

WALKS ABOUT JERUSALEM:

A SEARCH AFTER

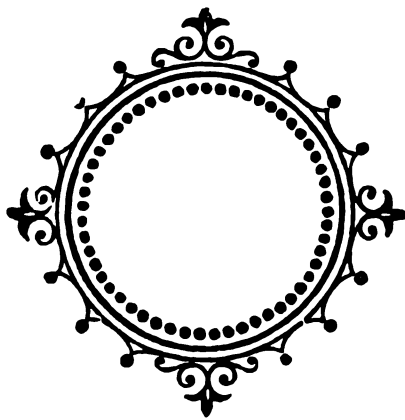
THE LANDMARKS

OF

PRIMITIVE CHRISTIANITY.

BY

ISAAC ERRETT.



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TO
MY MOTHER,

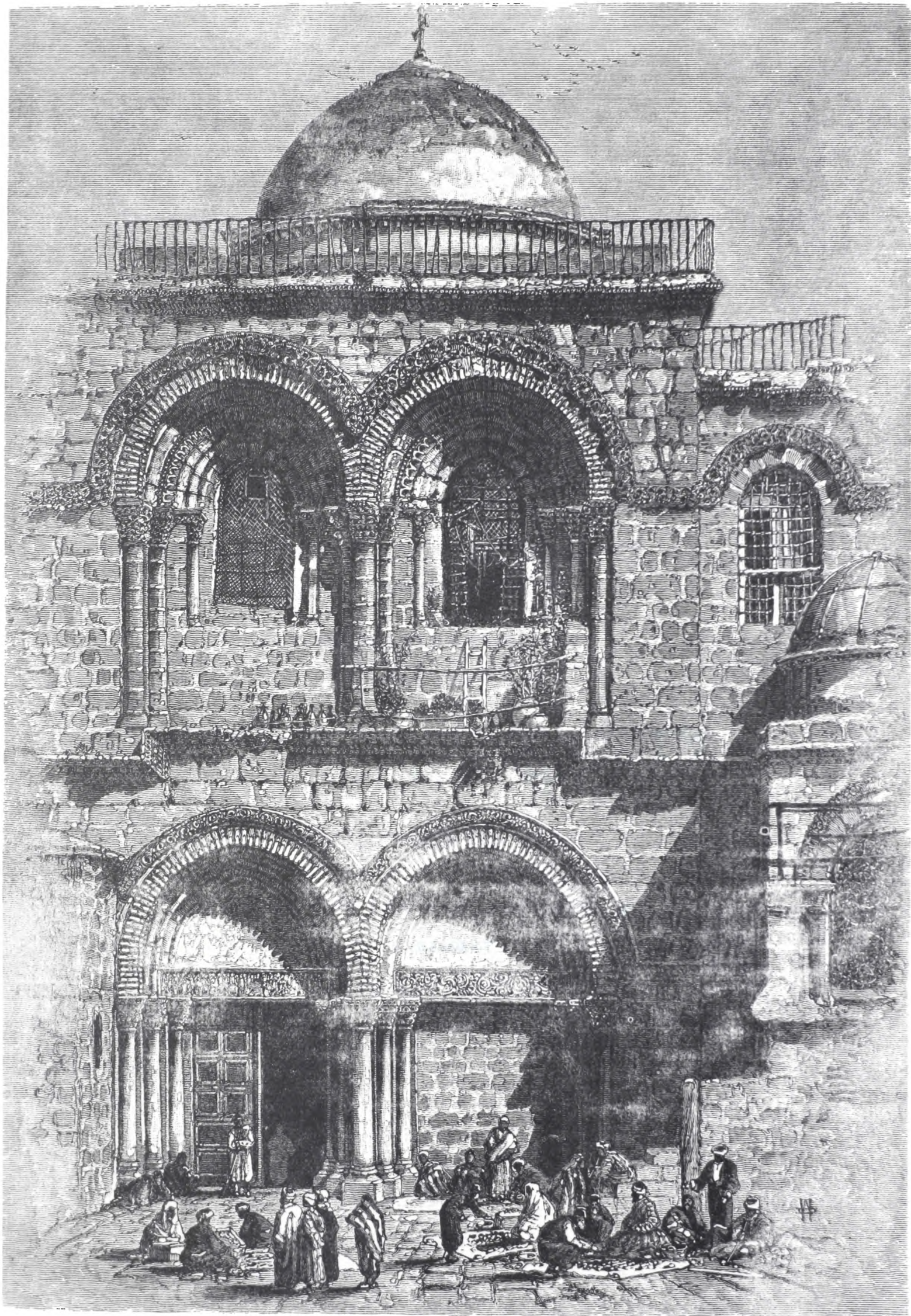
WHOSE LIPS FIRST TAUGHT ME THE WAY,
TO JERUSALEM;

WHOSE HAND FIRST LED ME IN
THE "OLD PATHS;"

AND WHO STILL GOES BEFORE ME IN THE JOURNEY TO
THE HEAVENLY CITY;

THIS LITTLE VOLUME

IS AFFECTIONATELY AND DUTIFULLY
INSCRIBED.



ENTRANCE TO THE CHURCH OF THE HOLY SEPULCHRE.
Pilgrims buying rosaries and relics in the forecourt.

WALKS ABOUT JERUSALEM.

CHAPTER I.

“Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever: he will be our guide even unto death.”—Ps. *xlviii.* 12-14.

“Glorious things are spoken of thee, O city of God.”—Ps. *lxxxvii.* 3.

WHAT hallowed memories cluster around that sacred name—JERUSALEM! Jerusalem—“the city of the Great King,” the metropolis of the land of promise, the center of royal, sacerdotal, and prophetic potencies, whence divine influences radiated to all the land, and to all the world. In the eventful reign of the son of Jesse, what splendid victories crowded one on another to fill Jerusalem with joy, and make glorious among the nations the name of Jehovah her God! In the halcyon days of the succeeding reign—before faction had broken the unity of the twelve tribes, no name was uttered with as pious a joy as Jerusalem;

no land reposed in a peace as secure, or smiled with as teeming a plenty, as the land of Palestine. "Sitting, like an empress, between the eastern and western oceans, the navies of three continents poured their treasures at her feet; and, awed by her commanding name, the dromedaries of Midian and Ephah brought spontaneous tributes of spice, and silver, and precious stones. To build her palaces, the shaggy brows of Lebanon had been scalped of their cedars, and Ophir had bled its richest gold. At the magical voice of the Sovereign, fountains, native to distant hills, rippled down the slopes of Zion; and miraculous cities, like Palmyra, started up from the sandy waste. And whilst peace, and commerce, and the law's protection, made gold like brass, and silver shekels like stones of the street, Palestine was a halcyon-nest, suspended betwixt the calm wave and the warm sky; Jerusalem was a royal infant, whose silken cradle soft winds rocked high upon a castle tower; all was serene magnificence and opulent security." Joyfully and devoutly did the Hebrew sing, as he looked on the dwellings of Zion :

"I was glad when they said unto me,
Let us go into the house of the Lord.
Our feet shall stand
Within thy gates, O Jerusalem!
Jerusalem is built as a city
Where all associate together:
Whither the tribes go up,

The tribes of the Lord, unto the testimony of Israel,
To give thanks unto the name of the Lord.
For there are set thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem ;
They shall prosper who love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, Peace be within thee.
Because of the house of the Lord our God,
I will seek thy good."

When he surveyed the grandeur and security of her position, he sang ;

" Beautiful for situation,
The joy of the whole earth is Mount Zion ;
On the sides of the north lieth the city of the Great King.
God is known in her palaces as a sure refuge."

When he would express the utmost confidence of his soul in divine protection, he could say no more than

" As the mountains are round about Jerusalem,
So the Lord is round about his people
From henceforth, even forever."

And when he would express the highest of earthly honors and felicities

" The Lord shall record, when he counteth up the people,
That this man was born there.
Each one shall say—All my springs are in thee."

Even in a distant land, surrounded by haughty and oppressive foes, her children looked back upon

the beloved city, over whose might and splendor their crimes had called the tempest of God's wrath to sweep in desolating power ; and hanging their harps on the willows by the rivers of Babylon, they wept when they remembered Zion. And there, in chorus, they breathed the solemn vow :

“ If I forget thee, O Jerusalem !
 Let my right hand forget her skillfulness.
 If I do not remember thee,
 Let my tongue cleave to the roof of my mouth ;
 If I prefer not Jerusalem above my chief joy.”

Nay, the memories of Zion in her afflictions and desolations are not less sacred than the more joyful recollections of her greatness and prosperity. With what sympathy and interest do we follow Jeremiah as he walks sadly to and fro, amid the ruins of the holy city, and listen to his plaintive strains :

“ Is it nothing to you, all ye who pass by ?
 Behold and see if there be any sorrow like unto my sorrow,
 which is done unto me,
 Wherewith the Lord hath afflicted me, in the day of his
 fierce anger.

.

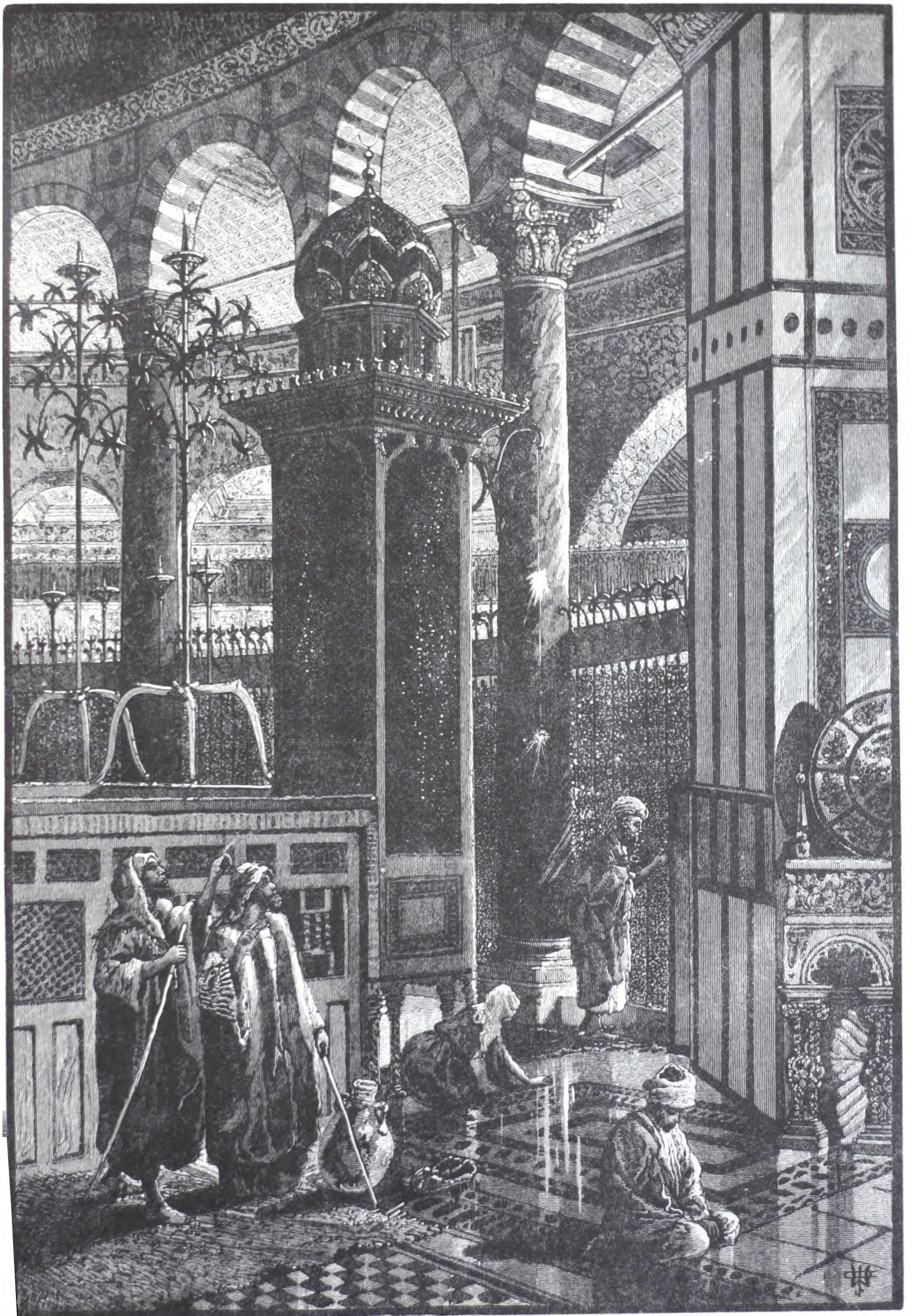
The joy of our heart is ceased,
 Our dance is turned into mourning.
 The crown is fallen from our head ;
 Woe unto us that we have sinned !
 For this our hearts are faint ;
 For these things our eyes are dim,
 Because of the mountain of Zion which is desolate ;
 The foxes walk upon it.”

