise and denounce her must risk the anathemas of those whom she has already decoyed.

Some of us have lived to see wondrous changes, and some of us are determined by the grace of God to contend for the faith once delivered to the saints in the face of all the opposition that may be arrayed without

and within, regardless of the approval or disapproval of any who may have been beguiled, looking to the approval of him through whose blood and righteousness we have the assurance of an eternal inheritance.

A PLEA FOR THE CHURCH OF JESUS CHRIST.

If Baptists are right in their ecclesiasticism Jesus organized his church as the organization through which his people should do their work and engage in their public worship. We have authority or clear inference in the Scriptures warranting advisory councils; yet the Scriptures recognize the local church as the highest ecclesiastical authority under Christ. We do not depart from the spirit of the Scriptures when we have organizations as *media* through which the churches shall do their work. Such organizations having no power only as they derive it from the local churches. In this matter we are certainly scriptural. All institutions departing from this scriptural plan fail to the extent of their departure, of being churches of Christ, and in the strictest sense have no ecclesiasticism—they lose the idea of *ecclesia*. Now we believe that the Lord was wise and needed not the additional wisdom of men. There are many reasons why we should adhere to the Lord's plan of work. Our christian work that is done through any organization should be done through the churches, and the churches should have the honor. If other institutions receive the honor the churches, and the church in the aggregate, are robbed. It would be better, in many ways and for many reasons, if all our contributions, which go through the channels of associations and conventions, should first go through the church treasury. We have known church members to give largely through state organizations and do very little through their churches. These remind us of the man who concluded that he wished to join the Baptist church, and, being a man of statewide reputation, went to the Baptist state convention to be baptized into it. Some of our brethren would as well hold membership with the convention so far as their financial or spiritual aid to their churches is concerned. This class exert no influence upon others of their church brethren.

It is noticeable that these make very poor prayer meeting Christians, and we are led to suspect that there is just a little vanity mixed with their devotion any way.

But the greatest drain upon the financial and spiritual life of the churches is caused by the society mania. This is pre-eminently a day of societies, and every one must have some connection in some way, by name or otherwise, with Christ or the church; yet a separate institution. Christ is becoming so popular (?). It is like a lot of women beseiging a man and being called by his name, and claiming to do everything he could ask, and more too—all the time overshadowing his own lawful wife, who is left unable to bestow upon him the services and attention that would fill her soul with joy; unable because these other women are filching her means with which to do their service. The church is the bride of Christ and these societies are robbing her of her wealth and leaving her in disgrace and poverty while they sparkle with ill-gotten jewels. They are numerous and increasing. They have exhausted the alphabet. There are the Y. M. I. S., and the L. A. S., and the Y. L. A. S., and the W. C. T. U., and the Y. W. C. T. U., and the Y. M. C. A., and the S. O. C. B.

—*ad infinitum*. One would come along and take away all the married women, another all the unmarried women of all ages, for if you will just put "Y." as a prefix, all the oldest maids will be Y's. Then another will take the young men, and "Y." will take all the old bachelors that are not hopelessly doomed. We have heard of none yet for the old men; they are left to represent the church, and often stand there with empty pockets—their wives having taken the last nickel to the W. C. T. U., or some other society.

If we do not give a little more attention to the Q. O. J. C., and give her our first love these other societies are going to continue their undermining work till her glory shall depart.

Now, we have nothing to say against these other societies, so long as they do not make inroads and interfere with the work of the C. O. J. C. Many of them are doing good work and might do better work if they would only confine themselves to their own legitimate work. But when they come to dividing honors with the church, we enter a protest. And when a church member becomes so infatuated with one of these societies as to neglect the church for the society, we begin to conclude that Solomon has too many wives. We can allow that it is right for our women to be "W. T. U.'s" for temperance, but we want their "C." influence in the church, and when they neglect church for society, we fear there is more T. than C., and they have white ribbon on the brain.

When our young men neglect prayer meeting or conference for a meeting of the Y. M. C. A., we utter another protest, and begin to feel a little jealous of these institutions who are robbing the bride of her rights and means. We have no objections to seeing our members lend their influence to every good work, but we feel very sure that the head of the church desires and expects their first love, and as the constituent elements of his bride, he would have them give her their first love and service and let all things else (worthy) be added. The truth is the "C." in many of these institutions is only a catch word; M. would sound better in many of them, for they are only moral, and when morality is called Christianity, then Christianity is ignored entirely. In some instances we think P. would suit better than C., for the end in view is political rather than Christian. We have nothing to say against the moral and political ends in view, but we believe in calling things by their right names. We can conceive of a man's being a Christian and a Democrat, but the Christian Democratic party would seem odd. We can conceive of a man's being a Christian and a Prohibitionist—indeed we feel like we realize it—but we hope our Prohibitionists won't go crazy and call their party the "Christian Prohibition party." We can conceive of a young man's being a Christian and belonging to a society whose ends and aims are moral, but to call that Christian which is bound to ignore the vital principles of Christianity to form a basis of union or organization, gets things into a tangle. We can conceive of a woman's being a Christian and an advocate of Temperance, yea, Prohibition (which involves politics), but Christian Temperance, and Christian Prohibition begin to smack of Solomon's wives again. And that catch word is what beguiles our church members and quiets their consciences in neglecting their church duties for their Christian (?) duties in other organizations.

It may be strange, but we really do expect our Christian sisters, who are not fanatics, to endorse this article. If any one should be found crit-

icising it severely, we venture to say that she will not be found at the next prayer meeting, provided it comes simultaneous with the meeting of the W. C. T. U., unless she goes to prove that we have made a false statement. If she goes with that spirit she will be the most religious woman at the meeting, and will make a public talk if she gets a chance. The Lord bless our women in their noble work; but the Lord save them from the fanaticism which would cause them to give their *Christian* influence and work to another organization and thereby rob the church of their Christian and spiritual power.

In these days everything must be Christian or church. We have Christian societies too numerous to mention; Christian statesmen, Christian soldiers, Christian politicians, Christian entertainments, Christian amusements (we saw while walking down the street not long ago, "Y. M. C. A. ROOMS—SOCIAL GAMES.") Christian picnics, Christian or church lotteries, church balls—how long before we will have church saloons?

We belong to one Christian institution—The Church of Jesus Christ. She has our first love.

"I love Thy Church, O God."

To her shall be given our cares and toils "till toils and cares shall end," and no other institution assuming the name of her Lord shall divide our CHRISTIAN work. Organizations, as channels through which churches do their work, derive their authority from the churches and are responsible to them. Organizations, such as aid societies, connected with our churches, should do their work as church work, and report to and through their churches, and not undertake to be rival institutions. When our sisters report their work as separate work and contrast it with the work of the church, it is like a wife's taking the greater part of the money of the family and calling that hers, and then saying she has more money than the whole family. If the young men report theirs through a society organization, and then the old men, if they have any left, report theirs through a society (may be they will get up one next), then what will the church report—what use will we have for a church any way, unless it be a kind of lifeless trunk to support these branches which draw their life not from the trunk, but from the surrounding atmosphere?

We might add this article to the series, "Drift of the times."

A thoughtful brother adds, these societies are more popular than the church because they have more of the world and less of Christ in them.

THOUGHTS ON THE PROCESS AND FRUITS OF CONVERSION

Back of our activities, or exercises, in the process of conversion, lies the work of the Holy Spirit which begets a spiritual nature in us. With this we have nothing to do, as agents. We are begotten, we are created. Our exercises begin with repentance. We will not define that, in this article, further than to say that it is a knowledge of God and our relations to him under law. (In the next issue we will give a full article on repentance.) Repentance prepares us for the exercise of faith. Faith is understanding and accepting Christ as the fulfilling of the law, as the propitiation for our sins, as our righteousness. On learning and accepting Christ, we look at him, and his work for us, as the consideration of our salvation. Any looking to qualifications within ourselves, or future con-

ditions to be complied with by ourselves, betrays lack of faith in Christ, and shows that we are still looking to ourselves instead of looking to Christ. Christ cannot be accepted as a partial Savior. He is a complete Savior, and not to accept him as such is not to accept *him* at all, but is to accept an imaginary being, who is not the real Christ. Christ has purchased for us eternal redemption, and not to so understand him is to be still in bondage, and looking to ourselves; hence, anything short of accepting Christ as a complete, present and everlasting Savior is not saving faith, and the Scriptural results of faith will be found wanting.

To understand and accept Christ as a complete Savior brings an assurance of faith based upon *his promise*. This is the first experimental result of faith. Here we receive the Spirit of promise. Eph. 1:13, 14-18. After this no more bondage to fear can ever come. Rom. 8:15, 16, 17. (Please turn and read these Scriptures.) Now love begins—that love which casts out fear, that love which causes us to know that we have passed from death unto life, because we love the brethren. This is a step higher.

This love is, itself, based upon the promise of Christ and witness of the Spirit. Then we have justification based upon faith, peace based upon justification, love based upon peace and rest, or assurance of faith, and a still stronger assurance based upon love. The peace or rest that is based upon Christ's promise and the witness of the Spirit never departs. That stronger assurance based upon love is varying as our consciousness of love varies. In this we may rise and fall, but we can never fall below the foundation from which we first started to rise. We cannot fall below the promise. The everlasting rock is beneath us. He who feels that he had lost the promise never had it. There is therefore, now, no condemnation to them which are in Christ Jesus." He who feels condemnation again (legal condemnation) is not in Christ, and never was in him by faith. Our varying moods, joys and sorrows, after trusting Christ, are all in the kingdom of grace and above the foundation on which we began to build. We "hold the beginning of our confidence steadfast unto the end," for that beginning was based upon a conception of Christ's work for us. We can add to this, and our additions may fail, and their fruits may fail. The Christian often has reason to be troubled about his duty, but his troubles are with reference to rewards and chastisements, and not with reference to life and death.

There seems to be much confusion in the minds of some who talk and write on the doctrine of assurance; and yet, it seems to us, the whole subject should be clear to any one who has ever recognized Christ as a complete Savior. If we will do a little close thinking, and let the Bible speak for itself, the sky will become clear.

This mixing up things, calling different things by the same name, has caused a great deal of confusion. Let it be remembered that the rest and assurance, which is based upon Christ's promise and the witness of the Spirit, is stable, and is a different idea altogether, from that knowledge which is based upon our love to brethren; and let it be remembered that that knowledge is based upon a love which casts out fear. "If we love one another, God dwelleth in us, and his love is perfected in us." And, as perfect love casts out fear, he who has this love is said to know that he has passed from death unto life. But he must have the assurance based upon Christ's promise to produce the love.

Now, when one begins to write or talk upon one of these ideas, and then turns to the other, as if it were the same, we conclude that he needs to

think a little. All that the writer of this article has preached and written on Christian assurance, has been with reference to that assurance of faith which is the Scriptural, philosophical and unailing result of believing in Christ. Some undertake to criticise and go at once to the other thought and talk about knowing we have passed from death unto life, because we love the brethren, and then get into trouble because they do not know whether they love the brethren enough and with *exactly* the right kind of love. Well, that is not our fight. If every one will get a clear conception of the assurance based upon faith in Christ, he will see, a little more clearly, how to manage the doctrine of knowledge based upon love. His experience will help him to understand it. Other brethren may give their time to elucidating the doctrine of knowledge based on love; we have enough to do to keep us busy, working on the doctrine of assurance based on faith—for these other brethren must have this as a foundation on which to stand to do their work. We fear that some are trying to build without the foundation. This will fail. Knowledge based on love will amount to nothing, unless that love is based on a faith which brings assurance—indeed, based on the assurance itself, which is based upon faith.

GENERATION AND REGENERATION.

[We clip the following article from the Texas Baptist and Herald. It was called for through the columns of that paper, hence it was written for its columns. We ask brethren to study it closely in connection with the Scriptures referred to. If it is Scriptural accept it, even though it is not traditional.]

The Scriptures, to my mind, teach a birth of Spirit and a regeneration, or begetting again, by the word, "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned." 1 Cor. 2:14. "That which is born of flesh is flesh, and that which is born of spirit is spirit." John 3:6. "Except a man be born from above he cannot see the kingdom of God." John 3:3. "But ye believe not because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life." John 10:26, 27, 28.

These Scriptures teach that there must be a nature in us, derived from the Spirit, before we can believe in Christ. All clear-minded theological thinkers recognize that there must be some work of the Spirit preceding faith. Some call it quickening; some the operation of the Spirit; some regeneration. The Scriptures above quoted call it being born from above—born of the Spirit. This Spirit birth is one thing, and its result is a spiritual nature.

Now, the Scriptures teach that we are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. (1 Peter 1:3.) This lively hope comes to us through faith in a risen Savior. This faith comes through hearing and believing the word of truth—the gospel; hence, we are said to be "born again" "by the word of God, which liveth and abideth forever." 1 Peter 1:23. If any should say that the Word here means Christ, himself, it does not weaken the position, for we receive Christ by faith, and faith cometh by hearing, and hearing by the word of God. This regeneration, or being born again, is another thing, and the

result is life in Christ. The spiritual nature must exist before we can come to Christ; the life in Christ we obtain on coming to Christ, "And ye will not come unto me that ye might have life." John 5:40.