But a greater than Jeremiah wept over the doom of Jerusalem. In a triumphant march to her gates, amid the acclamations of a multitude who strewed their garments and palm-branches in the way, the Son of David turned aside to look from the brow of Olivet upon the fated city; and as he saw, in prophetic vision, the Roman eagles, the terrible siege, the years of misery, and bloody faction, and horrid crime—the burning temple, the crashing walls and towers, the myriad crosses with their victims, the chained captives scattered to the four quarters of the world, and the plow-share passing over the site of the holy city, he wept over it, and said: “Oh that thou hadst known, even thou, in this thy day, the things which belong unto thy peace! But now they are hidden from thine eyes. . . . O, Jerusalem! Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not! Behold, your temple shall be left to you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he who cometh in the name of the Lord.”

To the Christian, however, who stands amidst the richer splendors, and loftier dignities, and grander triumphs, of the “Jerusalem which is

above," there is a deeper and higher interest in the history of the city of David; for he sees, in her prosperities and adversities, but the prophecies and adumbrations of the fates and fortunes of the spiritual Jerusalem; and he finds, along the pathway of her history, indexes pointing him to the inauguration of David's Son and David's Lord, "upon the throne of David, and upon his kingdom, to order it and establish it with judgment and with justice, from henceforth even forever." Things that eye had not seen, nor ear heard, nor heart conceived, under Jewish culture, bless and glorify the membership of spiritual Israel, and give a nobler meaning to the words of the Hebrew bard:

"Glorious things are spoken of thee, O city of God."



INTERIOR OF THE DOME OF THE ROCK.

Showing a portion of the inner circle of piers and columns and the fine wrought-iron screen.



MASJED EL MAJAHIDIN—MOSQUE OF THE KNIGHTS OF THE CRESCENT.

Turkish Barracks, commonly called the Tower of Antonia. The cactus and caper-bush growing on the wall on the right are especially characteristic of mural vegetation in Jerusalem.

CHAPTER II.

“ They shall ask the way to Zion with their faces thitherward.”—JER. I. 5.

LET us look at some of these guide-posts along the path of Jewish history, where anointed prophets have inscribed words of blessed promise for the weary pilgrim, and pointed him onward to the “ better things ” of the spiritual reign of “ the root and the offspring of David—the bright and morning star.”

Listen, then! The “ monarch minstrel ” takes down his harp, and wakes a joyful strain, in view of the grand series of spiritual victories to be commenced in Jerusalem, in the “ last days.”

“ Jehovah said unto my Lord,
Sit thou at my right hand,
Until I make thine enemies thy footstool.
The Lord shall send the rod of thy strength out of Zion :
Rule thou in the midst of thine enemies,
Thy people shall be willing in the day of thy power, in the beauties of holiness.
More abundant shall be the dew of thy youth, than the dew from the womb of the morning.
The Lord hath sworn and will not repent,
Thou art a priest forever after the order of Melchisedec.

The Lord at thy right hand
 Shall strike through kings in the day of his wrath.
 He shall judge among the nations ;
 The field of battle shall be filled with the dead bodies of the slain ;
 He shall smite the heads of mighty ones on the earth.
 He shall drink of the brook in the way ;
 Therefore shall he lift up his head." *

Does not that sound joyfully? Let us set our faces Zion-ward, and ask the way thither, and join ourselves to the Lord in a perpetual covenant that shall not be forgotten.

What have we here? The evangelical prophet has left a testimony here. Read it :

"It shall come to pass in the latter days ;
 The mountain of the house of Jehovah shall be established in the
 top of the mountains ;
 And it shall be exalted above the hills.
 And all nations shall flow unto it.
 And many people shall go, and shall say,
 Come ye, and let us go up to the mountain of Jehovah ;
 To the house of the God of Jacob ;
 And he will teach us of his ways ;
 And we will walk in his paths ;
For from Zion shall go forth the law ;
And the word of Jehovah from Jerusalem.
 And he shall judge among the nations ;
 And shall work conviction in many peoples ;
 And they shall beat their swords into plowshares,
 And their spears into pruning hooks ;
 Nation shall not lift up sword against nation ;
 Neither shall they learn war any more." †

* Ps. cx. † Isa. ii. 2-4.

Yea, indeed: "Glorious things are spoken of thee, O city of God!" Onward, friends, onward. "Come ye, and let us go up to the mountain of Jehovah; to the house of the God of Jacob."

Another testimony! What strength we gain on the way! Here Micah repeats the beautiful promises of Isaiah, and adds:

"In that day, saith the Lord,
 Will I assemble her who halteth,
 And I will gather her who is driven out,
 And her whom I have afflicted;
 And I will make her who halted a remnant,
 And her who was cast far off a strong nation;
 And the Lord shall reign over them in Mount Zion,
 From henceforth even forever.
 And thou, O tower of the flock,
 The stronghold of the daughter of Zion,
 Unto thee shall it come, even the dominion;
 And the former kingdom shall return to the daughter of Jerusalem." *

Blessed promises! What joyful times Jerusalem will see! "My feet shall stand within thy gates, O Jerusalem!" Stay; here is yet another inscription bearing the name of Zechariah:

"And I will pour upon the house of David,
 And upon the inhabitants of Jerusalem,
 The spirit of grace and of supplications;
 And they shall look on him whom they have pierced,
 And they shall mourn for him

* Mic. iv. 6-8.

As one mourneth for his only son,
 And shall be in bitterness for him
 As one who is in bitterness for his first-born.

.
 In that day there shall be a fountain opened
 To the house of David and the inhabitants of Jerusalem,
 For sin and for the purification of uncleanness."

.
 "In that day
 Living waters shall go out of Jerusalem;
 Half of them toward the former sea,
 And half of them toward the hinder sea;
 In the summer and in the winter shall it be." *

And this reminds us of Ezekiel's beautiful vision,† in which he saw waters issuing, or rather oozing from the temple, a mere streamlet, which, growing as it flowed the length of a thousand cubits, covered the soles of his feet; at the distance of another thousand cubits, came to his knees; then, a thousand cubits further on, rose to his loins; and finally became a river that could not be forded. On either bank of the river were very many trees, of perennial leaf and abounding fruitage, whose fruit was for meat and whose leaves were for medicine. This river flowed, like the Jordan, into the Dead Sea; and no sooner did its cleansing and healing power assert itself than that dark sea of death teemed with life. "Every thing that liveth, which moveth, whithersoever the waters

* Zech. xii. 10; xiv. 8. † Ezek. xlvi. 1-12.

shall come, shall live, and there shall be a very great multitude of fish, because these waters shall come thither; for they shall be healed: and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-ge-di even unto En-eglaim—from one end of the sea to the other—their fish shall be according to their kinds as the fish of the great sea, exceeding many.”

What a blessed vision is this! Living waters—the pure, vitalizing, refreshing, invigorating truth and grace of God—shall flow out from Jerusalem—from the temple and the altar; *divine* mercy shall reveal itself from the heart of God, in limited and unostentatious manifestations, like dripping waters at first, but growing into a river of life which carries blessings of salvation with it wherever it flows. And here is this Dead Sea of unregenerate human society—drinking in forever the mercies of God as the Dead Sea swallows up the Jordan, and like that sullen sea, making no return! No greenness on its banks—no life in its waters. All is greedy selfishness and gloomy death. But see: no sooner does this river of life flow into it from the temple of God than all is changed. The Dead Sea teems with life. Fishers of men throng to its banks and cover its waters, and their labor is rewarded with great spoils. They gather into the gospel net “of every kind,” “exceeding many” sinners who had

been “dead in trespasses and sins,” but now are “alive to God,” for every thing lives where these waters come. A mighty regenerating power is to go forth from Jerusalem, and this gloomy, dead world of sin is to spring into new life and beauty and fruitfulness. Perhaps the vision will prove more glorious in its meaning than we even dare to think. But let us hasten on to Jerusalem, and learn at least the beginning of the interpretation of this wonderful vision — for these waters take their rise in the city and the temple of God.

And here, as we journey on, is yet another witness — the last on the way to Zion! Malachi records here the last words of inspiration vouchsafed to Jewish prophets :

“Behold I will send my messenger,
 And he shall prepare the way before me;
 And the Lord, whom ye seek,
 Shall suddenly come to his temple,
 Even the messenger of the covenant, whom ye delight in.
 Behold he shall come, saith the Lord of Hosts.” *

Verily “the last days” are drawing near. Onward — we shall soon be there. Hold! see that crowd! Listen to that thunder-tone which breaks on the desert’s stillness! Let us draw near. What a rough exterior hath the speaker! He looks, in his hairy garments, like Elijah; and he seems as

* Mal. iii. 1.

terrible. How his hearers tremble! Ah! well they may. For his words are words of truth, such as they have been unused to hear. Burning words of earnest pleading and rebuke—bidding them prepare for the approaching King, that shall sit on David's throne. It is the harbinger of the Christ! And see! there approaches one more majestic than he—oh, how calmly beautiful! Even that mighty preacher fades into littleness before him, and shrinks from his approach! Yet he urges his suit, and gains it. The preacher leads him into Jordan, and baptizes him. See! he comes up, praying, from that baptismal grave. Hark! a voice from heaven! "This is my Son, the Beloved, in whom I delight." Can it be? Is this the "messenger of the covenant"? Oh yes, yes—thank heaven, it is He: for, see, the Spirit-Dove descends from the skies, and gives the heavenly unction. This is indeed the Christ! But he has no crown on his brow—nor is Jerusalem his home. His kingdom is not yet come. His brow is sad and thoughtful. He carries many sorrows. And see—strange sight—wicked men hunt him and compass him with wiles, and cover him with reproaches! He teaches, he entreats, he weeps over them, he labors for them, he carries all their griefs—in vain! They spurn him, and hate his counsels! They conspire to kill him. He is mocked, scourged, condemned, and dragged to death! He dies on the cross—the

bitter cross — between two thieves, while heaven mourns, and earth trembles, and death and hell are filled with tumult!

O Jerusalem! thou hast slain thy King and Saviour! Thou hast drunken the blood of the innocent. Thy cup of iniquity is full! Can blessings ever come to thee? Surely the word of God will not fail. He has promised to make thy walls salvation and thy gates praise! Yea, and it shall be—for lo! the crucified comes up from the guarded sepulcher — stronger than death; and bearing in his victorious grasp the trophies of an immortal victory, he announces to his chosen friends, that “repentance and remission of sins shall be preached in his name among all nations, *beginning at Jerusalem!*” * Behold him—he is about to step into his chariot; the angel-escort are waiting to receive him; he lifts his hands to bless his humble followers; and as he breathes his last blessing and waves his hand in affectionate farewell, he says: “Tarry ye in Jerusalem, until ye be endowed with power from on high.” “You shall be baptized in the Holy Spirit not many days hence.” †

Here, then, we pitch our tent “within thy walls, O Jerusalem,” and wait for the kingdom of the Messiah. “Father! Thy kingdom come. Thy will be done on earth as it is done in heaven.”

* Luke xxiv. 47. † Acts i. 4, 5.



THE VILLAGE OF SILOAM FROM THE TOMB OF ST. JAMES.
Shewing a portion of the great Jewish cemetery on the western slope of the Mount of Olives.



THE GARDEN OF GETHSEMANE.
Franciscan monks under the ancient olive-trees, and an Arab gardener at work.

CHAPTER III.

“ My house shall be called a house of prayer for all people.”

ISAIAH lvi. 7.

THE interregnum, from the death on the cross, when Jesus bowed his head and said, “It is finished,” to the descent of the Holy Spirit on the succeeding Pentecost, was marked by events of the utmost magnitude. The resurrection of the Messiah; his triumphal ascent to the heavens, with the powers of darkness chained to his chariot; the elevation of glorified humanity to the throne in copartnership with Divinity; the transfer of the government of the universe to the Son of Mary, amid the glad homage of all the angelic hosts; and the descent of the Divine Spirit to earth to vivify the cause of the newly-elected King: these are among the most grand and important facts in the history of the universe. Standing, as they do, in immediate precedence of the public establishment of the kingdom of the heavens among men, they give cheering promise of the power of the approaching reign to elevate and ennoble our sin-oppressed and despairing nature.