The failure to draw this distinction has caused a great deal of confusion. Some mean by regeneration, obtaining the spiritual nature; hence, they place regeneration before faith. Others mean by regeneration, obtaining the life or justification which comes on believing in Christ; hence, they place regeneration after faith. This latter class call the other operation "quickenings," but a careful reading of the second chapter of Ephesians shows that that which is termed "quickenings" means the life we obtain in Christ. A third class draw no distinction between the two ideas at all. They mix the whole together and call it regeneration. These are largely Arminian, and know very little about it any way. The preachers of this class would confer a benefit upon the world if they would quit preaching on the subject at all.

Now, those who place regeneration before faith can never satisfactorily explain such Scriptures as these: "Ye will not come unto me that ye might have life." "He that believeth not is condemned already." "For ye are all the children of God by faith in Christ Jesus." Those who place regeneration after faith to meet the Scriptures quoted, are bound to recognize a spiritual nature, begotten before faith, or they are left in confusion and can never satisfactorily explain such Scriptures as John 3:3, 6, and 1 Cor. 2:14. If we will recognize that the spiritual nature which is born of the Spirit is one thing, and the life which we have in Christ is another, and that this life is obtained by believing in him, which is called being begotten, or born again by the word of truth, the difficulties will vanish, and men who seemed to be at variance, will find themselves agreeing. Remember that "born again" is not in John 3:3. The Greek word translated "again" has no such meaning, as all Greek scholars know. There is no particle in connection with the verb to give it the idea of repeated, or second action. In 1 Peter 1:3, 23, *ANA*, meaning again, is prefixed to the verb. In Titus 3:5 *PALIN*, meaning again, is prefixed to the noun, hence we have regeneration. The confusion on this subject has grown out of an Episcopal translation of the third chapter of John, which has formulated the thoughts of our theologians. King James' translation, which has been read more than any other, and which has been a guide to succeeding translators, is in exact accordance with the Episcopal idea of regeneration in connection with infant baptism. The eighth verse is in accordance with the Episcopal idea of unconscious religion without an experience of grace. The word translated "wind" in the eighth verse, is translated "spirit" everywhere else where it occurs in the New Testament, even in the same verse. "The Spirit breathes where he will, and thou hearest his voice," is the true translation. Conant's is the best I have ever seen. No one knows how, or where, he obtained the spirit which prompted the seeking after God. But we do know that the source of our experimental peace is faith in Jesus Christ, We experience the regeneration; we do not the generation; we only know it by its results. The only unfailing proof that one has been born of God is that he believes in Christ, and has the love of God which casts out fear. This love which casts out fear is that which is spoken of in the passage: "We know we have passed from death unto life because we love the brethren." This love is obtained

by our understanding the manifestation of God's love in the gift of his Son as the propitiation for our sins.

Galatians 4:1-7 teaches both generation and regeneration. Generation makes one an heir, but he is still in bondage till he receives the spirit of adoption. This comes through faith in Christ, after the reception of which (spirit of adoption) we are no more in bondage, and receive not the spirit of bondage again to fear. Rom. 8:15. Generation causes us to recognize the demands of the law; brings bondage, conviction of sin, guilt and conscious helplessness. Regeneration brings us into the light and liberty of the gospel. In generation one recognizes God as law-giver; in regeneration one recognizes Jesus as the end of the law for righteousness to him, and looks at himself not as a bond-servant but as an heir to an eternal inheritance. Generation pertains to nature; that is, it gives us, according to Dr. Pendleton (who calls this work of the Spirit regeneration), a holy disposition; regeneration pertains to our legal relations, and gives us freedom from bondage to law—conscious justification. In generation one is made free from the penalty of Adam's sin; in regeneration one is made free from the condemnation of his own sin. Consciousness is not involved in generation; we are not conscious of Adam's guilt. It is involved in regeneration, for we become conscious of our guilt, and need a conscious justification, or justification of which we are conscious. Infants may be generated; must be generated to be saved. They cannot be begotten again with the word of truth, and they do not need to be, as they have not transgressed the law, and therefore have no conscious guilt, and need no deliverance from it.

Now he who does not admit a spiritual birth without any connection with faith and repentance, can never give us a theory of infant salvation based on anything less than infant purity of nature. The positions here taken not only furnish a ground of compromise between the seeming contending parties on the doctrine of regeneration, but they furnish a bridge on which the advocates of infant purity can cross over and strike hands with their brethren who know that infants are not pure, because they have been infants, and have lived to see the twigs grow up to be trees and show their true nature.

The real doctrines in this paper are not new. The order of putting them, I confess, is out of the beaten track. In my judgment they are scriptural, and that is enough for me, as I know no master but the Lord. I can only hope that others may receive the same benefit from them that I have realized.

I fear not the result when this paper is read by a true, old line, all-grace Baptist. They, together with the all-grace ones who are not Baptists, but who ought to be, are the salt of the earth. God bless them. I love them as brethren in the Lord. I have a kindly feeling for all, but for the life of me I can not feel assured that the man who is yet in bondage is any spiritual kin to me. If he is yet in bondage, I do not know whether he is an heir in bondage, or a son of Hagar.

If these thoughts help any one to a clearer understanding of the truth, thank God; if not, thank God they helped me. Fraternally,

M. T. MARTIN.

P. S.—As the positions taken are, after all, but the old, old, doctrines of grace, the question may arise in the minds of some: "Why disturb

the minds of the brethren with a new statement, or change of meaning of terms?" In the first place, let it be remembered that the disturbing was not by my consent or advice. I have been drawn before the public by my accusers. In the second place, it may result in causing brethren who seemed to differ to see that they are nearer together than they thought they were. If brethren accept the doctrine, I will not raise a quarrel over definitions. The doctrine is able to stand alone. M.

PRAYER.

Prayer is a duty placed by law upon every sinner, and, by the obligations growing out of salvation by grace, upon every Christian.

It is included in the first commandment, and is a part of the legal duty of sinners. When the law says, "Thou shalt worship the Lord thy God," the duty of prayer is involved. Prayer is a part of worship. Prayer to God recognizes him as our creator and benefactor, and ourselves as dependent upon him for the benefits which we seek. There can be no true prayer without a belief in the existence and character of the being to whom we pray. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The suppliant must recognize the relationship which exists between the being to whom he prays and himself before he can pray acceptably. God is pleased with the prayer of a sinner, just as he is pleased with his obedience to any other command to the extent to which the sinner obeys. God would be pleased with any one who could, and should, keep the whole law, otherwise he never would have given the law. It is on account of our sins that God is displeased, not on account of our acts of obedience. If we have obeyed in part, and disobeyed in part, he is pleased with our obedience and displeased with our disobedience; and we are condemned—not because of our acts of obedience, but because of our acts of disobedience.

"He that offendeth in one point is guilty of the whole." Cursed is every one that continueth not in all things which are written in the book of the law to do them." Then, while it is not only the privilege, but the duty, of a sinner to pray, a praying life cannot save a sinner any more than if he should keep any other command and yet fail in some point to keep the whole law. Nor has God made prayer to him on the part of the sinner an instrumentality of salvation.

In proof of the positions thus far taken, we cite the case of Cornelius. He was "a devout man, and one that feared God, with all his house, which gave much alms to the people, and prayed to God always," and the angel said unto him, "Thy prayers and thine alms are come up as a memorial before God." Yet the angel said unto him, "Send men to Joppa, and call for one Simon whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved."

When Peter came, he said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted of him." Cornelius' prayers were heard of God, and Cornelius was yet unsaved; and he might have prayed on forever and never have been saved for his praying or through his praying. In presenting Christ—preaching Christ—Peter said, "Through his name those who believe in him shall receive remission of sins." Not those who pray

to God, but those who believe in Jesus. Cornelius believed, and his faith came by hearing the gospel which Peter preached (Acts 11:15-17—attention! Campbellites), and Cornelius received the gift of the Holy Ghost and had not touched water yet.

Here is a dose which the mourners' bench advocate and the Campbellite will divide, each taking one-half: Cornelius was converted without the mourner' bench and without baptism. He had prayed, but that did not bring remission of sins. He was baptized, but that was after he had received remission of sins and the gift of the Holy Ghost.

It came in God's own way. "It pleased God by the foolishness of preaching to save them that believe." Now a New Testament Baptist can swallow the whole pill, leaving one of these parties in the water and the other agonizing at the mourners' bench.

In conversion a sinner recognizes Christ, the Son of God, as the propitiation for sin. In exercising repentance toward God his thoughts are toward God under the law, and his prayer is to God in ignorance of the character and work of Christ. He is seeking salvation, if he is seeking by thus praying to God, in a way in which he will never find it. When he turns to Christ, after being convinced, by experience or by the plain teaching of the word of God, that he cannot obtain salvation through his worship directed toward God, the lawgiver, who cannot but condemn him, his prayer is to a different person, and under different relationships. Christ brought no law of condemnation. He came not to condemn the world, but that the world through him might be saved.

As in the case of praying to God, so in praying to Christ. He that prays acceptably to him must first understand him and believe in him. "Whosoever shall call upon the name of the Lord [and this is the Lord Jesus, as the context shows] shall be saved."

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" "So then faith cometh by hearing, and hearing by the word of God." So faith precedes this calling; but "he that believeth is not condemned." So here again our mourners' bench advocates and the Campbellites get up another dispute; one wanting to put this praying before justification, and the other wanting to put baptism before justification, when both are the fruits of saving faith, one the heart exercise and the other the act of the new creature.

Now when he contemplates God, after having learned the way of life in Christ, he looks at him no longer as one that condemns, but as one that justifies through the blood and righteousness of Christ. He prays to him as a Father. He has received the spirit of adoption. He prayed to God before with the spirit of bondage to fear. He can now pray for forgiveness and receive it, for he is not under law, but under grace. Praying for forgiveness of sins while yet under law is a mistake. The sinner cannot obtain forgiveness, for his sins are under law and demand penalty; nor does he need it—he needs justification from his sins, and this he obtains through faith in Christ. God can forgive the sins of a child, for he is not under law. He has promised to forgive our sins if we confess them. The sinner may confess his sins and yet he can never receive remission until he exercises faith in Christ.

Christians should not pray that the sins of unbelievers be forgiven; they

should pray for the Spirit's power to enable the sinner to see his condemnation and believe in Christ that he may be justified. Any other kind of praying for sinners in the work of conversion is folly.

Prayer on the part of a sinner is an evidence that God's Spirit is drawing him. It is but the fruit of a disposition or spirit which God has placed within the sinner.

TEACH ALL NATIONS—PREACH THE GOSPEL.

A good deal has been said recently in the *STANDARD* and other papers about the work of the Spirit. It is found that there are various opinions among Baptists on this point of doctrine. We stand firmly on the position that the Spirit acts immediately, independently, of his own will, and directly upon the sinner in preparing his heart for the reception of the truth. This work is not through the belief of the gospel, but to prepare the soil for the reception of the seed. We believe that this is old Baptist doctrine, and that those who deny it have departed from the faith. Yet we believe that men may mistake on this point and be Christians, and that men may mistake on this point and yet be instrumental in saving souls, inasmuch as the sinner to be saved does not believe in the Spirit's work, but in Christ and his work.

It is faith in Christ, and not faith in the Spirit that justifies; hence we are to preach "Christ, the power of God and wisdom of God." When we do this, the Spirit, the *ALL-POWER* of Jesus Christ is promised to be with us, and God's word shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereunto he sends it; for this he has told us. Still there is a work for the preacher to do, and, while God enables him to do it, and helps him to do it, his business is to do what he is commanded to do: *PREACH CHRIST*. It has "pleased God by the foolishness of preaching to save them that believe." "How shall they believe on him of whom they have not heard and how shall they hear without a preacher?" "Faith cometh by hearing and hearing by the word of God." So, if saving faith comes, it must come by the preacher's preaching and the sinner's hearing and believing *THE WORD, THE GOSPEL*. The gospel is the power of God unto salvation to every one that believeth. The power is in the gospel. The gospel is the power itself, but it is not the power *TO THE SINNER* till he believes, and he does not *BELIEVE* till he is taught and believes that "the gospel is the power of God unto salvation." Then it is the "power of God unto salvation" *TO HIM*. The gospel is the power of God unto salvation because Christ is the fulfilling of the law. When the sinner believes that Christ is the fulfilling of the law for righteousness, then Christ is the fulfilling of the law for righteousness *TO HIM* and he is a believer—when he sees Christ as the fulfilling of the law, then there is no condemnation to him. Before he thus understands Christ, the motions of sins, which are by the law, bring forth fruit unto death, or condemnation. When he sees that Christ is the fulfilling of the law, even in its penal demands, he can never feel condemned again by the law.

The effects of faith upon us are in keeping with the truth believed, and faith that comes by teaching and hearing comprehends what is taught.

Now if the propositions taught are not the gospel, then, however strong the faith, there is no power unto salvation, and the party exercising the faith is not a Christian. Teaching, correct teaching, must precede true faith, as faith comes by hearing.

Saving faith delivers from bondage; hence, the truth believed must have in it, by its very nature, the power to deliver from bondage. No sinner will call on Christ, savingly, who does not know that the gift of God is eternal life, through Christ, and that Christ is the consideration of this life. Then our work as preachers is to teach, TEACH, preach the gospel, PREACH CHRIST as a Saviour, a COMPLETE, PRESENT and EVERLASTING Saviour; and he who believes this gospel will find it the power of God unto salvation, and the effects which Christ has promised will follow. He who has not thus believed has not believed the gospel, and he who has not thus preached has not preached the gospel, and it will do no sinner any good, to the saving of his soul, to believe what he does preach. Some of us are witnessing daily the difference between believing in a gospel that leaves the soul in bondage to works, and the gospel of Christ which delivers the soul from bondage when the sinner has repented from dead works.

PREACH THE WORD. Preach the gospel. Preach Christ, the power of God and the wisdom of God, Christ, who is our life, ETERNAL LIFE.

The effects produced by truth believed are the logical results, and are in accordance with the power that is in the truth itself. Every truth believed affects us according to the power of the truth to affect. The effects are philosophical. If a man believes in Arminianism the result is doubt, fear, bondage. The philosophical result of the object of his faith—of that which he receives by faith is uncertainty as to final results, for, necessarily, according to his belief, there are contingencies. Such a faith can never deliver the soul from bondage, for such is not the logical result of his faith. So preaching Arminianism can never result in conversion. It may result in partial conviction of sin. It is impossible that a soul should be delivered from bondage by and through a faith when the tendency and nature of that which is believed is to engender bondage. If a man may be saved by an Arminian faith, he who feels that he is safe is mistaken, and salvation by grace is a myth. The idea that one may be saved and yet trust his own works because of false teaching betrays ignorance of how saving faith comes. If the teaching is false, then the faith which is the result of the teaching is false. We are not saved through believing falsehood, but through believing the truth.

If he who holds an Arminian faith is saved, then Arminianism is the truth. He who is not an Arminian, and yet holds that another may be an Arminian and yet be a Christian, shows that he does not understand the office of faith in the process of conversion—indeed, he shows he does not understand what faith is. Faith in the gospel, which is the “power of God unto salvation TO EVERY ONE that believeth,” is ESSENTIAL to the salvation of a transgressor. Hence God’s plan is that the truth, the gospel, shall be taught and believed, and in no other way can a sinner be saved. These conclusions refer us back to first principles, and show how important it is that we preach—teach the pure gospel.

For this reason we are commanded to contend earnestly for the faith (the doctrine) once delivered to the saints.

God's plan is harmonious. Hence as faith cometh by hearing and hearing by the word of God, and as the word of God must be preached (taught), when we have believed we are said to know the truth. Paul counted all things but loss for the excellency of the knowledge of Christ. The Jews had a zeal of God, but not according to knowledge, "for they, being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." They lacked knowledge—knowledge of one thing—God's righteousness. They had not been correctly taught, or the Holy Spirit had not enlightened their minds that they could understand salvation by grace through Christ. He who lacks this knowledge to-day is unsaved.

"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." He who knows Jesus Christ savingly knows him as his righteousness, his life. If any one thus knows him he has been thus taught, and the Spirit has enabled him thus to understand and believe. Away with the idea that a sinner may believe a doctrine contrary to the gospel, and deny the gospel itself, and yet be saved because, forsooth, he has been mistaught. He must be correctly taught—taught the truth—or he cannot believe the truth, and nothing else will do him any good.

But some will say: Do you expect a sinner to believe all the truth, understand all that may be known, to be saved? No; but he must understand this central truth: Christ the fulfilling of the law, CHRIST RESPONSIBLE.

NOTE.—The term "preacher" is used in this article to include the source of information—the Bible, books, papers, tracts, etc. The information received, the object of faith, must be the gospel.

MINISTERIAL SLAVERY.

Every true minister is a servant of Christ, in the strictest sense. In some respects he is expected to be the servant of the churches. A pastor is, in some respects, the servant of the church, but he is still overseer.

Having had a good opportunity to "take in" the situation, we wish to say a few things about the relations between our churches and pastors. There are very few settled pastors—very few who feel settled. If a pastor does not accommodate himself to the whims and prejudices of his people, especially to the demands of those who think more of the success of their own personal interests than they do of the cause of Christ, he may expect to move soon. There are generally enough of that kind in a church to make the situation unpleasant. If the pastor is true to his calling these schemers and grumblers are an eternal pest. If he yields to them he becomes unfit for usefulness, and the end generally is that he has to move. These schemers already have their eye on another man, and perhaps have a private contract with him.

By a kind of unwritten creed among and between preachers and churches, it is expected of a preacher to "step down and out" at the bidding of a few whose business it seems to be to move the preacher whenever it suits their whims and prejudices to do so. A safe rule, just here,

would be, that the preacher be his own judge as to his future usefulness, unless a majority of the church should judge it best that he should resign. It would often be better that a small, scheming, grumbling minority should be excluded than that a preacher who is satisfactory to the real working element of the church should be removed. It is often found that this grumbling, preacher-moving element are unconverted, and hence the whole church are controlled by an unconverted minority. If the truth as it is in Christ Jesus is preached, the unconverted are sure to turn away from it. If proper discipline is exercised, the worldly-minded will demand a sweeter-spirited preacher, even though the preacher is not responsible for the discipline. Our people are married and intermarried with other faiths, and mixed and intermixed in business relations with the advocates of error to such an extent that the preacher cannot contend for the faith once delivered to the saints without giving offence to his own people. With a few exceptions—and these exceptions are where churches are built up by sound, faithful preaching—straight-forward preaching and a demand for strict discipline, will cause the pastor to be requested to move. Ought preachers to succumb to such a demand? We say, No. We believe very much in the independence of the preacher who, when he entered his pastorate, said to the church: “Well, brethren, I am your pastor and a member of the body; we are a body of the Lord Jesus. I am pastor; we have deacons and members: we all have our duties. We should work harmoniously. If at any time I should become dissatisfied, I shall resign; should any of the deacons or members become dissatisfied, it is their privilege to resign, and I hope they will do it.” A little of such independence would put a new phase upon things.”

Pastors are largely responsible for this state of things, but not entirely. Some other preacher who is a place-hunter is often a party in disturbing the relations existing between pastor and church. These place-hunters are a general nuisance, and when one of them gets into a place he soon finds that a majority, if not the whole, of the converted element of the church feel that he should follow his calling, and hunt another place. There is a responsibility to God and his truth resting upon a true minister which should never be ignored. If a prejudice is worked up against a minister by designing parties, and he knows it is without foundation, it is his sacred duty to stand for the truth, and close his ears to every suggestion that he should resign for the sake of the cause. HE SHOULD HOLD HIS PLACE FOR THE SAKE OF THE CAUSE, and teach these undermining schemers a lesson. “Truth crushed to earth will rise again.”

LOVE THE TRUTH FOR THE TRUTH'S SAKE.

There is a motive behind every voluntary action. The motive is the real cause of the action. In our religious service, the motive is our love for the object of worship. If our service is prompted by love to God, then God is the object of worship. If our service is prompted by our love for our church, then we are worshipping our church. If we are prompted by love for preacher, parents, kindred, friends—whoever or whatever may be the object on account of love for which we render our service, that object is the object worshiped in the service. We learn God's will in his word. The word of God, the truth, is our guide. “And hereby we do

know that we know him, if we keep his commandments." "He that sayeth, I know him, and keepeth not his commandments is a liar and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." 1 Jno. 2:3-5. It is convenient sometimes to profess ignorance and incapacity with reference to the plainest teachings of God's word, because of a predisposition to act contrary to their demands. This will satisfy one who has not true love of God; but if we love him truly, we DESIRE to know his will, and to do it because it is his will. There is a great deal that passes for God's service which would be found wanting if weighed in the balance. We should be honest with ourselves and true to our convictions. Sometimes persons walk in certain ways because of their love for others who are walking in those ways. Again, they turn away from what they believe to be the Lord's ways because of their enmity to those who are walking in them. Loyalty to Christ and his truth seems to be forgotten. Sometimes men will speak against certain doctrines because they are advocated by others against whom they hold a prejudice, and thus Christ's truth must suffer in the hands of its advocates for unholy reasons.

God's word is given to us as a guide. It is right to seek light and instruction from those whose advantages have enabled them to give us light; but we should never act on another's understanding of the Scriptures, but upon our own. If we know ourself, and we think we do in this regard, we could not be induced to lay aside the teachings of God's word that are clear to us for the praise and approval of the world. If our friends differ from us then let them differ, but be true to their understanding of the truth. If enemies agree, then we will not even dissemble that we may appear to differ from them. God help us to exalt his will and word above every carnal consideration.

TO THE BRETHREN.

I am informed through a reliable source that there is wide-spread fear that my preaching is creating division in the denomination; that I will become the cause of real division. I have confidence in the source of my information. I suspect that a good part of this talk is for the purpose of creating sentiment. There has been on the part of some brethren a seemingly determined purpose to "down" me, if possible. The discussions thus far have failed to accomplish the end in view, unless that end was to create the impression above referred to. Yet I am willing to admit that there are those who honestly fear that my preaching is doing harm. Some of these are not correctly informed as to what I hold and preach; others do not understand the plan of salvation themselves, and hence would oppose the truth as conscientiously as Paul did before he understood it.

What I believe I believe honestly and from a careful study of God's word. The more I understand of the teachings of the Scriptures, the more, if possible, I am a Baptist. No one needs fear that I will be anything but a Baptist. A Baptist I am in all that distinguishes Baptists from other people, and a Baptist, a New Testament Baptist, it is my purpose to be while life lasts. That all may know what I believe, I will restate my views on those points on which I am understood as differing from others. I do not state them for controversy. I simply state them

that I may be understood. If brethren agree with them, well. If they do not, well; they are my views:

I believe in the doctrine of election; in God's eternal purpose to save every one who will be saved. I do not believe that the saved were elected because they would believe, but that they were elected to believe.

I believe that before believing the word of truth, and independent of any medium, directly by the power of the Holy Spirit, a spiritual nature is imparted to every one who will be saved, and that this is all that is needed in addition to the sacrifice of Christ for sin to save any one who is not an actual transgressor. Transgressors need, in addition to this, the effect of a knowledge of the truth, a knowledge of law and gospel. The knowledge of the law unto condemnation is repentance. The knowledge of the gospel unto justification is faith. I believe that, in addition to the spiritual nature imparted by the Holy Spirit, the Spirit's work is necessary to enable the sinner to understand his relations to the law and to Christ.

I believe that in this change which is produced by the gospel believed, nothing but the truth, the gospel, can be effective. Arminianism is not the truth, is contrary to the gospel, hence belief in Arminianism is not saving faith: it is impossible that that which is not the gospel should have the effect of the gospel itself. Christ is our righteousness, is the fulfilling of all the demands of the law. The sinner who has saving faith so sees him.

I believe that the effects produced by faith in Christ are permanent. No one can ever again feel condemned by the law after believing in Christ. Sin, after saving faith is exercised, will cause a loss of joy, will bring fear of chastisement, but not fear of eternal death, because the saved one sees his salvation in Christ, and not in his own righteousness. The effect of faith is to produce love and good works.

I believe that the Holy Spirit bears witness with the spirit of the believer that he is an heir of God, giving the spirit of adoption instead of the spirit of bondage.

I believe that, in addition to this inner witness, we may and should grow in grace and a knowledge of the truth unto full assurance of faith. I believe that a Christian never retrogrades in assurance, but advances as more light from the word of God dawns upon his pathway.

I do not believe that we should call our gloomy feelings doubts. In the darkest hour that comes to a Christian, under the darkest cloud that gathers over him, he will claim God as his Father and Christ as his only Saviour.

I believe that it is the duty of all, saved and unsaved, to pray; but that we are not saved through the performance of duty, but through the exercise of faith in Him who has paid our debt.

I believe in real believers' baptism, and I do not believe that one is a believer until he has discarded all self-righteousness as a ground of salvation, and has looked to Christ as his only hope forever. One who has been baptized by a proper administrator on such a faith could hardly be induced to repeat the act. A real believer in Christ is not to be turned about by every wind of doctrine.

In ecclesiasticism I believe that Baptists are right according to the teaching of the New Testament, and that all other people are wrong to the extent of their difference from Baptists. This is necessarily true if Baptists are right.

I need not say more. I have mentioned every point on which I understand that I have been supposed to differ from my brethren. If more is needed, I am willing to answer any question that may be asked me. If I differ from others it is because of my understanding of the teachings of God's word. If I know myself I am a New Testament Baptist.

Fraternally,

M. T. MARTIN.

RESPONSE TO BRETHREN.

[We clip the following from an article which appeared in the Texas Baptist and Herald in answer to questions propounded by brethren through the columns of that paper.

* * * * *

My reference to infant salvation was only to show that there must be a spirit birth without connection with repentance and faith. This is true unless infants are saved without spirit birth of any kind. If the saved infant is born of the spirit, then my position is right. If it is not born of the spirit, it is only born of the flesh, for "that which is born of the flesh, is flesh, and that which is born of the spirit is spirit."