In the impressive symbols of Daniel's visions, while earthly tyrannies were set forth under the images of monstrous beasts rising out of a stormy sea, the kingdom of the Messiah, which was to subdue and destroy all other kingdoms, found its appropriate symbol in a *man* coming in the clouds of heaven, and receiving from the Ancient of days, dominion and blessing.* The facts already noted as occurring during the remarkable inter-reign between the Passover and Pentecost, are in perfect harmony with this ancient symbolic prophecy ; for they clearly indicate a new government of the universe, having especially in view the redemption and glorification of humanity.

Rightly viewed, this is the great dividing line in human history from which to view all that preceded, as preparing the way for the introduction of the kingdom of God ; and all that succeeds, as tending forward to the second coming of the Lord, when "the everlasting kingdom" shall reveal the perfect consummation of all that God has promised to our race. The adventurer in Central America, after many a struggle to conquer the difficulties of his path, stands at last on the dividing summit, from which he can view both oceans at once. The prophets and historians of the Old and New Testaments have guided us to the dividing line in his-

* Daniel vii.

tory—the lofty summit of Mount Zion—from which to view the eternity past and the eternity to come. The ages of the past stretch away into remote antiquity, and here and there is seen a star of promise to guide the voyager onward to “the beginning of the kingdom of God.” The ages of the future lie before us, stretching out into a distance impenetrable to human gaze, and many richly-freighted argosies are making their way over the deep, perhaps to some secure port, perhaps to storm, and wreck, and ruin. But whatever fate may await others, it is certain that the “old ship Zion,” launched at Jerusalem in the year of grace 33, which set sail on the stormy sea of time, under the captaincy of Jesus, manned by apostles and prophets, evangelists, pastors, and teachers, bound for the heavenly Jerusalem, and which has bravely weathered the storms of eighteen centuries, will pursue her voyage with success, her sails filled with propitious gales from the Spirit of grace, and her destinies ruled by him who commandeth wind and wave into obedience! She will, at the close of the ages, enter the port of peace, bearing such multitudes of ransomed souls, and freighted with such trophies and monuments of the power and grace of God, from earth’s great battle-fields, as will fill the heavens with joy, and make the universe vocal with praise!

But in this number we intended mainly to note

the significance of a single fact in the history of the interregnum referred to at the outset. So far as human instrumentality was concerned, all the hopes of the kingdom were centered in a little band of feeble folk, numbering in all about one hundred and twenty. They were poor, unlettered, and unfriended. Yet they were to form the nucleus of that kingdom, of which it had been said, that it should break in pieces earth's mightiest empires, and should stand forever. To twelve of this feeble band, Jesus had previously said—"Fear not, little flock, it is the Father's good pleasure to give you the kingdom."* "I appoint unto you a kingdom, as my Father hath appointed unto me: that you may eat and drink at my table, in my kingdom, and sit on twelve thrones, judging the twelve tribes of Israel."† The time is drawing near for the fulfillment of this remarkable promise. The Master told them, ere he ascended in his triumphal car, "Tarry ye in Jerusalem until ye be endued with power from on high." Now the fact to which we call special attention is this: *The posture in which they waited for the kingdom of God, was that of prayer.* Luke informs us that when Jesus ascended, "they worshiped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing

* Luke xii. 32.

† Luke xxii. 28-30.

God.”* “Then returned they unto Jerusalem, from the mount called Olivet, . . . and when they were come in, they went into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James, the son of Alpheus, and Simon Zelotes, and Judas, the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.”† “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came from heaven a sound as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat on each of them. And they were all filled with the Holy Spirit.”‡ Thus we find, that during the ten days from the Ascension to Pentecost, those who waited for the kingdom of God, continued with one accord in prayer and supplication, and *received the kingdom as they knelt in prayer*. The new life from God descended on a praying people, and in the spiritual temple, as in its type, the house of God is a house of prayer.

When the temple of Solomon was finished, the elders, and heads of the tribes, and chiefs of the

* Luke xxiv. 52.

† Acts i. 12-14.

‡ Acts ii. 1-4.

fathers of Israel, were assembled at Jerusalem. The ark of the covenant of the Lord was brought forth from the tabernacle, and conducted with solemn pomp into the holy of holies, and lodged beneath the spreading wings of golden cherubim. Solomon, arrayed in royal magnificence, and surrounded by the multitudes of Israel, offered sacrifices without number, according to the impressive ceremonial of the law, while the full choir of the singers of Israel—the sons of Asaph, Heman, and Jeduthun—arrayed in white linen, with cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests to sound with trumpets. Columns of smoke rose to heaven from the altar of sacrifice:

“ The harp awoke,
The cymbal clanged, the deep-tongued trumpet spoke.”

In thundering chorus the vast choir repeated the appointed praise—“ O give thanks to the Lord, for he is good; for his mercy endureth forever.” Heaven answered the praise of earth in the descent of the cloud of glory “that filled the house of the Lord.” Now was uplifted the voice of the king, and a prayer of wonderful sublimity was breathed in the hearing of the multitude, closing with these majestic words: “Now, therefore, arise, O Lord God, into thy resting place, thou and the ark of thy strength; let thy priests,

O Lord God, be clothed with salvation, and let thy saints rejoice in goodness; O Lord God, turn not away the face of thine anointed; remember the mercies of David, thy servant."

And as the praises had been answered with the descent of the cloud of glory, the prayer was answered by fire that came down from heaven and consumed the sacrifices. "And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground, upon the pavement, and worshiped and praised the Lord, saying: For he is good, for his mercy endureth forever."*

" Thus Salem spread her suppliant arms abroad,
Viewed the descending flame, and blessed the present God."

How beautifully expressive is all this of the rearing of the spiritual temple; the glory of the greater than Solomon—the king and priest, who offers prevailing intercessions, and presents a sacrifice of infinite worth; the joyful praises of angelic choirs; the ministrations of one hundred and twenty priests † clothed in robes of righteousness, and bearing the gospel trumpet; and the outpouring of the Divine Spirit in answer to the praises and prayers of the spiritual priesthood, who, "with

* 2 Chron. vii. 3.

† Acts i. 15.

one accord," offered sacrifices of thanks and supplication to God.

We are aware that much stress is laid on the *extraordinary* and *supernatural* character of these facts. To a certain extent, this is just. If enthusiasts and fanatics plead these facts as authorizing an expectation of similar miraculous outpourings, and similar divine inspirations, in answer to their prayers, it is legitimate to argue the extraordinary character of these displays, and to show that such miracles can not now be looked for. Yet we insist that there is a meaning even in these extraordinary facts, which is the common property of the Church in all ages. The descent of the fire and the cloud, at the dedication of Solomon's temple, was miraculous, but did not that cloud of glory *permanently* dwell in the temple, and did not that miraculous fire kindle a sacred flame, with which the sacrifices were *constantly* consumed, and the incense was *continually* burned? Even so that Spirit which miraculously descended, is to abide *always* in the spiritual temple: and our spiritual incense of prayer and praise is to be burned with sacred fire before the Lord. The house of God is to be a house of prayer for all people. That kingdom which began in prayer, can only spread and triumph as its citizens possess "the spirit of grace and of supplications."

When the Jews returned from Babylon to rebuild

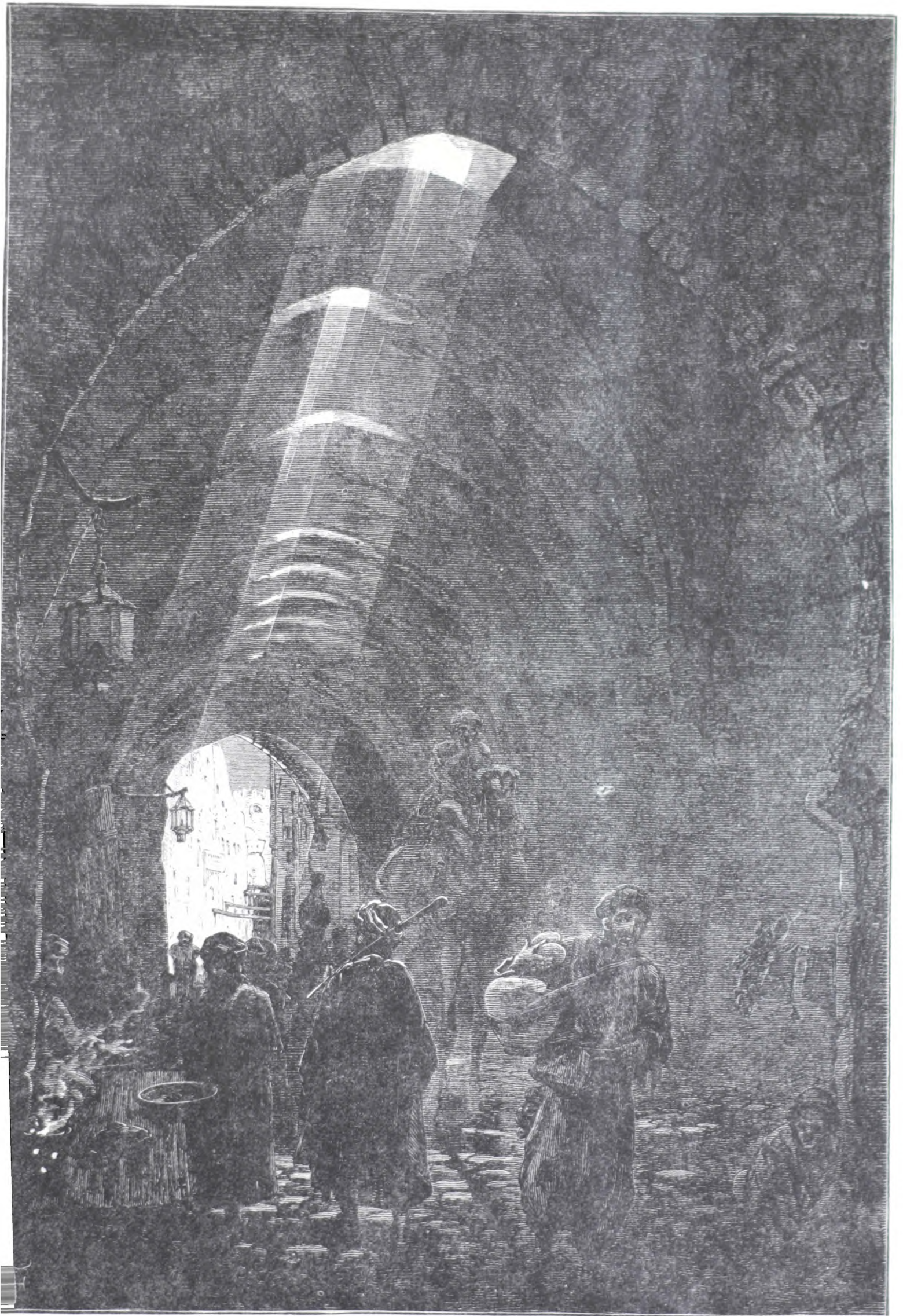
Jerusalem, their first work was *to re-establish the altar*, that they might worship God acceptably.* *Ho! all ye that would rebuild Jerusalem!* BEGIN AT THE ALTAR. Expect the blessing of God in answer to prayer. Unite "with one accord" in prayer and supplication. Remember that the Jerusalem church can only be revived among a people who *put all their trust in God*, as did the hundred and twenty to whom the kingdom first came. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

When Jesus quoted the passage from Isaiah, which stands at the head of this article, he added, with grief and indignation, as he looked on the prostitution of the temple to carnal purposes, "*but ye have made it a den of thieves.*" And with a whip of small cords, he drove out the money-changers, and them that sold doves, who had no higher view of religion than as a means of ministering to their earthly ambitions. Alas! alas! how many "thieves" have broken into the spiritual temple! How the spirit of pure and humble piety has been grieved away by the avarice, and pride, and materialism which have crowded into the house of God. Let us be careful, lest the Lord come with terrible scourgings, to recover his temple from these usurpations and defilements.

* Ezra iii. 2, 3.

For the benefit of many who plead earnestly for Primitive Christianity, but who can not discern between the naked record of a fact, and the *meaning* of the fact when recorded—who can not pray in the family without a special precept, nor go to a prayer-meeting without a divine injunction, telling them in so many words to go to prayer-meeting—for the special benefit of these good brethren, with whom the *letter* is every thing, and the *spirit* nothing, we wish to remark emphatically, that *the kingdom of God commenced in a prayer-meeting*. Will they ponder well this fact?

Dearly beloved brethren, be assured that as fast as we come back from Babylon to Jerusalem, we shall come back from heartless formalism, pompous ritualism, and materialistic philosophy, to an earnest, joyful piety—the prayer of faith—the sighing of the soul after spiritual communion—the *perseverance*, “with one accord,” in prayer and supplication, without which we can not enjoy that kingdom of God which is “righteousness, and peace, and joy in the Holy Spirit.”