Bro. Link had the manliness (while his logical mind saw that the admission was in my favor) to state frankly that the infant to be saved must be regenerated. It seems to me that any one who has any correct thought on the subject must admit it (that the infant must be born of the Spirit to be saved). With this admission I am entrenched as to the very essence of my teachings on regeneration, and the bombshells of the world cannot reach me.

If there is no work of the Spirit, or birth of the Spirit, without repentance and faith, then the infant cannot be born of the Spirit, and hence cannot be saved, unless that which is born of the flesh alone can be saved just as it is born, without the work of the Spirit. All that I claim is that there is such a birth or operation, and that all infants that are saved must have it. As to whether all that die in infancy will be saved, that is another question. I believe that they will be saved, but the discussion of that question is not necessarily connected with this. I can say emphatically that all that are born of the Spirit will be saved. It seems to me that this is clear.

Now, we are said to be begotten again by the word of God. This being begotten with the word of God can occur only with those who are capable of believing the truth, and is needed only by those who have sinned and who are condemned on account of their own personal transgressions. As to the terms by which I designated these ideas, Bro. Hayden is responsible for their ever appearing before the public. After all, they are the terms which God's word uses. John 3:3 refers to the Spirit work which precedes faith in the adult, and which the infant may have without faith; I Peter 1:23 refers to an additional effect of the truth believed by one who believes in Christ.

The blood of Christ puts away sin. Faith in the blood of Christ puts away conscious condemnation. The Holy Spirit gives a spiritual nature. The infant, to be saved, must have the benefit of Christ's death and the change of nature which the Spirit gives. The actual sinner, to be saved,

must have both these and the effect of faith in Christ besides. He dies by the law, and must have a corresponding life by the gospel.

Now, if this is not clear, I must beg the one to whom it is not clear to have his spiritual eyes treated, and please ask me no further questions. If the positions are understood and yet denied by any one, I simply say to him, that I have as little use for his theology as he has for mine, and we are even.

And now let me thank Bro. Hayden and the Texas Baptist and Herald for their patience exercised with me, and say to the brethren at large that I will thank them kindly not to write me any more "Open Letters." If you wish to write to me, brethren, my address is drawer 18, Waco, Texas. I have not time to run the GOSPEL STANDARD, preach all the time and answer all the question that may be asked me through the columns of the Texas Baptist Herald. I preach the gospel as I understand it, and God blesses my work and bears with my imperfections. As he to whom I am primarily responsible bears with me, I hope the brethren will do so, and I reckon they will. Please let me rest just a little, and if things run monotonously smoothly without me, I will trouble the waters again.

And now, with kindest feelings for all, and agreeing with all just as far as they agree with me, if you will allow me, I bid you a hearty "God bless you."

M. T. MARTIN.

REPENTANCE—ITS NATURE AND NECESSITY.

A paper read by the editor of the *Standard*, at the Ministers' Conference at Temple, Texas October 3.

1. In its primary sense the term nature cannot be applied to repentance. What I suppose is desired of me in discussing the nature of repentance, is to define it; tell what it is; get at the true idea conveyed by the word—the idea of which the word is a sign.

To arrive at a clear conception of the meaning of the noun repentance, as it is a noun derived from a verb, we must first understand what is meant by the verb. And to define the verb, as to its import, as used in the New Testament, we must go back to the language in which the New Testament was written and find the meaning of the word or words translated to repent.

If we trace the word repent back to the Latin, we get the idea, to think again, to reconsider, to change thought or purpose; and, indeed, this idea is involved as a result of repentance, when we give a critical rendering from the Greek. But when we go to a strict definition of the Greek, the idea is, more properly, think, consider, understand or know after; hence, repentance is after-thought, etc., rather than reconsidering.

We find two verbs in the Greek, translated to repent: META-NOEO and META-MELOMAL. META-NOEO is used to express the idea, to repent, as an element of conversion; and META-NOIA, its derivative, is translated repentance wherever the idea is expressed by a noun. The verb NOEO (Greek), means to think, to understand, to know. The prefix META means after, and does not affect the meaning of NOEO as to the kind of exercise that is meant by it. It affects its meaning only as to time. All the additional meaning given to the combined word by the prefix META is "after." NOEO means to think, to understand, to know. METANOEO means

to think, to understand, to know after. Then *META-NOIA*, means after-thought, or an understanding or knowledge gained after—something. There must be something with reference to which our thought or knowledge is said to be after. Repentance is said to be toward God. It is, then, after-thought toward God, after-knowledge of God. But what is that with reference to which the thought or knowledge is after? It is sin, or sinning. To repent, as a sinner, then, is to understand or learn God and our relations as sinners to him; to know him after having sinned against him. It is to know God as law-giver after having transgressed his law. Sin is the transgression of the law. God, as a law-giver, is revealed in the law. The law in its purity is the exponent of God's character. Its demands are God's will expressed. As subjects of law, we know God as revealed in the demands of the law. Then, to know the law is to know God. To know the law apart from our responsibility to it would not affect us any more than to know what some other ruler had demanded of his subjects with whom (ruler and subjects) we have no connection. And to know the law and our responsibility to the law without taking into consideration the fact that we have transgressed the law—or sinned—would not affect us as God designs that we shall be affected by repentance. We first learn that we have sinned by learning the law. We know our acts, as such, without the law, but we only know them as sins when we see what the law demands, and hence see that we have transgressed the law.

Further, to know the law fully, we must know the penalty, or know that there is a penalty. And to know the law and our relations to it after having sinned, is to know ourselves as guilty, condemned and helpless sinners. To this end the law was given, "that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. The law is God's looking-glass into which we may look and see our moral deformity.

Repentance is to the "acknowledging of the truth." 2. Tim. 2:25. Our true state before the law is that we are sinners, guilty sinners, condemned sinners, *HELPLESS* sinners; that is, we can do nothing that will remove our condemnation; we have no offering that God will accept. We can do no work of any kind that will be accepted as a propitiation. The law requires perfect obedience through all our life, or death, as the penalty. We have not rendered and cannot render the obedience, and hence, as we are already transgressors, death must come, indeed, is already passed upon us.

This is the truth, and we must learn and acknowledge it before we can be saved. We cannot acknowledge it till we learn it, or learn the law, or God as revealed in the law. This learning of God in the law is repenting. The completed knowledge is repentance; but it is not complete so long as we think we can do anything to satisfy the demands of the law; hence, we have (Heb. 6:1) "repentance from dead works." Repentance, then, is a knowledge of the law of God and our responsibility to it after transgressing that law. And as a true knowledge of the demands of the law reveals to us our inability to keep it, and hence reveals our condemnation, it is knowledge of God after having sinned, to the acknowledging of the truth as to our state; hence, the consequences are guilt, condemnation, helplessness, sorrow, despair and a turning away from ourselves, or our own works, as a ground of salvation. So much as to repentance.

II. NECESSITY OF REPENTANCE.

Assuming a necessity of repentance is to assume that repentance is indispensable, I take this position, or understand the Bible to teach it. Repentance is not only taught in the Bible as indispensable, but it is indispensable from the necessities of the plan of salvation. Repentance does not save, yet there can be no salvation for a transgressor without it, inasmuch as there can be no faith without it, and there can be no salvation for a sinner who has transgressed God's law, without faith. Faith is looking to Christ to save us, and we cannot look to Christ to save us until we first learn that we are lost. Previous to faith there must be a knowledge of the law. There must be a knowledge that we are dead under the law before we will, or can, seek life in Christ. Paul says: "When the commandment came, sin reviv'd and I die'd." Rom. 7:9. This knowledge of the law is necessary to show us that our act is sin. Further, our responsibility to the law must be realized or no guilt would attach. We must know also the penalty of the law, and that we can neither obey the law nor meet the penalty and be saved. That is, we must be brought to the point that our mouths are stopped—see that we can do nothing, and yet something must be done, before we look away from ourselves to Christ. We cannot trust Christ so long as we have any confidence in what we can do. There is no real saving faith in Christ till we have repentance that turns us from dead works. As a woman cannot have two legal husbands living at the same time, so a sinner cannot have Christ and the law as objects of trust at the same time. He is never united to Christ by faith so long as he is trusting at all to his works or any qualification in himself. So repentance from dead works, or a knowledge of God as revealed in the law, which brings a sinner into a state of condemnation, guilt and helplessness, and hence to a turning from dead works as a ground of hope is indispensable to faith.

Sorrow has been mentioned as a result of repentance. This sorrow is indispensable to faith, for if one were not sorry that he is lost he would not seek salvation. Not to be sorry that he is lost is to be satisfied in his lost state. A true knowledge of his condition as a sinner under law, as revealed in the law, will bring sorrow. This sorrow does not work repentance—repentance works the sorrow. Sorrow is the fruit of the knowledge of our condition.

I mention, as another fruit, turning from sin, but turning from sin is not repentance nor a part of repentance any more than good works are a part of faith.

The sorrow which precedes faith is not that which is called godly sorrow in 2 Corinthians. That can only be exercised after the love of God is shed abroad in our hearts which follows faith, and we are discussing repentance and its fruits which precede faith and are essential to conversion. The sorrow for sin that a sinner has is the result of repentance and is prompted by his regard for his own well-being. The godly sorrow of the Christian works repentance or after-thought, and is prompted by the love of God.

In John 17:3, we read: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent." Knowledge of God and knowledge of Christ, then, are eternal life. In Acts 20:

21, we read: "Testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ." Repentance toward God and faith toward our Lord Jesus Christ then are salvation or eternal life. Faith toward the Lord Jesus Christ is knowing the Lord Jesus Christ. Paul says he counted all things but loss for the excellency of the knowledge of Christ. Repentance toward God, then, must be knowing God. Christ is learned in the gospel; God, as law-giver, is learned in the law. Then, the way to bring a sinner to repentance is to show him the law, or God in the law. The way to bring him to the exercise of faith is to show him the gospel, or Christ in the gospel. To tell a sinner to repent without showing him the law and his relations to God under the law, is like telling him to believe without preaching to him the gospel.

Behind all this is the work of the Spirit of God, enabling the sinner to understand God, or to repent, and then to understand Christ, or to believe or exercise faith; without which preaching law or gospel to a sinner is like showing a picture to a blind man. God has promised that his word shall not return to him void. It is simply our business to preach it, depending upon him for results.

REMARKS:—To repent does not mean that the sinner is to look at himself, but to look at God and thereby see himself. You cannot look at your face. You look at the mirror which reveals to you your face. As faith contemplates Christ, so repentance contemplates God. Each has its results; but to command the sinner to exercise the results primarily is like a doctor's commanding a patient to sweat without giving him a sudorific.

To define repentance as godly sorrow for sin, turning from sin with hatred for it, turning toward God with love for him based upon a correct state of heart, involves an inextricable difficulty. Remembering that repentance, as an element of conversion, precedes faith, and that faith precedes the shedding abroad of the love of God in our hearts, how can a sinner have these exercises of a new heart before his heart is renewed? The Savior's doctrine is, "make the tree good and its fruit good."

Our hearts are purified by faith; they are not purified that we may have repentance and faith. Every emotion of the sinner's heart in seeking salvation is prompted by fear, bondage or selfishness. He is under law till he exercises faith in Christ.

After faith he is prompted by love. The capacity to love is given by the Spirit. Love is generated by faith in Christ. To define repentance as godly sorrow, or even to place godly sorrow as a result of repentance that must be felt before faith is exercised, and, at the same time, to deny that the Holy Spirit goes before the reception of the gospel, imparting spiritual life, is to involve the whole matter in utter confusion and contradiction. While such an idea of repentance is not correct, still it is consistent with the teaching that regeneration precedes repentance and faith. To place repentance before faith, and godly sorrow as an element or fruit of repentance that precedes faith; then to claim that no unbeliever can be regenerate, and still claim that godly sorrow is a sign of the new life which comes in regeneration, is to make confusion worse confounded.

How can there be a fruit or manifestation of a life which does not exist? True evangelical repentance is a fruit of the operation of the Spirit; hence this operation, whatever it may be termed, must precede repentance.

Godly sorrow can be exercised only by a purified heart, and as the heart is purified by faith, faith necessarily precedes godly sorrow ; besides, the Scriptures nowhere speak of godly sorrow as exercised by any but believers.

The order is: 1. Operation of the Spirit. 2. Repentance. 3. Faith. 4. Results: Justification, or life in Christ and the reception of the spirit of promise, after which there is no condemnation. When a Christian sins or does wrong, he has godly sorrow which causes after-thought or repentance unto, or with reference to, his salvation, the conscious possession of which is an ever-living motor within him, prompting him to serve God through love and not through fear.

The spirit of bondage is never received again. The spirit of adoption is received through faith and we are no more servants but sons, heirs of God and joint heirs with Christ.

WHAT IS REGENERATION?—WHO IS RIGHT?

In the November STANDARD we stated that it is found that Baptists differ among themselves on the work of the Spirit. We further stated that one might mistake in understanding the Spirit's work and be saved ; and, further, that one might mistake in teachings on this point of doctrine and yet be instrumental in the salvation of sinners, inasmuch as the sinner to be saved believes in Christ and not in the work of the Spirit. A mistake in understanding Christ is fatal ; hence, a mistake in preaching Christ may be instrumental in doing harm instead of good. If we must be right in understanding and preaching the work of the Spirit, we ought to have some test by which we can tell when we are right. The New Testament is very clear as to the evidence of a correct faith in Christ, but it gives us no experimental evidence whereby we can tell whether we have correctly understood the work of the Spirit. Again, we find that those who differ as to their understanding of Christ, differ as widely as to their heart experiences—only those who look at him as a complete and everlasting Saviour, giving eternal life, have perfect rest. But we find brethren differing as to their understanding of the Spirit's work, and yet having the same peace of heart. We have been criticised pretty severely on this point of doctrine. We like to be in line with the brethren, provided that we can be, at the same time, in line with the truth ; and we hereby give our promise to do our best to agree with them all so soon as they agree with each other. It is very hard on us indeed that we should be condemned for differing from the brethren, when the brethren differ among themselves, and hence render it impossible for us to agree with them. We will mention some of the different views to which some of the leading brethren hold.

1. Regeneration is the work of the Spirit and precedes repentance and faith.

2. Regeneration is the work of the Spirit through the truth as an instrument. We are born again (or begotten again) by the word of truth.

3. In regeneration there is a begetting by the Holy Spirit and a birth by the word—the whole work completed is regeneration.

4. We are regenerated by the word, as an instrument, before we believe the word, and before repentance and faith.

5. There is no preparation of the heart by the Spirit independent of the gospel. All the preparation of heart that sinners receive is through the gospel, or Christ in the gospel.

6. The Spirit begets a spiritual nature within us directly and immediately. He then brings us to Christ through the medium of the truth, which is regeneration. This last statement we accept as truth.

We can see a kind of harmony back of these expressions in all except 4 and 5. No. 4 agrees with nothing but itself. No. 5 agrees with nothing but Campbellism. Some of the advocates of No. 1, notwithstanding the seeming difference from 2, 3, 6, may have the same idea in their minds. Nos. 2, 3 and 6 are but different expressions of the same essential idea. Nos. 1 and 5 are at antipodes, and yet their advocates are equally opposed to the advocates of 6.

Now we wish to ask, who is right? Which is the Baptist position? Which is orthodox? Echo answers, (?).

But we can get an answer to the question, who is unsound, who is heterodox? With one voice, the advocates of Nos. 1, 4 and 5 will say: "The editor of the STANDARD is unsound." While they differ as widely from each other as they do from us, yet they lose sight of their own differences and combine against us. Why, it has got to the point in some quarters, that to oppose our views (even though the party does not understand what they are) is taken as sufficient evidence of soundness of faith. When deacons are ordained, if they oppose us they are put down as unsound. It has even entered into the catalogue of questions to be asked preachers on examination. Who knows how long it will be before it will be a test question to an applicant for church membership? In a few places, and under the ministry of a few men, even now, if an applicant for church membership would state that he differed from us on the work of the Spirit, and very much doubted whether he had trusted the Saviour, and very much feared that he would never be saved, he would be regarded as on the right track; and if he only had a little hope, or felt like he would like to feel like he had a little hope, he would be regarded as ready for baptism.

Now, we wish to say in all seriousness to those brethren, that thinking, fair-minded people are fast learning that there is some insincerity or inconsistency, or prejudice, or intrigue, or something besides an honest search for truth, in what they are doing. People are wondering why there is such opposition to the views of one man, when the same parties differ as widely from others and say nothing about it—even try to cover up their differences. Well, we know a good deal about the "why," and in due time we will go back to the beginning and show up the "why," if necessary. Again, we say, when those who oppose us are agreed among themselves we will agree with them if we can. In the mean time, we are content to agree with what we regard as the teachings of God's word.

 SALVATION BY GRACE.

Why there should be any controversy on this subject we cannot see, when the Bible is so clear in its statements. We are told emphatically that we are saved by grace "without works." It is not our purpose in this article to attempt to prove that salvation is by grace. The clear statements of the Bible are proof enough. We wish to look into the reasons, so far as the word of God reveals them. We are told that "it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." God's purpose, then, is that the promise shall be sure to all the seed. This promise could not be sure IN FACT if it depended upon our imperfect works; and it could not be sure TO THE SEED unless the seed accept it as a gift—see that it is by grace. Faith is said to purify our hearts. Faith itself has no power only as it lays hold of its object. He that believes, believes some truth or proposition. The effect is produced by the truth believed. The object of saving faith, then, has in it the power to purify the heart when it is received by faith. The heart is not purified until fear is removed and love is shed abroad. Faith works by love. He that feareth is not made perfect in love. Perfect love casteth out fear. The promise is not sure to us till we see that salvation is by grace, for in no other way could we be delivered from bondage and fear. Hence he who does not believe that salvation is by grace has not received salvation by grace through faith, and, as there is no other salvation from the condemnation of the law, he has not received salvation at all; or, to be plain, he who does not believe in salvation by grace is an unconverted sinner. To say that one believes in Christ and still looks to himself to perfect that salvation, which is a gift through Christ, is a contradiction. No man ever savingly believed in Christ who did not first learn that "the gift of God is eternal life through Jesus Christ our Lord." When this is learned, and we accept Jesus as our Saviour, through whom this eternal life comes, fear vanishes and love takes its place, the heart is purified, and the child of God, by faith in Christ Jesus, becomes sure of the promise.

 ON ACCOUNT OF WHOM IT MAY CONCERN.

Vague rumors have been circulated that I have left confusion and discord and unsoundness in faith in the churches with which I have held meetings. Recently these rumors crystallized into a direct charge by a prominent brother.* This charge was supported by at least four specifications, with an assertion added, that such results followed my work generally. This brother claims to be posted. I at once wrote to every preacher, except one, with whom I ever held a meeting in Texas, amounting to sixty, asking them to state frankly whether such results had followed my work with them. I have answers from over fifty of these preachers denying these charges. I have two letters stating that there was some division as to doctrines advanced by me. Two and ONLY TWO

*In connection with this charge, Dr. B. H. Carroll, repeating it, stated to me that there was much restlessness among the brethren on account of the disturbance which my preaching was creating.

have stated that any evil results followed. I have visited these churches since, and never was more cordially welcomed, and have now invitations from them to labor with them again. I have letters from the pastors who followed my meetings in the churches mentioned in the charge of the first mentioned "prominent brother," and they flatly deny the charge. I have taken particular pains to find out whether there was any foundation for the charge. I find that one man, who was not giving satisfaction to his church when I went to help him, and left it soon afterwards, is responsible for most of this talk. I withhold his name because I do not wish to injure him. If he will let me alone in the future he may go in peace. The brother first referred to I believe to have been influenced by the statement of this last mentioned brother. I have regarded the first mentioned brother as a candid fair-minded man, but he has missed the mark in his charge, as the statements of over fifty preachers, now in my possession, will verify. I write this, not knowing how widely these brothers have talked, and to say to all that I am prepared to prove that the statements and charges as made are not true. If any reader of the STANDARD hears of any such charges again, he will confer a favor by taking the name of the party making the charge and sending it to me with the charge. I say again, I am abundantly prepared to prove that such charges are false, and will do so to the discomfort of those making them, if necessary.

M. T. MARTIN.

BAPTIST INCONSISTENCY.

The New Testament reveals doctrines and ordinances which, taken in their entirety, are termed THE FAITH. There are prophecies that some shall depart from the faith. On the contrary, the teachings are clear that Christ shall have those who shall not depart, but shall contend for the faith. Baptists claim that they have this faith and that they are the ecclesiastical descendants of those who have been the true followers of Christ and the defenders of the faith in all the centuries of the Christian era. This claim is either true or it is not. If it is not true, then their doctrines and ordinances are anti-scriptural, or there have been no advocates of the truth in the ages past, and there are none to-day.

If Baptists are wrong we can see how the truth has been preserved and handed down by those who have ever (ever since their origin) held a contrary faith. On this hypothesis Baptists ought not to exist. If they are right, then being so radically different from every other people, they alone are right. And while, according to a fundamental principle, they cannot persecute, nor deny the right to all others to worship God according to the dictates of their own consciences, they cannot consistently—they cannot honestly encourage any other faith. They cannot fraternize with others, nor recognize them as followers of Christ. They may recognize individuals as regenerated persons on their individual faith, but they cannot recognize their ecclesiasticism, or their organizations as churches of Christ without denying all that it takes to make a true Baptist.

We have stated only Baptist axioms and corollaries. If all Baptists would stand on this ground, then it would be easier for all to stand on it. But when a few who are recognized as "leading men of the denomination" violate consistency by departing from the only ground upon which

Baptists can consistently stand, we have confusion in our own ranks and the opposers of the faith have whereof to glory. Men ought to be what they profess to be, and if a member of any other organization is true to his profession, a Baptist cannot be true to his profession and recognize his standing as a preacher or church member. It may seem too hard to say that some of our leading men are selling out Baptist principles—principles which they profess to believe are Bible principles—for the sake of personal popularity; but there is something wrong, or some want of consideration when Baptist preachers apologize for the doctrine of Arminianism, or recognize those who hold it as preachers of the gospel. Again, there is something wrong when Baptist preachers engage in inviting those who deny the Savior's baptism and substitute the baptism of Rome for it, to hold meetings with them—not exactly with their churches, but in a kind of joint-stock arrangement—and then laud them through the columns of Baptist papers as **PREACHERS OF THE GOSPEL**. We admire the manhood of the man who is not a Baptist because he does not believe Baptist doctrines, and we think these manly men who are not Baptists have a hearty contempt for the Baptist who violates every principle of consistency. If a man cannot afford to be a Baptist and bear the reproach of a Baptist, then he ought not to be a Baptist at all. We understand Baptists to hold, in keeping with the teachings of the New Testament, that there is no such thing as scriptural baptism without faith in Christ, and that there is no such thing as church membership without scriptural baptism; and that the ordinances and preaching of the gospel were committed to the churches. If these are not Baptist principles and Bible doctrines, then we should not contend for them in our pulpits. If these are Bible teachings and Bible principles, then how can one be a true Baptist and still acknowledge one who holds and teaches just the opposite, as a standard-bearer of the Lord? Again, Baptists believe in salvation by grace and preach Christ as the only Savior, and faith in him alone as essential to salvation. If this is not the truth Baptists ought to quit preaching it. If it is the truth how can Baptists recognize one who preaches works as a condition of salvation, or baptismal regeneration, as a preacher of the gospel? Or how can they recognize one as a gospel preacher who publicly professes such a faith? Some things occur occasionally along this line which are enough to cause us to stop and ask: whither are we drifting? Where will these "leaders" lead us if they are followed?

Some of these venders, or donors of the truth are looked to as guides, and are ready to condemn others for unsoundness in their faith. (?) Such leaders may lead on; we do not follow.

In the beginning of a new year we lift aloft our Gospel^g Standard, and re-announce our determination to contend for the faith once delivered to the saints, let it cost what it may of criticism and cross-bearing.

JEW AND GENTILE.

In the eleventh chapter of Romans we are told that through the fall of the Jews salvation is come to the Gentiles to provoke them (the Jews) to jealousy. We are told that because of unbelief they fell, and that the Gentiles stand by faith. Then the apostle intimates that the wild olive branch (the Gentile) will be cut off, and the natural branch (the Jew) be grafted back into its own olive tree. Then he says: "For I would not, brethren, that ye should be ignorant of this mystery lest ye should be wise in your own conceits, that blindness in part is happened to Israel until the fullness of the Gentiles be come in."

This blindness of the Jews is to end, then, when the fullness of the Gentiles be come in. The meaning of this Scripture depends upon what is meant by the expression "fullness of the Gentiles."

But for other Scriptures we might conclude that the expression refers to the time when the gospel is to have its greatest power, when all nations shall come under the influence of the gospel; but the apostle has intimated that the wild olive branch will be broken off when the natural branch is grafted in again. And we know that the natural branch was cut off when the wild was grafted in.

We have another Scripture which throws light on the subject. When the Savior foretold the destruction of Jerusalem he said: "And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Whenever the Gentiles cease to hold Jerusalem then the "times of the Gentiles will be fulfilled." Putting these Scriptures together the teaching seems to be that when the Jews obtain Jerusalem again, then they will accept Christ and the Gentiles will reject him.

It is a fact that there are evident indications that the Jews will soon get possession of Jerusalem again. It is a fact that they are turning toward the Savior. Many of them are believing now.

It is a fact that infidelity is increasing in Christian lands. Is it not safe to say that infidelity is increasing more rapidly in the Christian lands than the religion of Jesus is in heathen lands?

Think before you deny this. Consider the infidelity in the churches before you deny it.

Bible religion seems to be spreading, but is it not a fact that the faith for which Paul contended is losing ground among those men who profess to hold it?

What percentage of the religious world believe in salvation by grace? Some one will say, "What of that? they are Christians nevertheless." That one would better look closely and see whether he himself is a "Christian nevertheless." If we are not in the time spoken of by Paul to Timothy, "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears," then we need not fear that that time will ever come.