KHAN-EZ-ZAIT, THE GREAT BAZAAR OF THE OIL MERCHANTS.
From the south, looking towards the street of the Damascus Gate, which is in full sunlight.



ENTRANCE TO THE CITADEL.

Showing the rudely constructed wooden bridge across the moat and Turkish sentries on guard.

CHAPTER IV.

THE DAY OF PENTECOST.

“And when the day of Pentecost was fully come.”—ACTS ii. 1.

THE feast of Pentecost was one of the three great annual festivals of the Jews, at which all their males were required to appear in Jerusalem.* It was called Pentecost, from the circumstance of its being kept on the *fiftieth* day after the first day of unleavened bread. “And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord.”† It is called the *feast of weeks*;‡ also, the *day of first fruits*;|| and again, the *feast of harvest*.§ This feast seems to have had a twofold purpose: 1. To offer the first-fruits of the wheat harvest in bread,

* Deut. xvi. 16.
xvi. 10, 16.

† Lev. xxiii. 15-17.
|| Num, xxviii. 26.

‡ Ex. xxxiv. 22; Deut.
§ Ex. xxiii. 16.

baked of the new corn. 2. To commemorate the giving of the law from Mount Sinai. The fact of its observance as commemorative of the giving of the law rests, indeed, on Jewish tradition rather than direct scriptural authority. Yet it is evident, from Exodus xix., that the law was given on this fiftieth day. The Jews came out of Egypt on the *fifteenth* day of the *first* month,* and came into the wilderness of Sinai the *first* of the *third* month,† making forty-five days. On the *second* day of this month Moses went up into the mountain, when *three* days were given to the people to purify themselves,‡ and on the third day, on the fifth of the month, and the fiftieth from the passover, the law was given.

It is not surprising that this should become associated in the Jewish mind with the day of Pentecost, or that it should have come to be regarded as an event to be celebrated on that day.

There were good reasons why this day should be chosen for the public establishment of the kingdom. In a former number we mentioned some of the prophecies that pointed forward to this time and place for the development of the new order of things. We now point to some of the types in the beautiful symbolism of the Jewish religion, as setting forth, in another form, the same result. In

* Ex. xii.

† Ex. xix. 1.

‡ Ex. xix. 2, 10, 11, 15.

the Jewish worship there was the following order of things:

1. The passover sacrifice.
2. The sabbath immediately succeeding.
3. The waving of the first ripe sheaf from the harvest field, on "the morrow after the sabbath."
4. The Pentecost—fifty days thereafter, when the law was given from Sinai, and when the first-fruits of the harvest, in baked loaves, were offered before the Lord.

In the spiritual dispensation it stands thus:

1. Christ, our paschal lamb, is sacrificed for us.
2. The sabbath—the last of Jewish sabbaths—succeeds.

3. On the first day of the week—"the morrow after the sabbath"—Jesus rises from the dead, "the first-fruits of them that slept," and this first ripe sheaf is waved before the Lord, in triumphant anticipation of the final ingathering of the whole harvest, when saints and angels shall unite to shout the Harvest Home.

4. Fifty days thereafter, "when the day of Pentecost is fully come," the law goes forth from Zion, and the word of the Lord from Jerusalem; and the first-fruits of the gospel are presented before the Lord, in the three thousand joyful converts that day brought into the kingdom.

With these facts before us, we conclude—

- (1) That as the *first-fruits* of the gospel are to

be found here—who, in their conversion and its results, shall be an earnest of the subsequent triumphs of grace, we have a right to look here for a *model church*—for a true exhibition of the pure religion of Jesus.

(2) That as a New Institution is to be this day established—the old covenant having lost its force—we are authorized to look here for the laws, and ordinances, and promises, which are to be of perpetual force and authority until “the times of the restitution of all things.”

(3) That, therefore, the facts embodied in the history of this day, properly viewed, will unfold to us the true genius, spirit, and tendencies of Primitive Christianity, and reveal to us the means of access to the joys and dignities of the kingdom of God. We particularly desire the reader to note the reasons why a peculiar significance attaches to *this* Pentecost, of which we have a history in Acts ii.

a. The prophecies, which we quoted in former numbers, found their fulfillment, or at least the beginning of their fulfillment, at that time.

b. Our Lord* evidently points to it as the beginning of a new order of things.

c. The long-promised descent of the Holy Spirit, with which the prophets connected deliverance on

* Luke xxiv. 47; Acts i. 4-8.

Mount Zion and salvation from the Lord,* took place on that day.

d. The entire college of apostles was present at that time—the twelve men to whom the kingdom was appointed.†

e. The kingly authority of the Christ was at this time first proclaimed, and laws were here first issued *in his name*.

f. The gospel of salvation was here *for the first time* fully announced,‡ the first converts were made under the reign of the Messiah, and the first church of Christ was planted. Moses is no longer lawgiver; the Jews are no longer God's peculiar people.

Evidently, we have reached a new era.

We must, therefore, still tarry within these walls, and "walk about Jerusalem, and count the towers thereof," "for in Mount Zion and in Jerusalem shall be deliverance."

* Joel ii. 28-32.

† Luke xxii. 28-30.

‡ I Cor. xv. 1-4.

CHAPTER V.

A SPIRITUAL REIGN.

“Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings of grace! grace unto it!”—ZECH. iv. 6-8.

“The kingdom of God cometh not with outward show; neither shall men say, Lo here! or Lo there! for, behold, the kingdom of God is within you.”—LUKE xvii. 21.

THERE is grandeur, and even awfulness, in the noiseless outgoings of the Almighty. How quietly the great forces of nature operate, perpetually energized by the will of the Omnipotent—moving grandly on, without jar or discord, without creak or friction, without a Lo here! or Lo there! But especially is it so in the spiritual universe—where God reveals himself, not in the tempest, nor the earthquake, nor the fire, but in the “still, small voice.” He silently moves on the great heart of humanity, with invisible power; and here and there faith traces adoringly the “foot-prints of the Creator,” where, when he passed, his footsteps were unheard. Standing on such a spot in human history, what awe steals over the spirit as we say, with Jacob,

“Surely the Lord is in this place, and I knew it not!” In such scenes, though there be no *visible* flames in the bush, we take our shoes from our feet with profound reverence, and feel that the ground whereon we stand is holy ground.

When we trace, in prophetic testimonies, the glowing promises of the vastness and greatness of Messiah's kingdom, we are apt to imagine, in our poor human modes of thought, that there must necessarily be great “outward show” attending its development. This has been, and continues to be, the fatal mistake of the carnal and the ignorant. They discern not the value and the beauty of the spiritual and invisible forces through which God silently moves on the spirit of man—on heart and conscience, and on all the instincts of his spiritual nature, to lift him above the gravitations of materialism, and guide him to his proper destiny. The Scriptures clearly set forth, that the kingdom of the heavens shall be inaugurated, and sustained, and guided to its ultimate, universal triumph, by an invisible, spiritual power. Its very announcement, as the kingdom of *the heavens*, carries this suggestion with it. Daniel saw it as a little stone cut out of the mountain “*without hands*,” projected by an invisible power against the image of gold, and silver, and brass, and iron, and clay; and receiving its resistless momentum from a hidden, divine source. When Solomon built his typical

temple—the materials were prepared *out of sight* of the sacred edifice; there was no visible work wrought on them when brought to Jerusalem. Noiselessly the sacred pile was reared.

“No workman’s steel, no ponderous axes rung,
Like some tall palm, the noiseless fabric sprung—
Majestic silence!”

thus significantly indicating the uprearing of the spiritual temple, not by might, nor by power, but by the Spirit of God—the apparently feeble beginnings of a kingdom, stripped of all dependence on human aid, which, by the divine power hidden in it, should break and grind to powder all opposing kingdoms.

The responsive fact which meets and justifies these types and prophecies, is *the outpouring of the Holy Spirit* on the day of Pentecost. Let us carefully contemplate this fact, in its bearings on the character and destiny of the kingdom of God. Much stress has been laid on the argument, that the displays of the power of the Spirit on the day of Pentecost were *miraculous*. In controversy with enthusiasts and fanatics, who still claim divine inspiration for their teachings, or with the ignorant and superstitious, who look for marvels and raptures in conversion corresponding to the extraordinary displays of supernatural power in that Pentecostal season, it is proper to argue the

question of miracles—to show that God bore the apostles witness “with signs, and wonders, and gifts of the Holy Spirit,” and to point to the “gift of tongues” as silencing all claims to spiritual illumination on the part of those who despise the word of God—the teachings of the Spirit. But we deny that this view of the question exhausts the meaning of the fact under consideration. These miraculous displays are but peculiar aspects—perhaps we ought rather to say, peculiar *results*—of the fact, and not the fact itself. The fact is, *the immersion of the spirit of man in the Spirit of God*—the opening up of communication between the Divine Spirit and human spirits—so as to establish spiritual communion between heaven and earth. It is frequently argued, with a view to carry a point in favor of immersion, “that the sound as of a rushing mighty wind, which filled all the house where they were sitting,”* constituted a literal immersion. It is a weak and false effort in behalf of a cause which can well afford to part with such advocacy. It was not a baptism of their bodies in any material element. The Spirit of God is not material. It was an immersion of their *spirits* in God’s Spirit. The language which properly describes it is, “They were all filled with the Holy Spirit.”† It is figuratively, but very beautifully,

* Acts ii. 2. † Acts ii. 4.

called an immersion, to denote the *fullness*, the *completeness*, the *rich abundance* of spiritual illuminations, energies, and influences, which previously had been given only “by measure”—“here a little, and there a little.” As already remarked, one very important phase of this fact is, the “gift of tongues.” Another phase is—the dreams, visions, prophesyings, etc., which marked the beginning of the kingdom of God. But we repeat that these do not exhaust the *meaning* of the fact of baptism in the Spirit. The prophecies of the Old Testament not only foretold supernatural displays of wisdom and power, as in the passage quoted by Peter from Joel, but also “seasons of refreshment from the presence of the Lord.” Thus sings Isaiah :

“Fear not, O Jacob, my servant;
 And thou, Jeshurun, whom I have chosen,
 For I will pour water upon him who is thirsty,
 And floods upon the dry ground;
 I will pour my Spirit upon thy seed,
 And my blessing upon thine offspring :
 And they shall spring up as grass amidst the waters,
 And as willows by the water-courses.” *

When John promised the baptism in the Spirit, it stood in contrast with a baptism in fire; and while one was a fearful threatening against the im-

* Isa. xliv. 2-5.

penitent, the other was a cheering promise to the penitent and obedient who prepared to submit to the approaching King. When Jesus stood up on the last day of the feast and cried, "If any man thirst, let him come unto me and drink. He who believeth in me, as the Scripture hath said, from within him shall flow rivers of living water;" John adds, in explanation, "But this spake he of the Spirit, which they who believe in him should receive; for the Holy Spirit was not yet come upon them, because Jesus was not yet glorified."* The Spirit whose descent was to ensue on the glorification of Messiah, was, therefore, for "those who believe in him," to be to them a fountain of life and refreshment. Again, when Jesus promised to his disciples the Spirit of truth, as Paraclete—advocate, monitor, and comforter—it was "that he might abide with them forever."† This outpouring of the Spirit, therefore, is the opening of a perpetual fountain of spiritual life, refreshment, and joy for all believers, while the kingdom of God endures. We are not authorized to look for continual outpourings of the Spirit; but we are authorized to look for *permanent results*—an abiding spiritual presence—from that grand baptism in the Spirit which marked the beginning of the kingdom of the heavens. Before this kingdom was established,

* John vii. 37-40.

† John xiv. 16.

spiritual influences were quite limited. The richest enjoyment of them was but an earnest of the coming kingdom; even as our present participation of "righteousness, peace, and joy in the Holy Spirit" is but an earnest of the future inheritance of boundless and endless felicity in the everlasting kingdom.

Reserving for another chapter some further meditations on the baptism in the Spirit, we will note, before we close our present "walk about Jerusalem," some points of contrast between the kingdom here established, and the former economy with Moses at its head.

1. The Mosaic economy was established, as Paul says, on "a mount that might be touched," amid "blackness, darkness, and tempest." It was a visible, tangible, material thing. The kingdom of Heaven brings us to "Mount Zion," to spiritual realities, and links us, by faith, with the invisible—"an innumerable company of angels, the general assembly and church of the first-born, the spirits of just men made perfect," etc.* It is, therefore, "a kingdom which can not be shaken," for its vital forces are beyond the reach of the changes of the outer world.