If Rome is not corrupting the world to-day through her offspring, then the gospel of grace should cease to be preached and let the good work of Arminianism go and save the world. (?) As an illustration of degeneracy in faith, take a little pains and see what percentage of Baptists believe in their own—the Bible's own—doctrine of election. One will say I believe in election, but not in this eternal election—as if there were any other

kind. And that Baptist ought to go at once and unite with those who do not profess to believe the doctrine. Try the purity of the faith of your people by the test of fruit-bearing. Is there not something wrong? What is it? May it not be that we are in the twilight of the day of grace granted to the Gentile world? Is the religion of Jesus a failure in results?

But the question may be asked, "what will become of the preachers and churches when faith has departed?" They will do just as the Jews did—go on with their own form of godliness, with no church, no Savior.

MY CONNECTION WITH THE STANDARD EXPOSITOR.

The usual editorial "we," may be used editorially in the STANDARD EXPOSITOR, and, as a joint-editor, I shall share the responsibility of the general editorial management; but, as I will not be connected with the office, what I write will be individual, and I shall establish a rule of my own, and write in the singular number—"I," instead of "we." If it appears egotistic, I would as soon be egotistic as we-egotistic.

I have had it in my mind for several years to establish a doctrinal magazine, designed eventually to cover the Southern States. I originated the Gospel Standard with an eye to this ultimate end. I had in mind from the beginning the union with Brother Carswell, which is now effected, and which appears in the living reality, the STANDARD EXPOSITOR. And it doth not yet appear what it shall be.

As I am to appear before a large number of new readers, I wish, in a candid way, to give these readers some idea of the kind of man with whom they have to do.

I saw in my conversion that a great deal of trash had been mixed with all the gospel I had ever heard preached. I saw that salvation came through faith and not through any effort of the sinner. It seemed to me that if the truth had been presented to me, stripped of all rubbish, I could have accepted it, and would have accepted it at any time since the beginning of my interest in the salvation of my soul. The preaching to which I had listened kept me trying to be converted instead of looking to Christ for salvation.

When I saw the way I promised God to tell it as I saw it. As I read my Bible after my conversion, I found it to teach Christ all the way through as I had found him. I am preaching him as I found him. The Bible, my experience and my observation convince me of truths some of which I will here state:

The natural man, born of flesh, receives not the things of the Spirit.

There must be a God-given spirit nature in us before we can accept Christ.

This child of God remains in bondage under the law till the gospel is heard, learned and believed.

The child of God comes out from under bondage through repentance and faith.

Repentance is a knowledge of God and his law which brings us to guilt and helplessness, and ultimately to turning from dead works.

Faith is learning and accepting Christ as our substitute, as the end of the law for righteousness.

Faith contemplates Christ as the whole of our righteousness, now and

forever, and delivers the soul from bondage, or it lays hold upon the gospel, which gospel delivers the soul from bondage when believed.

Faith comes by hearing, and by hearing the truth. Faith which does not lay hold upon the truth, but upon error, does not save. Hence faith in a system of works which necessarily generates bondage is not saving faith.

The truth must be believed.

All mourner's benches or altar service machinery in trying to bring about conversion is a mistake and a delusion; it does not come that way.

When Christ is received by faith we never return to bondage; but in the darkest hours which ever come over us we still remember that, "Though my way be hid in darkness, never can his light grow dim."

Well, I believe many other truths, of which I will speak in the future.

CONVICTION OF SIN—JUSTIFICATION.

Conviction of sin is being convinced of sin; being convinced of the transgression of the law, and hence of being subject to its penalty, or being guilty. It is brought about by a knowledge of the law and its demands. Paul says: "When the commandment came sin revived and I died."

The law was given that we might become guilty. It is the ministration of condemnation. It can only condemn a sinner, for it can justify only on the ground of perfect obedience and the sinner has not obeyed. It not only cannot justify the sinner, but it cannot put within him new motives; it cannot renew his nature in as much as it is addressed to his selfishness. The law reveals God as a law-giver, and produces a spirit of bondage. There may be within the convicted sinner a desire to lead a better life; a purpose to try to obey God through fear of death. His life, prompted by this motive, may be free from out-breaking sin; his walk may be orderly. He may be hungering and thirsting after righteousness, and yet may be only under the "schoolmaster." He is looking to God the law-giver and to the law, and not to Christ and the gospel.

So long as there is bondage Christ has not been received. The sinner thus convinced or convicted, and yet looking to what he can do, if, indeed, the Spirit of God is in the work, is an heir in bondage and has not yet received the spirit of adoption. Read Gal. 4:1-7.

It is our deliberate judgment that right here lies the difficulty with most of our church members who are in trouble about their salvation. We speak now of the earnest ones, those in whose hearts there is a restless longing for "some sweet promise," "some sure support against despair." Hardly a month has passed in seven years in which some such cases have not come under our observation.

That class of our church members who had a spasm of religious interest when they made their profession and have gone back to the ways of the world, who are not even serving with a spirit of bondage, had only an intellectual conviction of sin without the operation of the Spirit. Is it not to be feared that many of our church members are included in this class? There would be very little adverse criticism if this class should make professions. Conversions among this class are not so frequent, for the reason that they have never been genuinely convicted of sin, and hence cannot believe in Christ. In the case of the convicted sinner the gospel only is needed; and genuine conviction is proof positive of the

Spirit's work. In the case of the one who was not genuinely convicted, the Spirit's work is needed, and then both law and gospel must be preached. The cases of re-baptism about which much has been said have come from one or the other of these classes.

Justification by faith is the result of looking at Christ as our sin-bearer and Saviour; as the fulfilling of the law. Christ came not to be ministered unto, but to minister—not to be served, but to render the service that was laid upon us. He who correctly understands Christ and believes in Him, cannot look upon himself as still in bondage. He cannot look at his salvation as yet contingent upon some duty to be performed by himself or qualification within himself.

The result of such justification is peace, and rest.—Rom. 5:1, Matt. 11:28. We receive justification by believing in that which itself justifies at the bar of justice. The knowledge of Christ, the believing in Him as the one through whom sinners are justified, brings the one thus believing into a state of justification—he then regards himself as justified before the law. The difference between the two states is clearly definable and clearly defined in the mind of the justified one, and he can never get back over the line into a state of bondage or condemnation again.—Rom. 8:1-15, Gal. 4:7. Now it is wrong and harmful to persuade one who is only a convicted sinner that he is a child of God by faith in Christ Jesus. He who is a child by faith needs no persuasion. He has the witness in himself.

THE WITNESS OF THE SPIRIT.

The work of the Spirit has so much to do with our religion that without it we have no genuine religion of Christ. It antedates our acceptance of Christ, even our conviction of sin. It is the work of the Spirit that opens our eyes to our lost condition and leads us on through an understanding of the demands of the law, to an understanding of Christ, who is the end of the law for righteousness. No man can say that Jesus is the Lord but by the Holy Ghost.

As Dr. Boyce says, the Spirit works immediately (i. e. without a medium) in preparing the heart for the reception of the truth; and mediately through the truth in bringing the heart thus prepared to Christ. The sinner comes to Christ through believing the truth, the gospel, which he is enabled to believe by the Spirit's work. But the work of the Spirit considered in this article follows faith. "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise."—Eph. 1:13. This is a sealing of the Spirit after we have believed the truth and received its power.

"The Spirit itself beareth witness with our spirits that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ."—Rom. 8:16, 17. Mark that the Spirit beareth witness with our spirits. Then our spirits first testify that we are children and heirs and joint-heirs. Our spirits accept the truth which we learn and believe. We believe that to which the Spirit bears witness before the Spirit bears this witness to our spirits. The Spirit does not in this witness bearing inform us of something which we do not already believe, but he corroborates what we believe. He brings in testimony of a stronger nature, or, rather, he gives us more light that we may believe and be assured in a higher sense. No one who believes in the doctrines of grace will deny

that it is a fact that the child of God is a joint-heir with Christ. No one who understands the truth will deny that the Spirit bears this testimony, when he bears witness with our spirits; and as he bears witness with our spirits, no one needs deny that our spirits are testifying that we are joint-heirs with Christ before God's Spirit comes in with his testimony and bears witness with our spirits.

Remember the witness-bearing of the Spirit under consideration is that which believers receive. The party must be a believer—a child of God by faith—before this, the Spirit, can truly bear witness with our spirits that we are children; for the Spirit bears witness with our spirits to an existing fact, and that existing fact is that we are children. It is not only true that we are children when we receive this witness of the Spirit, but it is true that our spirits are already bearing witness. "He that believeth on the Son of God hath the witness within himself."—1 Jno. 5:10.

This includes every believer, and every believer as soon as he believes, for he that believes has this witness.

I conclude that the witness referred to here is the witness of our own spirits. It is our spirits that receive the truth—our spirits, God-given or God-prepared by the work of the Spirit, which precedes faith. When we believe we believe the truth, for God does not use error to accomplish his work in our hearts. On believing truth, instantaneously we receive the power or effect of the truth believed.

We read on in the verse last quoted and the following verse: "He that believeth not God hath made him a liar; because he believeth not the record God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son." Now, is there any such thing as believing on the Son without believing this record? If one believes in Christ through this record, does he not believe that he has eternal life? and does he not believe that he has it in Christ? Then his spirit which receives this record bears witness that he is a joint-heir with Christ. Now the Spirit bears witness with his spirit that this is true.

He who denies that the life is eternal denies the record.

He who denies that it is a gift denies the record.

He who denies that it is in Christ denies the record.

He who believes in apostasy denies that the life is eternal

He who believes in works as a condition of salvation denies that it is a gift.

He who believes he holds it by virtue of his own faithfulness or future work, denies that it is in Christ.

Wordy men may try to evade these conclusions, and may do so to the satisfaction of those who have never received the power of the truth in their hearts; but the elect who have passed through the washing of regeneration will see their force.

The Spirit could not bear witness with the spirit of one whose spirit bears a different testimony from the testimony of the Spirit.

The conclusions are:

1. He who has not believed in Christ as a complete Saviour and deliverer is yet unconverted.

2. Every believer has, from the moment of his accepting Christ, that assurance which accepting Christ as a complete and everlasting Saviour gives.

3. The witness of the Spirit only increases and verifies that which already exists—adds the testimony of the Spirit to the testimony of our spirits.

 "EIS."

Current discussions of the use and meaning of this preposition in connection with baptism have caused thought and expression. A great deal has been said and written on this word; so much that it would seem that the subject is entirely exhausted. And yet we are far from a settled conclusion as to its meaning in connection with baptism. Not only do different denominations differ, but it is seen that Baptists differ.

On one passage it is to be supposed that Baptists will all agree: Mark 1:9. Christ was baptized by John into the Jordan.

Is it not safe to say that *eis* means into when it expresses relation between a verb and the literal object towards which the literal action of the verb is tending, if such meaning is practical, or such relation can practically exist? For instance, when John baptized Christ, the water, the Jordan, was the object towards which the action of the verb baptize was tending. It was practical to baptize Christ into water, and he was baptized into the water.

In all cases where this literal relationship is impossible, *eis* must have another meaning. *Eis* is used in connection with literal water baptism with different objects following it toward which the literal, physical action does not tend. The baptized were said to be baptized *eis* repentance, *eis* remission of sins, *eis* Christ, *eis* the name of the Lord Jesus, *eis* death, *eis* the name of the Father, and of the Son, and of the Holy Ghost. These are not the literal objects towards which the literal action of the verb is tending, and hence we cannot translate *eis* into. What one meaning will cover all these cases? Unto, or with reference to. Not literally into.

We get a pointer in John 1:31. John baptized that Christ might be made manifest unto Israel.

He baptized to teach Christ, to set forth Christ, to represent Christ in symbol. If we will understand "unto" in this sense it will cover all the ground.

Baptism manifested repentance, remission of sins; Christ, the name of Christ, the name of the Father and of the Son and of the Holy Ghost, death. It is a symbol pointing to all these. It manifests our death, not to sin, but by sin, our death under the law, also our resurrection from that death by the power of God.

Eis is used again in connection with believing in (into) Christ. Here Christ is the object toward which the action of the verb is tending, and we can translate "into." Our faith puts us into Christ spiritually and savingly. And when we are into him by faith how are we going to get out of him to be baptized into him savingly?

It will not do even for a Campbellite to be too close a stickler for translating *eis* "into" in all cases, for *eis* puts the believer into Christ before he is baptized, as we see above. And then John baptized *eis* repentance, and even Campbellites place repentance before baptism. They are bound to know that *eis* in this case does not mean in order to, and if they will admit the same with reference to remission of sins, they will begin to see a little more clearly. In each case it means unto, or with reference to, or setting forth.

We believe into Christ, we are baptized to profess, or speak out, the Christ into whom we have believed, as we have believed into him. If

we have not believed into him, baptism in such case is a farce and falsehood. It is declaring that we are dead by the law and live in Christ to die no more (Rom. 6), which is not true unless we have really believed into Christ. Baptism is a public declaration of an existing faith.

ELECTION—WORK OF THE SPIRIT—BELIEF OF THE TRUTH

But we are bound to give thanks to God always for you brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.—2 Thes. 11: 13, 14.