2. *That revealed God at a distance—to the sensuous gaze, in external grandeur; this brings him*

* Heb. xii. 18-29.

near, even into the spirit of man ; so that he dwells in us, and walks in us, and is apprehended by *faith*; and we are “builded together for a habitation of God through the Spirit.” There the kingdom came with “outward observation;” here it is *within us*. We say this, not as advocating any “unchurchly subjectivism” or individualism; but we say it in opposition to an objective ecclesiasticism which savors much more of the law of the letter than of the “law of the Spirit of life.”

3. That offered a law “written and engraven in stones;” this engraves its law “on fleshly tables of the heart,” and writes its lessons, “not with ink, but with the Spirit of the living God.”

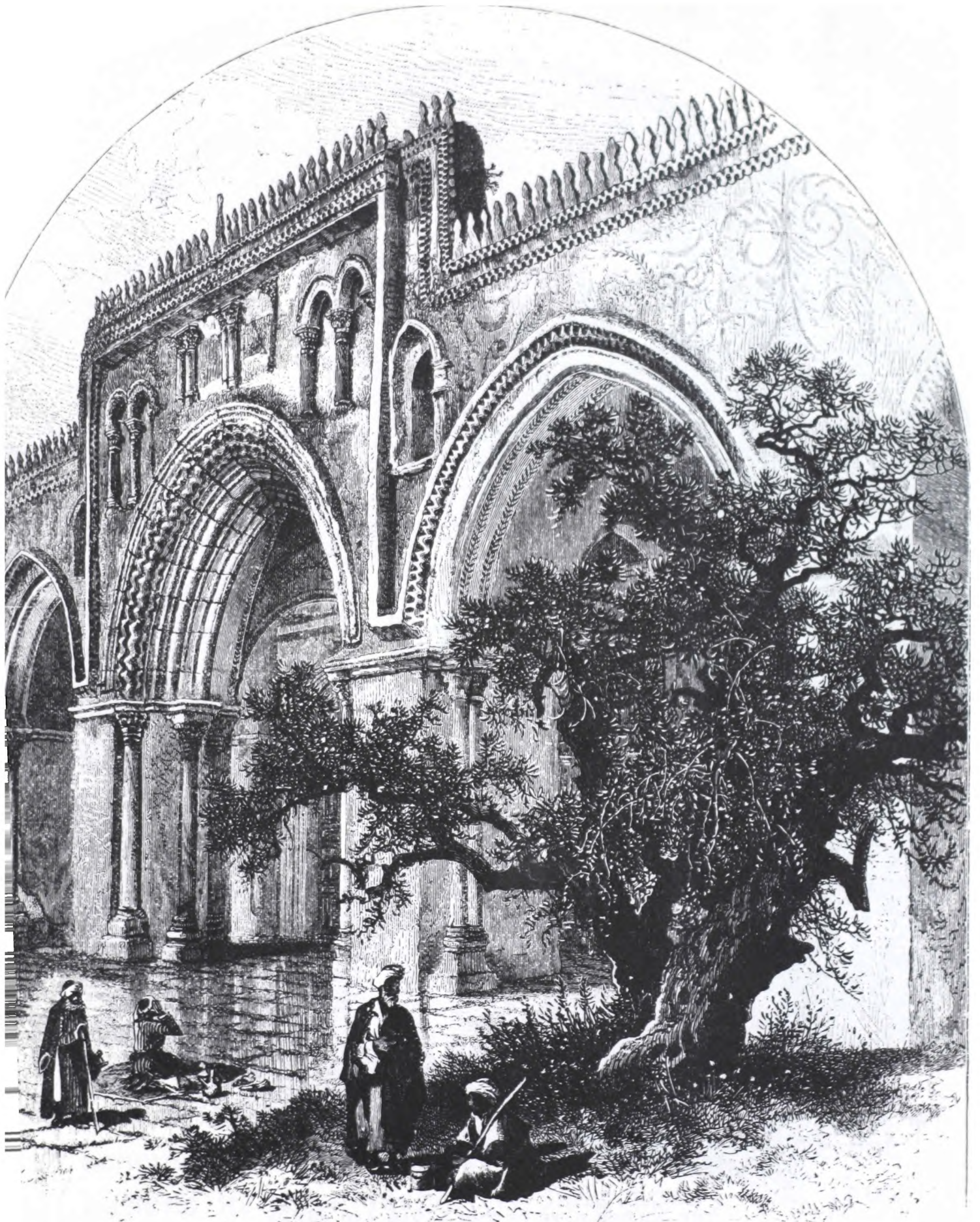
4. That afforded earthly, carnal blessings to subjects “born of the flesh;” this offers “righteousness, peace, and joy in the Holy Spirit,” to subjects “born of water and of the Spirit.” It has no subjects who have not been quickened into new life by the Spirit of God.

5. That prepared its subjects for a land of corn, and wine, and oil, and milk and honey. This is designed to prepare its citizens for “an inheritance incorruptible, undefiled, and that fadeth not away.”

Is it any wonder that Jesus said to his disciples, “Blessed are your eyes, for they see; and your ears, for they hear. For I say unto you that many prophets and righteous men desired to see

the things that you see, and did not see them, and to hear the things which you hear, and did not hear them"? or that the prophet should say of the glories of this kingdom, "Eye hath not seen, nor ear heard, neither hath entered the heart of man, the things that God hath prepared for them that love him"?

As we return, for the present, from the solemnities and wonders of this Pentecostal feast, let us praise God for spiritual illumination and discernment to behold the superior glories of the kingdom that "cometh not with outward show."



THE FAÇADE OF THE MOSQUE EL AKSA, JERUSALEM.
An old olive-tree in the foreground.



THE GOLDEN GATE OF THE HARAM ESH SHERIF.
From the west. The Mount of Olives in the distance.

CHAPTER VI.

THE RESULTS OF SPIRIT-BAPTISM.

“ Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

ZECH. iv. 6.

WE are still contemplating the grand fact of the baptism in the Holy Spirit. After the general remarks already submitted, we are prepared to notice, more in detail, the results of that baptism.

1. It furnished immediate inspiration to the apostles, to “guide them into all truth,” according to the Saviour’s promise, that they might be able to speak with infallible accuracy “all the words of this life;” and that all the “deep things of God” might be revealed, not in the words which man’s wisdom teacheth, but in words taught by the Holy Spirit.

2. It bestowed the *gift of tongues*, that the great scheme of salvation might be spoken to the different nations in their respective languages; that thus all divine illuminations and divine persuasions — the wisdom and eloquence of the Infinite Mind —

might be conveyed softly and encouragingly to the heart of man. This gift of tongues deserves to be well considered by all who look for conversion by a direct exercise of converting power from heaven; for, even amid the supernatural displays of power on Pentecost, all divine and saving illuminations were conveyed through *languages* to the various peoples assembled there. On the other hand, to meet the encroachments of a dull, leaden, soul-destroying materialism, it is important to observe, that while language was employed as an instrument of conversion, it was still, in every instance of conversion, the work of the Spirit of God; that the Divine Spirit implanted divine life in the spirit of every believer, so that none did or could enter into the kingdom but such as were begotten by the Spirit. We need, however, no theory on this subject. Theories never turn sinners to the Lord. If we but attend to the demands made on our rational nature, and "hear" attentively and honestly the words of life, the Spirit, without theory, will infallibly work conviction and conversion, and fill us with the life of God.

3. It furnished the signs and evidences of the divine embassy on which the apostles went forth to a rebel world.*

4. It gave to the infant church supernaturally

* Heb. ii. 4.

endowed teachers and helpers, until the estate of manhood should be reached.*

5. It affixed the seal of God to a world-embracing religion, condemning all sectionalism, caste, and party; and granting to Jew and Greek equal tokens of divine favor.†

6. It gave to the church the divine Comforter as a perpetual guest—to abide “forever.” It was on the disciples—not on the world—that the Spirit descended. There is a sense in which the world can not receive the Spirit—that is, in the sense of *communion*—“because it seeth him not, neither knoweth him.” ‡ Miraculous endowments might be, and sometimes were, bestowed, without regard to spiritual qualifications. || Therefore that “gift of the Holy Spirit” which is consequent on repentance and baptism §—that sending forth of the Spirit of Christ into the hearts of God’s people, *because* they are sons ¶—that divine manifestation of the Father and Son to the believer, as a result of keeping the sayings of Jesus,** does not belong to the class of miraculous endowments, and does not depend on the same conditions. The whole Christian life is contemplated in the Scriptures as a life of union with God through the Spirit—a union

* Eph. iv. 11–16.

† John xiv. 17.

¶ Gal. iv. 6.

‡ Acts xi. 15–18; 1 Cor. xii. 13; Eph. i. 13.

|| Matt. vii. 22.

** John. xiv. 21–23.

§ Acts ii. 38.

established when we leave our sins and give our hearts and lives to the divine service; and ripened and strengthened just as we come into more perfect submission to the will of God. Heaven itself will be but the perfection of that union and communion begun on earth—eternal life but the full consummation of that spiritual life which is enjoyed in the kingdom of God. Very impressively, therefore, is the Spirit regarded in the Scriptures as the “earnest” of our heavenly inheritance, and as the “seal” of the covenant of grace.*

Christianity is a spiritual life. There can be no heavenward movement that is not begun, carried forward, and consummated by the Holy Spirit. The early triumphs of Christianity were gained when its votaries were shut out from all earthly encouragements, and had to cast themselves on God—on his living, spiritual presence, and power. When prosperity led them away from this trust, to a carnal confidence in wealth, and kings, and cabinets, and armies, the original inspirations and joys of the gospel were lost. It was no longer a glorious life planted in the soul, and outflowing from the soul in godlike enterprise, and “springing up into everlasting life.” Every religious movement yet known, that has fallen into decay, has fallen *through the loss of spirituality*. Begin-

* Eph. i. 13, 14; 2 Cor. i. 22.

ning in the Spirit, they were so foolish as to end in the flesh. Let us beware.

Brethren who plead for a return to Primitive Christianity! remember that it was concerning the *rebuilding* of the temple it was said, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." In *external* splendor the second temple was greatly inferior to the first.* Yet it was said "the glory of this latter house shall be greater than of the former," for it was to be honored with the personal presence of the Lord Jesus. Though wearing an humbled form, so that the carnal eye could behold in him no beauty, yet to the spiritual eye he was "the only-begotten of the Father, full of grace and truth;" and his presence in the temple was of infinitely more worth than either the symbol of the divine presence between the cherubim, or the dazzling exterior of the magnificent pile which Solomon reared. And is it too much to hope that when Jerusalem is rebuilt, though there may be wanting the grandeur of the miracles of the primitive age, it will be more than compensated in the rich spiritual treasures of "righteousness, peace, and joy"? — that the glory of the latter house will be greater than of the former by the more glorious manifestations of the spiritual presence of Christ—by that rich indwell-

* Hag. ii. 3.

ing and outflowing love, without which all tongues, and gifts, and toils are but as “sounding brass or clanging cymbals”?

Surely, then, in seeking to restore Primitive Christianity, we need to seek and pray for “the supply of the Spirit of Jesus Christ,” that “walking in the fear of the Lord, and in the comfort of the Holy Spirit, the churches may be edified and multiplied.” *

At the time that this little stone was cut out of the mountain without hands, all its *earthly* means of success were found in one hundred and twenty poverty-stricken men and women assembled in an upper room in the city of Jerusalem. That was the Augustan age. Imperial Rome, in the zenith of her power, was the proud mistress of the world. Her invincible armies—her untold treasures—her arts and science—her philosophies and religions—her centralized government—her fame and prowess, all strengthened her haughty pretensions, and seemed to remove the charge of national vanity from the prophecy that her greatness would be “eternal.” *But where is Rome now?*

“The Goth, the Vandal, time, war, flood and fire,
Have dealt upon the seven-hilled city’s pride.
She saw her glories, star by star, expire,
And up the steep barbarian monarchs ride,

*Acts ix. 31.

Where the car climbed the capitol ; far and wide
Temple and tower went down, nor left a site :
Chaos of ruins ! who shall trace the void,
O'er the dim fragments cast a lunar light,
And say, ' Here was, or is,' where all is doubly night ? ”

And what of that little band in the upper room in the city of Jerusalem ? Ah ! they shook that throne of the Cæsars, and upset it ! They dragged those hoary religions into the dust, and overturned their altars ! They gave the idols of Rome to the moles and to the bats ! They marched from victory to victory, until “ many crowns ” adorned the head of their Sovereign ! And though oftentimes going through bitter conflicts, and meeting the assaults of earth's mightiest powers, and wading through rivers of blood, and seeming to have every hope turned into despair, and life itself crushed out ; still they live, after the lapse of eighteen centuries, and that little church of one hundred and twenty has become one of the great powers of the world, moulding, restraining, and controlling hundreds of millions of the most powerful races of men, in the fairest portions of the world—an unconquered, unconquerable, immortal potency, working its way sublimely on to universal dominion.