The doctrine of election has been a Baptist doctrine all along down the line. It is a Bible doctrine. God did not choose his people because he saw that they would be sanctified of the Spirit, and believe the truth. He chose them unto salvation through sanctification of the Spirit and belief of the truth.

The sanctification of the Spirit precedes the belief of the truth, and this is the work of God. The choice could not be based upon the sanctification of the Spirit, because essentially and logically God must determine whom he would sanctify before there could exist sanctification (personal) even in purpose.

As sanctification of Spirit must logically precede faith and not depend upon it, this election took place in eternity—from the beginning.

But election saves no one. It only fixes beforehand who shall be saved. In Rom. 11: 7, election should be translated elect. The process is, sanctification of the Spirit, and belief of the truth. Sanctification of the Spirit includes the work of the Spirit, setting apart and preparing us to believe. It is of God, upon the sinner. In this the sinner is not active, but acted upon. We are said to be born or begotten of the Spirit. No man can say that Jesus is the Lord, but by the Holy Ghost. "The natural man receiveth not the things of the Spirit." "Ye believe not because ye are not of my sheep."

The sanctification of the Spirit does not prepare us for heaven. To this must be added the belief of the truth. The work of the Spirit pertains to natural and not to legal relations. The child born or begotten of the Spirit, must yet believe the truth, and be made free. He must become a child of God by faith in Christ Jesus; must be justified by faith. The Scriptures express this work of the truth thus: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

When one has believed the truth, and been made free, he is saved. That which was predetermined is now accomplished, and his soul is delivered from bondage. He is no more a servant, but a son.

A great mistake is made in not recognizing the difference between the work of the Spirit, and the effect of the truth believed. The work of the Spirit does not prepare one for baptism. Baptism is to be administered to believers; those who have believed the truth and have been made free. We are to be baptized—not to be saved; but when we have believed and have eternal life.

All the above is with reference to the salvation of the soul. The body—the carnal nature—is yet unchanged and will so remain till death. It will be saved in the resurrection.

SOME FACTS ABOUT THE UNIFICATION OF THE TEXAS BAPTISTS.

After the death of Dr. Crane, I learned that the removal of the schools from Independence was discussed by members of the boards of trustees. I was at that time pastor of the Baptist church at Kyle. I at once went to work to pave the way for removing one or both of these schools to that place, with good prospects of success. While engaged in this work I studied the situation of Texas Baptists. I saw that the dissensions and heart burnings, criminations and recriminations, grew out of different enterprises seeking the patronage of the people. I saw that the time had come to unify, or it never would come. I believed that if we could unify on the school question, and that unification could be satisfactory, all things else would follow. I believed the division on schools kept up the division in organizations. I determined to abandon the Kyle project and go to work at unification. I knew that I had the full confidence of Dr. Andrews, then President of Baylor University. I believed I could cause him to see that it was for the good of the Baptist cause in Texas that he would agree to take a subordinate position under Dr. Burleson, at Waco, and make that a male university for the whole State, having as many female schools as might be needed. I believed that such a union would bring with it union of organizations.

I revealed my plans to Col. R. J. Sledge, of Kyle, who had more invested in Kyle Seminary than any one else. He approved the effort, and agreed that we should withdraw Kyle from the race and push the unification scheme. Let me say just here that it was an unselfish spirit of sacrifice in the interest of the denomination on the part of Col. Sledge that prompted his agreement.

At the meeting of the Southern Baptist Convention, at Augusta, Ga., Bro. Sledge revealed to Bro. S. J. Anderson, of the Texas Baptist, my scheme. I met Bro. Anderson in New Orleans at the Exposition, and we talked the matter over. He was afraid that it would not work. He went home and informed Bro. Hayden.

On my return from New Orleans I met Bro. Andrews in Brenham, and laid the matter before him, asking him if he would agree to take a subordinate position under Dr. Burleson, or even to return to the pastorate if it would accomplish unification. He at once said that he would, and added that the scheme was a good one, and he felt confident that it would work.

On the next day I laid the matter before Dr. Luther. He consented to it, and added that he would even do more. He said he knew how Dr. Burleson was wedded to co-education; that he would never be willing to give it up. To accomplish unification he (Dr. Luther) would be willing for co-education to remain at Waco in the combined university, and he would go elsewhere and establish a separate female school.

Having succeeded with Drs. Luther and Andrews, I wrote Dr. B. H. Carroll, laying before him my scheme and the progress made, stating to him that if he would endorse the scheme it was a foregone conclusion. I wrote him not to consult Dr. Burleson, as the honors were to fall on him, but to speak for him. The plan was to have one male university at Waco, with Dr. Burleson at its head, and two female schools, one in north Texas and one in south Texas. The idea of two female schools was not original with me, but the suggestion was of another brother. Before I received

a reply from Dr. Carroll, I mentioned my scheme to a leading brother and close friend to the Baylor schools, stating to him that I had the consent of Drs. Luther and Andrews, and had written to Dr. Carroll and was expecting a reply. He said Dr. Carroll would never reply. On the next day I received a very kind, courteous reply from Dr. Carroll, expressing doubt as to the willingness of the brethren of south Texas to unify, and agreeing to the scheme, except in one point—he was not willing to give up co-education at Waco. Remembering what Dr. Luther had said, I knew that the scheme was nevertheless a success. After receiving Bro. Carroll's letter, I received Bro. Hayden's paper, laying before the denomination my scheme, which he had gotten from Bro. Anderson. Not a dissenting voice was raised, because the leading parties concerned had already consented (Dr. Carroll speaking for Dr. Burleson) before Bro. Hayden's paper had ever reached them.

I was very willing not to be known in the matter before the public, and really thought it was for the best lest some one might oppose it because it was my scheme. The end came; the denomination was unified. Dr. Andrews was appealed to by leading brethren to hold the fort at Independence till unification was accomplished. These brethren proposed to see him through—and they did see him through—with his own means—from which he has never recovered.

At Temple the contest was between co-education and separate education. Dr. Andrews did not surrender his convictions on the subject of co-education, being opposed to it. He went into the combined university at Waco with these convictions, and has not surrendered them. And when asked for his views in private, has not hesitated to express himself in favor of separate education. It turns out now that he is displaced, and, whatever may be the additional reasons assigned for the action of the board, this is *the* reason that brought about the action. I believe the board acted conscientiously, and, as they thought, for the best interests of the institution. I bring no charge against them, but it seems to me that it is pretty hard for the man who gave unification its start by agreeing to surrender his position, who aided and held the fort by the advice of his brethren, at his own expense, when I know he was offered a salary of \$1500 to take the presidency of another school, who was taken into the school at Waco with his avowed convictions on the subject of co-education—to be displaced. Yet it seems, on the other side, to be right that there should be harmony in the faculty on this subject. I still say that I believe the board acted conscientiously.

Now, this one thing seems to be settled: that it is not thought best for one who speaks against co-education to hold a position in Baylor University while co-education is on trial; and this is not without reason, for it would seem that it should stand the trial in the hands of those who favor it, and not in the hands of those who oppose it. Let me say just here that the president of the board informed Bro. Andrews of what was coming and the reasons for it, hoping that Bro. A. would voluntarily tender his resignation. Bro. A. would have done this, but, while he saw the demand for it, he did not wish to assume the responsibility, as he felt that he was in the institution as the representative of the old convention. He wished the board to assume the responsibility. Be it remembered that Bro. A. doubted the propriety of his going into the school, as a co-education school, with his convictions on the subject. I may say he was the first one to suggest the awkwardness and the asperity of the situation. He accepts the result as but necessary under the circumstances.

Now a responsibility attaches to me. I was the cause of his coming, as above stated. I do not wish to see any back-set given our educational work by Bro. Andrews going into an opposition school. I think the result of such a step would be sad in the end. Bro. Andrews must live. He is connected with THE STANDARD, and wishes to remain with it, as he likes the work. I have offered him the whole of the income of the paper, or the paper itself. This he refuses to accept because he feels that it would be doing me injustice. I ask the friends of THE STANDARD and its editors to enable me, by their hearty and prompt support, to put Bro. Andrews in the office on a living salary. If this is done, the problem will be solved to his satisfaction.

I have tried to give a fair, unbiased statement of the whole matter. I do not want to see any confusion in the ranks, and am willing to make any reasonable sacrifice that all things may move on smoothly in our denominational work. Will our friends come to the rescue at once, that Bro. Andrews may see his way clear to give his time to his chosen work?*

*In connection with Bro. Andrews being deposed in Baylor University, causes began which helped to bring about the action of the Waco church in my case.

REPENTANCE—FAITH—REGENERATION.

BY A. B. VAUGHN, JR.

[This article is printed because of its direct bearing on matters in this pamphlet.]

As to which precedes in the salvation of the soul, repentance, faith or regeneration, is a question concerning which writers on theology and preachers of the gospel differ widely. Indeed, what one class teaches on this subject is diametrically opposed to what the other teaches. Some teach that the gospel has not revealed with certainty the exact, unvarying logical precedence of these fundamental doctrines; others, again, maintain that the order of these doctrines is definitely settled by the word of God. Certain it is that they who preach the gospel ought to understand all they can of it. Upon the preacher's power to make clear the truths of revelation depends, in a great measure, his success in overcoming error and in edifying the churches. Here is a brief statement of the two opposing views: Repentance and faith are spiritual exercises, acts of the soul spiritually alive. The soul, in the natural state, is not alive spiritually, but dead; and it is by regeneration that it is made alive. Regeneration, therefore, precedes repentance and faith.

The other view is substantially this: The Scriptures teach abundantly and explicitly that repentance and faith are essential to salvation. They also teach that he who is regenerated is saved. Regeneration, therefore, cannot precede repentance and faith.

Now, one or the other of these views must be true. Some theologians have seen what seemed to them insuperable difficulties by adopting either view; and they have taught that regeneration is the divine side, and that repentance and faith is the human side of that change of heart which the Scriptures declare to be necessary to salvation. But this manner of disposing of the question is far from being satisfactory to any devout student of the Bible, whose heart is troubled with the worth of souls, and who is constantly seeking to instruct sinners in the way of life. We are taught

sometimes that we have nothing to do with the philosophy of this question. We are simply to accept the facts. But this I cannot receive, because it proceeds upon the assumption that the lesson itself is from the Scriptures, and I have failed to discover it there.

Dr. Pendleton says, in his *Christian Doctrines*, pp. 257, 258: "I may say that if regeneration and repentance are not identical, they are so closely connected that it is not worth while to enquire whether the one precedes or follows the other. As to regeneration and faith, a plausible argument may be made in favor of the priority of either. For example, if we turn to John 1:12, 13, it seems natural to suppose that those who believed in Christ were those who had been born of God. So, according to the correct reading of 1 John 5:1, 'Whosoever believeth that Jesus is the Christ is (has been) born of God.' Some use this version as it is used in the Common Version, 'is born of God' to prove that faith is prior to regeneration; but the argument fails in view of the fact that not the present but the perfect tense is used in the original—'has been born of God.' But if we turn to Galatians 3:26: 'For ye are all the children of God by faith in Christ Jesus,' the obvious view is that we become God's children by faith; in other words, that faith is instrumental in effecting regeneration. We see, therefore, that there may be a plausible argument on either side of the question. It is, perhaps, in view of this fact, wisest and safest to consider regeneration and faith simultaneous, or so nearly so that the question of precedence should not be considered at all. The adoption of this theory will save us from perplexities which will otherwise annoy. For instance, those insisting on the precedence of regeneration are not a little perplexed, when asked if there can be a regenerate unbeliever, and those taking the opposite view are equally perplexed when asked if there can be an unregenerate believer."

Manifestly, according to Dr. Pendleton, one passage in God's word teaches the precedence of regeneration, and another teaches the precedence of faith; and hence HE teaches us that "it is wisest and safest to consider regeneration and faith as simultaneous." But is such conclusion logical, granting that the doctor has correctly rendered the passages to which he refers? Accepting his rendering as correct, the logical conclusion would be, that in some instances regeneration precedes faith, while in others faith precedes regeneration. But, it would seem, his conclusion is drawn more from the "perplexities which will otherwise annoy" than from the passages cited. It seems not to have occurred to the doctor that the question might arise in the mind of the careful student of his valuable book: "Has the author given us a faithful rendering of the passages to which he refers?" A just rendering of the passages referred to in John's gospel and epistle, would have shown the doctor the way out of these "perplexities;" and it is singular that so pains-taking a scholar as Dr. Pendleton did not see that. This will be referred to again further on in this paper.

Dr. A. H. Strong, in his *Systematic Theology*, than which a better I have not seen, defines regeneration to be (p. 447) "That act of God by which the governing disposition of the soul is made holy, and by which through the truth as a means, the first holy exercise of this disposition is secured." He continues: "Regeneration, or the new birth, is the divine side of that change of heart which, viewed from the human side, we call conversion. It is God's turning the soul to himself, conversion being the soul's turning itself to God, of which God's turning is both the accompa-

niment and the cause. It will be observed from the above definition that there are two aspects of regeneration, in the first of which the soul is passive, in the second of which the soul is active. God changes the governing disposition—in this change the soul is simply acted upon. God secures the initial exercise of this disposition in view of the truth—in this change the soul itself acts. Yet these two parts of God's operation are simultaneous. At the same moment that he makes the soul sensitive, he pours in the light of his truth and induces the exercise of the holy disposition he has imparted."