What a commentary do these facts furnish on the text which we beg leave once more to repeat :

“ Not by might nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain ? Before Zerubbabel

thou shalt become a plain, and he shall bring forth the headstone thereof with shoutings of grace, grace unto it!"

Let us sit down and rest awhile from these perambulations, and meditate on the wisdom of trust in God.

Here is a sweet little hymn that will do to sing as we pursue our meditations :

Far down the ages now,
 Much of her journey done,
 The pilgrim church pursues her way,
 Until her crown be won.

The story of the past
 Comes up before her view :
 How well it seems to suit her still—
 Old, and yet ever new.

It is the oft-told tale
 Of sin and weariness—
 Of grace and love yet flowing down
 To pardon and to bless.

No wider is the gate,
 No broader is the way,
 No smoother is the ancient path,
 That leads to life and day.

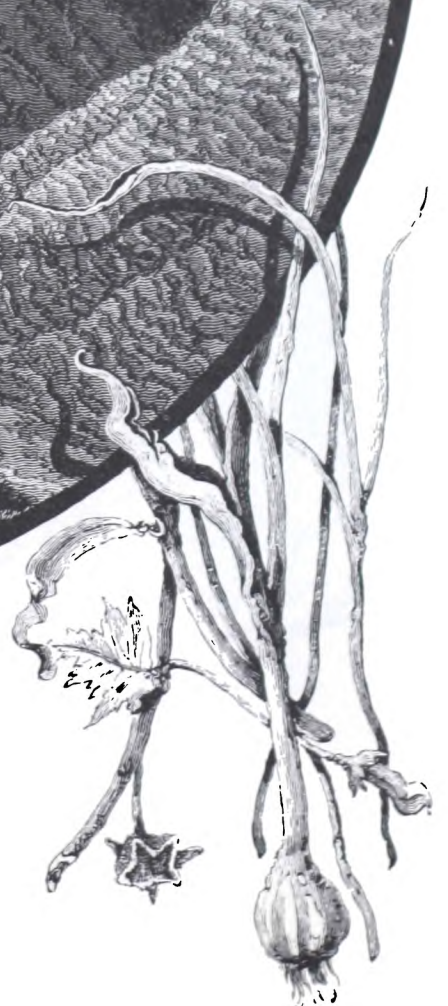
No slacker grows the fight,
 No feebler is the foe,
 Nor less the need of armor tried,
 Of shield, and spear, and bow.

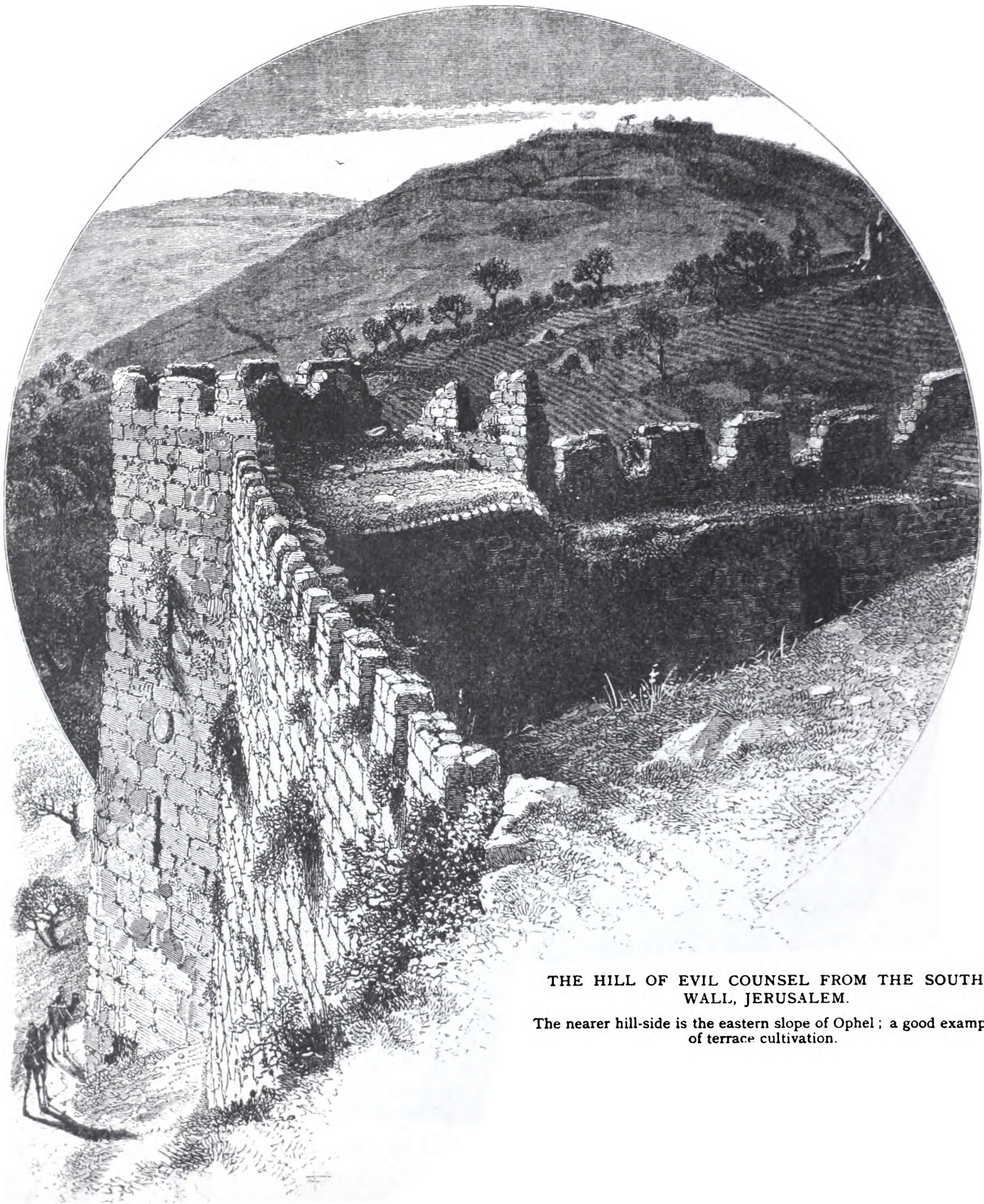
Still faithful to our God,
 And to our Captain true ;
 We follow where he leads the way,
 The kingdom in our view.



JERUSALEM FROM THE SOUTH.

Showing the position of Bir Eyúb (Job's Well) just below the junction of the Kedron and Hinnom Valleys.





**THE HILL OF EVIL COUNSEL FROM THE SOUTH
WALL, JERUSALEM.**

The nearer hill-side is the eastern slope of Ophel ; a good example
of terrace cultivation.

CHAPTER VII.

THE LITTLE FLOCK.

“Fear not, little flock; it is your Father’s good pleasure to give you the kingdom.”—LUKE xii. 32.

IT may seem strange that there should be only this “little flock” of one hundred and twenty to receive the baptism of Jesus in the Holy Spirit. The promise made by John* gives rise to larger expectations, in point of *numbers*, than are met by the facts in the history of this day of Pentecost. It must be remembered, however, that the majority of those to whom the promise was made belonged to the *country* of Judea rather than to the city of Jerusalem, and could not be present. Yet we should naturally look for a larger representation of the penitents whom John baptized in the faith of a coming Saviour and King. “Were there not ten cleansed? but where are the nine?” Alas! alas! even during the present ministry of Jesus, under the loving gaze of his eye, amid the mighty wonders and the merciful deeds of his mission, in

* Matt. iii. 5-11.

the presence of his tears and prayers, and speech of matchless power, the multitude forsook him! Let us learn to watch and pray! But here is a little flock who "continued with him in his trials," on whom heaven's richest inspirations and highest honors now descend. Let us look in upon them.

First, here is Peter—an honest, earnest, generous, straightforward man—always *prominent* in the apostolic group. The surname of *Kephas*—a stone—given him by our Lord, was evidently intended to indicate his future relation to the kingdom of the Messiah. Yet, as Neander justly remarks, "as the influences of transforming grace, always attaching themselves to the constitutional character of an individual, purify and ennoble it, so in this instance, what Peter became by the power of the divine life, was in a measure determined by his natural peculiarities." The immediate surrender of all for Christ,* the promptness with which he speaks his convictions,† the unyielding firmness with which he clings to truth,‡ the eagerness with which he ventures out on the stormy sea to meet his beloved Master,|| his indignant denial of the *possibility* of his forsaking his Master in the hour of trial,§ his earnest dash, sword in hand, at the enemies of Jesus:¶ all these mark him as a de-

* Mark i. 18.

† Matt. xvi. 16.

‡ John vi. 66-69.

|| Matt. xiv. 24-29.

§ Matt. xxvi. 35.

¶ Matt. xxvi. 51.

cided, honest, warm-hearted, generous man. His errors were the reactions of a too earnest nature. His great sin, in the denial of his Lord, was committed under the most tremendous pressure of infernal power,* and does not at all reveal the true character of the man. While it should warn every man "to work out his salvation with fear and trembling," it ought not to be regarded as a true index to Peter's inner nature. Moreover, it ought not to be forgotten that he was yet an unconverted man—that the work of grace had not yet lifted his soul out of selfishness into love.† His soul now immersed in the divine Spirit, he knows Christ after the flesh no more.‡ His renewed spirit gathers about it the natural earnestness and boldness which belonged to him. He is fit to lead on the attack on the kingdoms of this world. The bitter memories of his downfall will give intensity to his zeal in bearing witness for truth.

Along with Peter stand James and John, the sons of Zebedee and Salome. || These, too, were men of great force of character. Like Peter and Andrew, they left all and followed Jesus.§ They were called *sons of thunder*.¶ They wished to call down fire to burn up the inhospitable Samaritans.**

* Luke xxii. 31, 32.

† Luke xxii. 32.

‡ 2 Cor. v. 16.

|| Compare Matt. xxvii. 56, and Mark xv. 40.

§ Matt. iv. 21.

¶ Mark iii. 17.

** Luke ix. 54.

They would frown even on a good work performed by one who followed not with them.* They sought the chief places in the kingdom.† All these facts indicate a nature earnest and determined—a nature which, unsanctified, might go far away into sin and wrong, but which, constrained by the love of Christ, became greatly powerful for good. The early martyrdom of James by Herod Agrippa,‡ shows that as an apostle he was a prominent and zealous actor in the cause of the despised Nazarene. John blended many opposite qualities in his life. He was gentle and stern, amiable and resolute, the loving disciple, and the indignant enemy of false teachers. He presents such a union and reconciliation of antagonisms as affords a character nearer perfection than any of the twelve. Yet he had not the *positiveness* of either Peter or James. There was more of the *meditative* habit of soul belonging to him, and it is not surprising that he was known as “the disciple whom Jesus loved.”

These three were specially favored by Jesus as his confidants. There is a trinity of persons in the Old Testament, especially approved of God, Noah, Job, and Daniel; || and this trinity likewise in the New—Peter, James, and John. § They were

* Mark ix. 38.

† Matt. xx. 21.

‡ Acts xii. 1, 2.

|| Ezek. xiv. 14.

§ Matt. xvii. 1; Mark v. 37; Matt. xxvi. 37.

all men of *decision, earnestness, integrity, and persevering energy*. They stand in bold contrast with timid, wavering, time-serving slaves of policy; they are *men*, every inch of them. Their errors were the errors of strong natures.

It must not be forgotten that, however sincere and believing these men were, during the personal ministry of Jesus they had but imperfect views of the work to which they were called. They appear, therefore, rather as *men* than as *Christians*. You see them encompassed oftentimes with ignorance, and swayed by passion. But after the divine illuminations of this day were poured in on their understandings, and they saw the *spiritual* nature of the reign of the Messiah, they come on the stage as new men in Christ Jesus. The river Rhone, which flows into lake Lemane, a muddy, tumultuous stream—a turbid mountain torrent—after losing itself in that beautiful lake, flows out again a clear, bright, laughing current, reflecting from its purified breast the beauty and glory of the overhanging heavens. So into the great sea of a Saviour's divine love, flow the selfish, troubled, carnal lives of these chosen men. But when swallowed up and lost in the wonderful love of Christ, their regenerated natures flow out in a purified energy, in a stream of life so clear, that the attractions of the spiritual heavens that overspread their trusting

hearts are beautifully mirrored there. Christ is in them now the hope of glory.*

Of the other apostles we know not so much.