It is clear to the attentive reader that Dr. Strong avoids the "perplexities" of Dr. Pendleton by regarding the operation of God immediately upon the soul, and the soul's "initial exercises," which cannot be other than repentance and faith, as constituting regeneration. But in calling "that act of God, by which the governing disposition of the soul is changed," regeneration, Dr. Strong makes one "aspect of regeneration" "both the accompaniment and the cause" of the other aspect of regeneration. And although the one is "cause" of the other, still he says they are "simultaneous." Dr. Strong, like Dr. Pendleton, seems to think that his definition compels him to guard with jealous eye the element of time. But just how any theologian made the discovery as to this matter of time in regeneration, I am at a loss to know. What is Dr. Strong's warrant for saying that the "initial exercises" of man's changed disposition, which are of necessity repentance and faith, are simultaneous with God's changing that governing disposition? I make no apology for this criticism, although I am but a humble village pastor. Dr. Strong, with Dr. Pendleton, obscures his definition by calling God's immediate act on the soul, by which its governing disposition is changed, regeneration. Wherever this is done confusion inevitably follows.

Dr. A. Hovey says, in his *Manual of Theology and Ethics* (page 252), "That regeneration, or the new birth, includes the first conscious working of the new life; that it has a conscious as well as an unconscious side, both of which are necessary for its completion. The principle of life, the new disposition, is given by the Holy Spirit, but the action of this bias, or spiritual life, as required by God, and experienced by us, is absolutely dependent on truth. There can be no holy desire, affection, or volition except in view of this truth. The conscious image of Christ in the soul is produced by the word of God. The Holy Spirit makes the soul sensitive to the light of truth at the very instant when that light, pouring in upon it, originates as a means the visible image of Christ, the new life of faith and love. It is the action of the Spirit which prepares the plate, it is the influence of truth which brings out the picture. The soul must be made susceptible, or the light of truth falls on it in vain. The work of the Spirit is the logical antecedent of that of the word. Both, however act at the same time." Here is again that "perplexing" element of time, which would in no wise annoy, had not Dr. Hovey, like Drs. Pendleton and Strong, made the principle of life, the new disposition, to be at least a part of regeneration. A part of regeneration! Think of it; and yet this is the teaching of these justly eminent authors. Had all the readers of this paper the character of mind of Alexander Carson, I could be severe in my criticism, without the fear of being either misunderstood or ridiculed.

Dr. John L. Dagg, in his *Manual of Theology*, page 279, says: "Faith is necessary to the Christian character, and must, therefore, precede re-

generation, when this is understood in its widest sense.⁵ Even in the restricted sense, in which it denotes the beginning of spiritual life, faith, in the sense in which James uses the word (James 2:17) may precede it. But a faith which exists before the beginning of spiritual life cannot be a living faith."

Dr. Dagg speaks of regeneration in its widest sense and in the restricted sense. By the restricted sense of regeneration he evidently means the immediate action of the Holy Spirit on the soul. By regeneration in its widest sense he evidently means that spiritual blessing which comes from exercising a living faith in Christ. Now, as he certainly makes regeneration in the restricted sense to precede the exercise of a living faith, and since, as he says, and says truly, that faith is necessary to Christian character, and must, therefore, precede regeneration, when this is understood in its widest sense, it therefore inevitably follows that he is not saved, who has only experienced regeneration in the restricted sense. Dr. Dagg, fortunately, is not annoyed with the perplexing element of time. No simultaneousness here, happily. With Dr. Dagg, that venerable teacher and prince of logicians, the editor of the *Index*, Dr. Henry H. Tucker, agrees. In the *Index* of February 7, 1889, in his leading editorial, Dr. Tucker says: "Repentance and faith are both essential to salvation, and they are the only essentials." Amen! In the same editorial he continues: "It is not easy to speak of repentance and faith and of the great change in one's relation to God, and also in our own selves, without seeming to imply that these changes are wrought because we have repented and believed. Let no one make this fatal mistake, the very reverse of this is the fact. We repent and believe because we are changed. The work of the Spirit precedes the work of the man and produces it. Without a change of nature wrought by the Holy Spirit, no human being would either repent or believe." Here it is clear-cut and no "perplexing" element of time to "annoy." Now look at it. The Holy Spirit changes the nature. Up to this point he is not saved, because "repentance and faith are both essential to salvation." Here is a human being with a changed nature, and still unsaved, because "the work of the Spirit precedes the work of man." No one is misled by the term "work" as applied to repentance and faith. By its use it is meant only to keep up the unity of the thought. Happily, too, this venerable teacher has not called this "change of nature" regeneration in any sense. If he were called on to define it by a term he might call it regeneration. In that event he would entangle himself as have the others; and in that event he and I would disagree. And better still, we both, unless I greatly mistake Dr. Tucker's meaning, are agreed on this subject with the Master.

What term do the Scriptures apply to this "change of nature," this principle of life, this new disposition, this governing disposition? They term it a generation, a being begotten of the will of God, of the Holy Spirit. And is a human being still without salvation, who has been changed, been begotten of the Holy Spirit, been begotten of the will of God? He is, unless he has repented, and believed on the Lord Jesus Christ. But does not the work of the Holy Spirit in changing his nature, and his repenting and believing take place simultaneously? Some of the books say they do; in some cases they may, in others I am sure they do not. Paul said of himself, in passing through this experience, Rom. 7: 9, 10, "For I was alive without the law once; but when the commandment came sin revived and I died. And the commandment

which was ordained to life I found to be unto death." Having been changed by the Holy Spirit, having been given a new disposition, which was now the controlling disposition of his life, he saw for the first time that salvation by the law was absolutely an impossibility, and he died to his former hopes, which is but another way of expressing his repentance. Having died to his former hopes of salvation by law, having abandoned his own righteousness which he, like other Jews, went about to establish, he submitted himself unto the righteousness of God, that which is through the faith of Christ, the righteousness which is of God by faith, which is unto all and upon all them that believe—in fine, he trusted Christ, he was then regenerated, saved. Paul's experience, which is here and there given by inspiration of the Holy Spirit, is a luminous comment on John 1: 12, 14, and 1 John 5: 1, "As many as received him to them gave he the right to become the children of God, even to them that believed on his name, who were begotten, not of bloods, nor of the will of the flesh, nor of the will of man, but of God." "Whosoever believeth that Jesus is the Christ has been begotten of God." The word which I have here rendered begotten, is rendered born in the common version; and this mistake I apprehend has led to much of the confusion which characterizes men's teachings on the subject of regeneration. Dr. Edward Robinson, in his Lexicon of the New Testament Greek, defines this word, *gennaō*, to beget, spoken of men; to bear, spoken of women; passive, to be begotten, to be born. With this definition, Thayer, in Lexicon of New Testament Greek, which Dr. John A. Broadus pronounces the best, is in exact accord. In James 1: 18, the common version reads, "of his own will begat he us by the word of truth," and this would teach that the word of God is instrumental in producing spiritual life, and hence would oppose the truths already advanced. But let us remember that God never contradicts himself. The word in that passage is not *gennaō*, beget, but *apokueo*, to bring forth. There is no passage in the Scriptures, which, properly interpreted, does teach that the word of truth is even instrumental in imparting the principle of life. Jesus said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again;" (C. V.) and with this every word of God agrees. I am aware that there are two passages in the New Testament, which seem to teach that the word of God is used instrumentally in imparting spiritual life; but a careful study of them will show them to be perfectly agreed with every other passage on the subject treated.

What, then, is the order of these doctrines as revealed in God's word? I answer that the order, in which they stand at the head of this article is the logical order of Scripture. Regeneration is a change of mind with reference to God, and with reference to Christ. The first change is called repentance, the second faith. To use a homely illustration, to teach spiritual things by physical, regeneration is the cloth, whose warp and woof are repentance and faith. But there is an antecedent to repentance and faith, and producing them—life imparted by the Holy Spirit; and since so wise and learned a man as President Hovey (p. 251), speaks of the "Holy Spirit as a generator or source of life," I am emboldened to call this act of the Spirit, by which life is imparted, generation. If this is two-seedism, I am a two-seeder.

REMARKS.

It was charged and argued by the prosecution, in my trial before the Waco (Texas) Baptist church, that I did not teach that the Holy Spirit acted in enabling a sinner to believe, only by the immediate Spirit-birth, or begetting, which I teach. To refute this, I called attention, after the vote was taken, to my expression, as found in this pamphlet, p. 39: "I believe that in addition to the spiritual nature imparted by the Holy Spirit, the Spirit's work is necessary to enable the sinner to understand his relation to law and to Christ." And, again, I called attention to the accepted definition of regeneration, No. 6, p. 46. My explanations were ignored, and the action of the church was not reconsidered.

When the direct question has been put to me, "Do you teach one birth, or two, in regeneration?" I have replied, ONE.

There is but one begetting, or birth, whichever one may term it, of a spiritual being. "That which is born (or begotten) of flesh is flesh, and that which is born (or begotten) of spirit is spirit." This comes before the begetting (or being born), by the word of God. This latter begetting does not produce a being, but brings from under bondage and into a state of justification, the being that is already begotten (or born) to a spiritual existence or life.

So, in strict speech, there is but one real begetting, or being born, as applied to a being, brought into existence, and that is the work of the Spirit, which precedes faith.

But the Bible calls this "being begotten," or "born," and not "regeneration." The term regeneration is used to express that which is accomplished by the word of God.

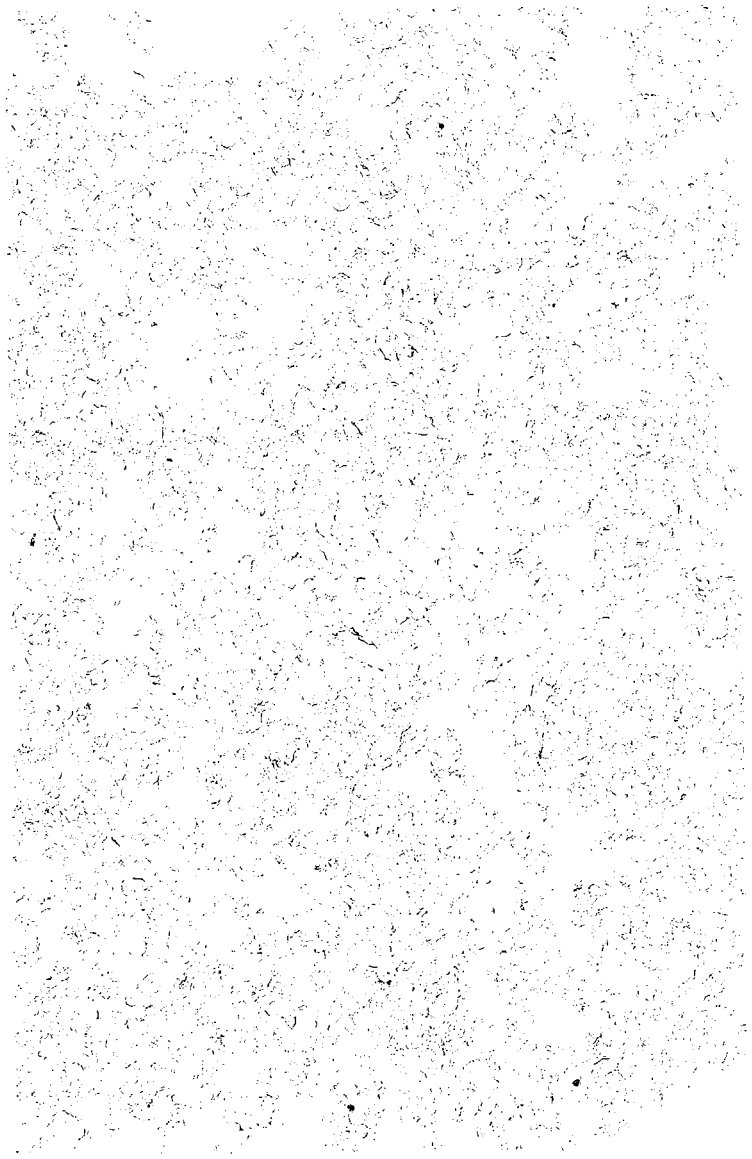
I ask brethren to read with unbiased minds, and to judge righteously. I may not have expressed myself just as others would express themselves; but am I a heretic on that account? I have really thought that I was closer to the old "Baptist Landmarks" than many of my brethren who condemn me. If I am heretical, am I so far heretical that I should not be allowed a place in Baptist ranks to preach Christ? If all our preachers who vary as much from the consensus of Baptist views should be deposed, how many would be left?

I feel that God has made it my duty and calling to preach Christ, and I cannot be anything but Baptist in faith. Will every preacher, or any other brother, who reads the foregoing pages, please write me a fraternal letter telling me whether I am a heretic, and exactly on what point?

Fraternally,

M. T. MARTIN.

709 N. 5th St., Waco, Texas.



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