Andrew evidently shared in his brother's earnestness of purpose.†

Philip, too, was evidently a devout and correct disciple.‡

Thomas, loving and zealous, yet incredulous, || we dare say, never forgot the rebuke which his incredulity received, nor the emotions of his soul when he cast himself before the risen Jesus, and cried, "My Lord and my God!"

Bartholomew, if, as many argue, the same as Nathanael, was "an Israelite indeed, in whom there was no guile." And although, like many good men, the victim of prejudice; yet, having learned the valuable lesson to "come and see," his honest search was rewarded with discoveries which will gladden his soul to all eternity.

Matthew, a tax-gatherer, no sooner heard the voice of Jesus calling him, from the receipt of custom to follow him, than he "rose, left all, and followed him." These few words contain a wonderful history.§

James the Less, known also as the brother of our Lord,¶ was the son of Cleophas or Alpheus

* 2 Cor. v. 13-17.

† John i. 35, 42.

‡ John i. 43-46.

|| John xi. 16; xx. 24, 25

§ Luke v. 28.

¶ Gal. i. 19.

and Mary, sister of the Virgin Mary.* He was surnamed the Just, for the admirable holiness and integrity of his life. Strict himself in the observance of the law, he gained a strong hold on the Jews of Jerusalem, and wielded an immense influence for the honor of his Master.†

Simon, surnamed the Zealot, we know little of, only as his surname may reveal his character.

Judas, surnamed Thaddeus, is supposed to be a brother of James the Less, and is called the Lord's brother, ‡ a phrase not used by the Jews with the strictness that now governs it, but embracing other blood relations, such as cousins.

Judas Iscariot, with the blood of the Innocent on his soul, and the terrors of hell burning into his inmost spirit, has madly rushed into eternity, leaving but a single evidence that any spot in his soul was unseared, in the terrible remorse that drove him into self-destruction.

Matthias, chosen by lot to the vacant place, we know nothing of, except as he received the approval of this holy association of disciples.

To these we ought, probably, to add the *seventy* whom our Lord sent out in pairs before his face to proclaim the approaching reign of heaven. He

* Mark xv. 40, and xvi. 1; compare with John xix. 25.

† See an interesting tradition respecting James, by Hegesippus, in Smith's Bible Dic. Art. *James the Little*. ‡ Matt. xiii. 55.

speaks of them as having “their names written in heaven ;” * and we may reckon them, therefore, among the “heirs of the kingdom.”

Then we have the *four* Marys :

1. Mary, the mother of Jesus, “blessed among women.”

2. Mary Cleophas, sister of the Virgin, wife of Cleophas, and mother of James the Less, and of Simon. She had been a steady follower of Jesus—had ministered to him during his travels, followed him to Calvary, was present at his burial, and prepared materials to embalm him. She was one of those

“ Last at the cross and earliest at the grave.”

3. Mary Magdalene, to whom our Lord first showed himself alive after his resurrection. Strangely enough, she has generally been regarded as of vile character, and has been confounded with the woman who was a great sinner, mentioned in Luke vii. 37. Yet she is found always in good society, † is generally first named, ‡ and was evidently a woman of property. ||

4. Mary, sister of Lazarus, who sat at the feet of Jesus and learned the beautiful lessons of divine wisdom. After her brother was raised from the dead, she anointed him with precious oint-

* Luke x. 20. † Luke viii. 2, 3. ‡ Mark xv. 47 ; xvi. 1.

|| Luke viii. 2, 3; Matt. xxvii. 55, 56 ; Luke xxiii. 55, 56.

ment, as a quiet and grateful testimony of an indebtedness which words could never express. She will soon receive a richer anointing from the hand of her beloved Saviour.

No doubt Martha and Lazarus—the risen Lazarus—were there, happy in the love of an ascended Lord, who had loved them when on earth, and often cheered their quiet home with his sacred presence; and who loves them still, and makes their hearts the home of his Spirit.

And we may likewise reckon Joanna and Susanna,* Zebedee (if living), Salome, the wife of Zebedee,† and Luke.

These, and such as these, who had been associated with them all the time that Jesus went in and out among them, ‡ made up the “little flock.” We may say of them, as Paul says of some of the heroes of former times, “of whom the world was not worthy:” They had literally “left all, and followed Jesus.” They had braved the world’s scorn for his sake. They had severed the dearest ties of home and kindred, that they might follow the friendless, homeless Man of Sorrows. They had clung to him through evil and good report. They had exulted in his every prospect of success, and mourned with him over the discouragements of

* Luke viii. 3.

† Compare Matt. xxvii. 56, with Mark xv. 40.

‡ Acts i. 21.

his mission. They had rejoiced in his wonderful works. They had opened their humble homes to him when he had not where to lay his head. He had broken bread with them at their tables, healed their diseases, and fed them with the bread of life. He had mingled his tears with theirs when death had robbed them of their household treasures. Some of them he had called back to life again. Many, very many blessed memories linked their hearts and lives with his. They loved him—deeply, devotedly loved him. They had given him tears of sympathy, and looks and prayers of love, even when his heart was breaking on the cross. And now they shall share in his triumphs, and glory in his power to save. He forgets them not in the day of his exaltation. No sooner is he lifted to the throne amid the acclamations of an adoring universe, than he sends heaven's divinest Messenger and Comforter, laden with richest gifts, to cheer them with glad intelligence, and honor them with high endowments and peculiar dignities. Yet even the highest and richest of these are but the earnest of the final inheritance of the saints in light, when the "little flock" shall have become a "great multitude which no man can number," and "the ransomed of the Lord shall return and come to Zion with everlasting joy on their heads; and shall obtain joy and gladness, and sorrow and sighing shall flee away."



SUMMIT OF THE HILL OF EVIL COUNSEL.
This weird-looking solitary tree is a landmark for miles around.



THE VALLEY OF HINNOM.

Ancient tombs on the left and terraces planted with olive-trees on the right.

CHAPTER VIII.

THE SERMON.

THE streets of Jerusalem are thronged with eager crowds, making their way to the Temple. They are prompted by an unusual earnestness, and rush in haste to verify the strange reports they have heard of prodigy and miracle among the despised Galileans.

From how many varying motives men act! From how many angles of vision they view the same events! Here are multitudes prompted by the merest curiosity—such as may be at any time awakened in large cities by the report of marvelous occurrences. They look with worse than *sensuous*, with merely *sensual*, gaze on the phenomena which invite their scrutiny—and they very satisfactorily account to themselves for all that is unusual in the scene by resolving it into a drunken frolic of some ignorant fishermen! When the disciples saw Jesus coming to them on the sea of Galilee, in the fourth watch of the night, walking on the water, they were affrighted, and cried out, *It is a spirit*. Thus their *superstitious* gaze trans-

formed their beloved Saviour into a frightful apparition. How often do we thus turn blessings into curses, by ignorance and superstitious fear! On one occasion, when a voice from heaven answered the prayer of Jesus, some who heard it, said, *It thundered!* others said, *An angel spake to him!* Thus it still is. To the dull materialist, it only *thunders*. He will bring every miracle and every divine visitation within the range of his materialism — rob it of God and spirit, and bottle it up, or weigh it in scales, and subject it in all its parts to the “invariable laws” of physical science. An angel’s voice is to him but a clap of thunder. He can have no conception of the descent of the Holy Spirit, except as he measures the miles from the throne to Jerusalem, and applies the laws of gravitation with a view to solve the mystery! Happy he who has a simple faith, to recognize angel-voices, to perceive celestial harmonies, to listen to every voice of God; that he may be guided here and there along the highways of Time to Bethels — where Jacob’s ladder reaches from earth to heaven — where angels come and go on blessed errands, and the loving eye of his Heavenly Father looks down from the top of the ladder to watch his sleep and quicken his dreams, and give gentle benedictions to the weary pilgrim of earth.

But we are wandering. Let us go back to the pentecostal scene. It is very wonderful. I do not

now speak of the lambent flame—the various languages spoken—the prophesyings, visions, dreams, and unearthly raptures which are here witnessed; but of the new position of the apostles of Jesus Christ. Once, when Peter said to his Master, “Lo, we have left all and followed thee. What shall we have therefore?” He answered, “In the regeneration, when the Son of Man shall be seated on the throne of his glory, ye who have followed me shall sit on twelve thrones, judging the twelve tribes of Israel.”* Though there is no “outward pomp” of courts and cabinets and legal tribunals to be seen to-day, yet that strange promise begins to be verified. They appear, in the name of the newly-exalted King, to arraign unbelieving Israel at the bar of God in their own conscience, and to prefer against them charges of most daring and high-handed crimes against the Lord’s anointed. It is, we confess, a singular court. These apostles are at the same time witnesses, and advocates, and judges! They testify, plead, and pronounce sentence! This might seem to outrage our sense of justice, were it not for another very singular fact; *the accused parties are allowed to bring in a verdict in their own cases, respectively.* They are sued, each man, at the bar of his own conscience. And so successfully was the suit

* Matt. xix. 28.

urged, at this first opening of the court, by Peter, the chief speaker, or rather by the Divine Advocate, using Peter's organs of speech, that no less than three thousand brought in verdicts against themselves, cried, Guilty! guilty! and threw themselves on the mercy of the court! We have said that this was a strange position for the apostles. A few years ago they were hawking fish about the streets of the cities of Judea and Galilee — recognized only among the wealthy by the necessities of such a traffic. Now they are leading multitudes of the men that scorned them, spell-bound before the majesty of truth, and flashing into their souls such terrible convictions of unbelief and wrong as bring them cowering and trembling before those whom they had despised to plead for mercy! They are ambassadors of King Jesus now. The Divine Spirit has

“Furnished their tongues with wonderous words,
Instead of shields and spears and swords.”

But they are such words as cannonade the heart and conscience with tremendous power — “casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing every thought into captivity to the obedience of Jesus Christ.”

Let us listen, then, to this *first gospel sermon* — fresh from the heavens — glowing with the inspira-

tions of the Spirit of God, and sweeping like a tempest in its power over the listening throng. Never was a sermon reported which preachers of the gospel have so much reason to study on their knees, before God, as this. To seize its theme — to catch its spirit — to learn truly its aim — will make a successful preacher of any man who has a heart to feel and a tongue to speak.

It will best serve our purpose to view it *negatively*, first of all, and tell what it was *not*.

1. It was not an effort to display ingenuity and learning in showing up the beauties and mysteries of the “last clause” of some curious text in the Scriptures. What a fine chance for an eloquent and “ingenious” sermon on this text: “Out of him came forth the corner, out of him the nail, out of him the battle bow.” * Or this: “One sea and twelve oxen under the sea.” † How the preacher might have glorified *himself*, and soothed the itching ears of his hearers in an adroit management of these texts!

2. It was not a discussion of *doctrines*. There was no setting forth of theological dogmas, no attempt to construct a theological system. *Not one of the doctrinal or ecclesiastical questions now dividing the orthodox churches is mooted in this sermon.*

3. It is not a *philosophical* discourse. Verily,

* Zech. x. 4.

† 1 Kings vii. 44.

Christianity *has* a philosophy — a deep, beautiful, gorgeous philosophy ; but not a philosophy to be preached. The sermon is burdened with no heavy materialism — no “ thrice refined pabulum of transcendental moonshine,” no discussion of “ will,” and “ understanding,” and “ pure reason,” and “ innate ideas ;” no attempt to explain the *modus operandi* of conversion ; no theory of regeneration ; no intricate and bewildering metaphysical speculations.

4. It was not a rude assault on existing systems of religion. How easily could the corruptions and apostasies of the Jews have been made the theme of a discourse of overwhelming power ! But no prejudice is assailed, save such as stood immediately in the way of a favorable hearing.

5. It was not an attempt to discuss the *political* aspects of the times, although the text quoted from Joel, looking forward to the complete overthrow of the Jewish polity, might have seemed to warrant a discussion of the *causes* of the impending ruin.

Now, to look at it *positively*, we observe that there is first an effort to *propitiate the hostile audience*. They were laboring under very false impressions of the phenomena before them ; and Peter seeks, in a true statement of the facts, to gain their attention to the message he is about to deliver. Quoting from their own prophet, Joel, a prediction which, by the admission of their teach-

ers, referred to the days of the Messiah, he showed them its literal fulfillment in the miracles before their eyes. And thus giving a divine dignity to that which seemed to the multitude but insane ravings, he prepared the way for an attentive and solemn hearing.

He then announces his theme — JESUS of Nazareth! The *only* gospel theme! Many times, we know, it is not a popular theme. Perhaps it never was less popular, at the beginning of a sermon, than in this very instance. Yet it wrought wonders. “The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified — to the Jews a stumbling-block, and to the Greeks foolishness; but to those who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” *

Then follows a plain, pointed statement of the facts in the history of Jesus; his life, death, resurrection, ascension, and glorification. These facts are then *proved*. It is worth while to notice the *selection* of proofs, as it shows a wise *adaptedness to circumstances*.

Thus: With what directness and force do these statements come home to the auditors! “Jesus of Nazareth, a man approved of God *among you*, by miracles and wonders and signs which God did

* I Cor. i. 22-24.

by him *in the midst of you, as ye yourselves also know*; Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain!" What an indictment! What home-thrusts! How different from the soft, smooth, vague, generalizing of modern pulpits, which finds its chief popularity in the fact that it aims at the universe, and hits nowhere!

Skillfully does the preacher then select such prophecies *as his hearers admitted to refer to the Messiah*. On this he accumulates the testimony of eye-witnesses, who had seen Jesus after he rose from the dead; and crowns it all with the witness of the Holy Spirit, furnished in undisputed miracles now wrought in their immediate presence. Thus, step by step, he ascends to a triumphant conclusion, which confessedly carries in it the destinies of all his hearers: "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

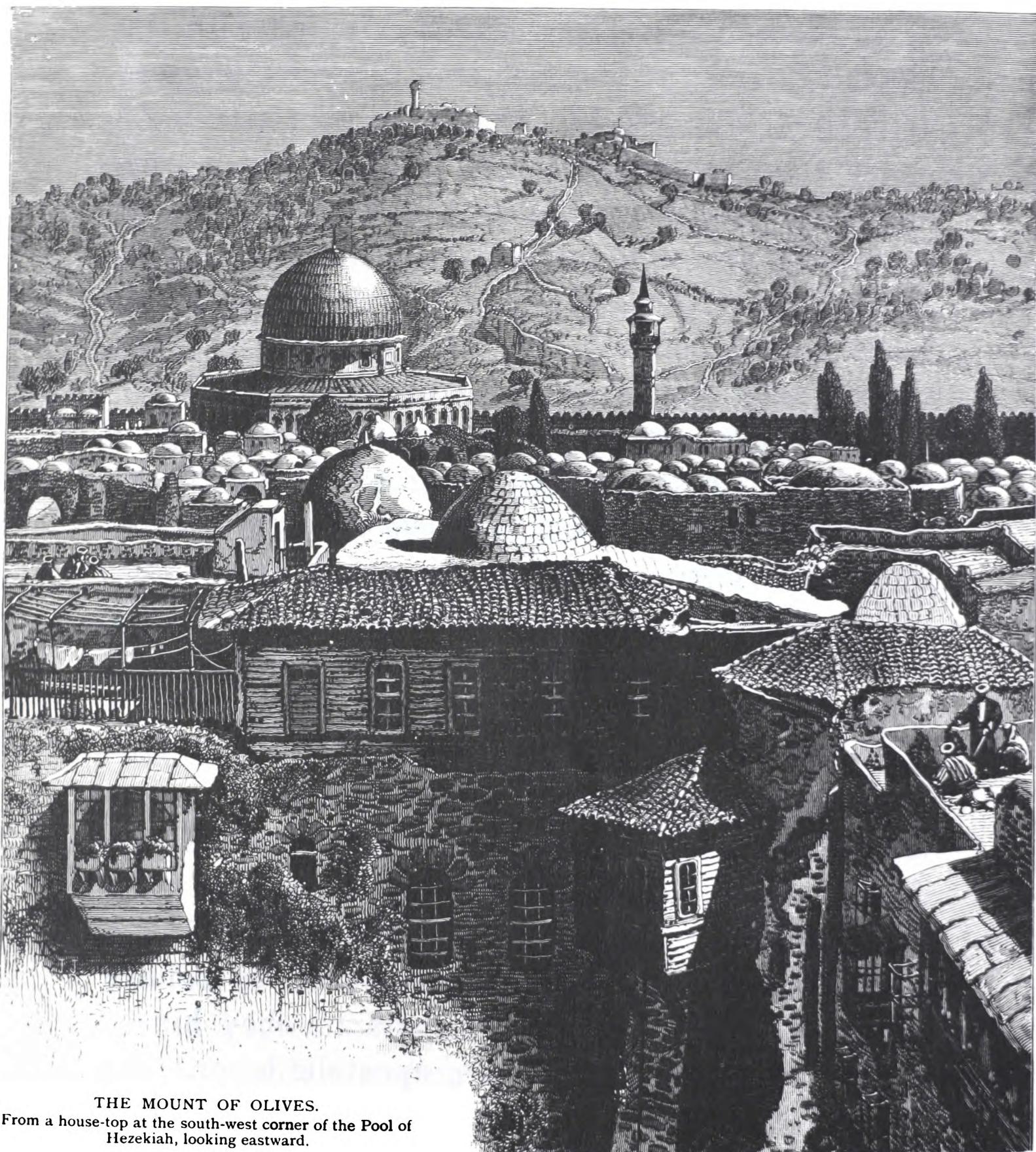
It seems to me impossible to give more directness and force to a sermon. The preacher grapples with the understanding and conscience of his audience lovingly, yet fearlessly. Every sentence is freighted with conviction. There are no apologies. He forgets himself in his theme and his intense purpose of soul to work conviction in the hearts

of a guilty people, and he succeeds. Ere he is done, thousands see their hands dripping with the blood of God's Anointed, and cry out in great anguish, "Men and brethren, what must we do?"

Then comes instruction, after the work of conviction is perfected; pointing out, in simple terms, the way of access to the mercy of God. "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit."

Finally, the sermon winds up with words of persuasion and entreaty, appealing to the hearts of the convicted auditors, and endeavoring to awaken them to an immediate acceptance of the pardoning mercy of the Lord. "With many other words did he exhort, saying, Save yourselves from this ungodly generation."

This is the kind of preaching needed now. Unhappily, the dissensions and divisions of the religious world call for much public investigation and discussion. Circumstances often demand it. Yet it should never be entered on, except as a matter of stern necessity. To persuade men to believe in the Messiah, to love him, and to obey him—these were the *only* objects of apostolic labor. As we return to the purity and integrity of Primitive Christianity, we shall lose sight of self and sect, and all else, and Christ will be "all in all."



THE MOUNT OF OLIVES.

From a house-top at the south-west corner of the Pool of Hezekiah, looking eastward.



THE SOUTHERN SLOPES OF OLIVET AND
THE MOUNTAINS OF MOAB.

From the same spot, overlooking David Street, crowded with people; the large domed quadrangle on the right is the Synagogue of the Ashkenazim Jews.

CHAPTER IX.

THE LAW OF CITIZENSHIP.

“Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit.”—
ACTS ii. 38.

THE apostles were “ambassadors for Christ.” As such, they filled a place and exercised an authority which can never belong to any others. In the absence of the King, they administered all the affairs of the kingdom, with the special promise that whatever they bound on earth should be bound in heaven, and whatever they loosed on earth should be loosed in heaven. They had power to open and shut the doors of the kingdom,* to forgive sins,† to utter, infallibly, the truths of salvation,‡ and to exercise supreme authority in all that pertained to the laws and ordinances of the kingdom. || In the light of these Scriptures, the dogma of apostolic succession is ineffably absurd. Information touching the conditions of citizen-

* Matt. xvi. 19.

† John xvi. 13.

† John xx. 22, 23.

|| Luke xxii. 28–30.

ship in the kingdom of heaven, may be gathered from the following sources :

1. *The ministry of John the Baptist*, which, being designed to "prepare a people for the Lord," must necessarily foreshadow the genius and character of the coming reign, and give at least a general idea of the means of access to its blessings.

2. *The teachings of the King himself*: for although the kingdom was not, and could not, be formally established until he had ascended on high, yet he anticipated his inauguration in much of his teachings. Indeed, "the kingdom of the heavens" was his constant theme.

3. *The teachings of the apostles*. The passages quoted above clearly show that the Spirit of truth, in which they were immersed on this day of Pentecost, was to enable them to speak with infallible certainty the whole counsel of God; and, particularly, to furnish them with wisdom and power to use "the keys of the kingdom" in opening its doors to Jew and Gentile.

4. *The official acts of these ambassadors*: so that, when we see them officially accepting persons to the privileges and rights of citizenship, in the name of the King, we can have the fullest assurance that their doings are ratified in heaven.

Let us apply to these sources of knowledge in their order.

(1.) John came as a reformer, in the "spirit and

power of Elijah," to rebuke and expose the sins and corruptions of the age, and call the people to repentance. He refused to receive any to his baptism who did not "bring forth fruits meet for repentance;" he baptized his converts "unto repentance," and "for the remission of sins," assuring them, however, that greater spiritual blessings than his ministry could offer would be their portion when the kingdom should be established: "I indeed baptize you in water unto repentance; but he that cometh after me shall baptize you in the Holy Spirit."

We gather, then, that none can possibly enter the kingdom without utterly forsaking their sins, and renouncing their lusts; and that only thus can they be prepared for the refreshing and comforting presence of the Spirit of God.

(2.) Not pausing to notice, in the teachings of Jesus, the general views of the character and aims of the kingdom, as given in the Sermon on the Mount, and in various parables, we call attention to a few passages which speak more directly of the terms of admission to its dignities and enjoyments.

"Except a man be born of water and the Spirit, he can not enter into the kingdom of God."*

That this is somewhat figurative and obscure,

* John iii. 5.

and was not intended to be regarded as plain speech, is, we think, evident, from the uniform style of the Great Teacher when addressing those who did not commit themselves to his cause. He addressed such in parables.* Yet we may learn from this passage, without seeking its explanation in subsequent plainer teachings, that none can possess the kingdom except as they possess a new spiritual life. And that this new life from the Spirit involves the renunciation of sin, and the transfer of the sinner's affections to purity and goodness, we should think at least to be *probable* from the phrase "born of water," indicating emersion from this purifying element, as entering on a new life, cleansed and regenerated.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." †

We can not mistake here. All carnal pride and ambition, such as led to the question, "Who shall be greatest?" is at war with the nature of this spiritual kingdom, and must be renounced. *Humility* and *self-abasement*, rather than *pride* and *ambition*, prepare us to enter the kingdom.

"My kingdom is not of this world. . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." ‡

* See Matt. xiii. Comp. with John ii. 24, 25.

† Matt. xviii. 3.

‡ John xviii. 37.

Whatever may be the force of the phrase “born again,” in the third chapter, this latter passage would lead us to connect it with that confidence in the teachings of Christ, which in the last-quoted passage is spoken of as constituting a person “of the truth.” To hear the voice of Jesus—to accept and acquiesce in the truth he taught, to renounce all pride, ambition, lust, and wicked works, and to translate all of these new-begotten desires and purposes into living language by obedience to the law of naturalization described as being “born of water”—these would seem, from our second source of information, to constitute the means of access to the kingdom of God.

After his resurrection, when conferring ambassadorial powers on his apostles, Jesus uttered, in plainer terms, the law of citizenship.

“He that believeth and is baptized shall be saved.” *

This teaches us that the work of the Spirit in planting new spiritual life within us is realized through *faith*; and that the phrase “born of water” is equivalent to being baptized. The believer in Jesus, then, who, through faith, renounces his sins and rebellions, and is baptized into Christ, becomes thus a citizen of the kingdom.

(3.) Proceeding to our third source of informa-

* Mark xvi. 16.

tion, we hear Peter, to whom the keys of the kingdom were given, announcing to anxious supplicants the law of induction, in the language which stands at the head of this chapter: "REPENT, AND BE BAPTIZED, EVERY ONE OF YOU, IN THE NAME OF JESUS CHRIST, FOR THE REMISSION OF SINS; AND YOU SHALL RECEIVE THE GIFT OF THE HOLY SPIRIT." In this instance we have,

1. Such a deep and pungent conviction wrought by the Spirit, through the truth, as leads the subjects of it to ground the arms of their rebellion, and cast themselves on the mercy of their sovereign.

2. Repentance—renunciation of their old life, and an immediate turning unto a new life of obedience to Christ.

3. The public confession and expression of all this internal change, in the overt act of baptism; in which, immersed into death, and emerging into a new life under the authority of the Lord Jesus, they were "born of water," as they had already been begotten by the Spirit; and thus they entered into the kingdom.

(4.) The uniform practice of the apostles was, to preach Christ as a Saviour to be *trusted in*, and a Lord to be *obeyed*. And all believing penitents, who were willing to renounce all other lordships for Christ, and vow allegiance to him alone, they

immediately immersed, in the name of the Lord Jesus.*

In previous chapters we have dwelt with some emphasis on the *spiritual* nature of the kingdom of God. It is not to be forgotten, however, that it has a *visible existence* in the world—an *organized system of means and instrumentalities* suited to this strangely-combined nature of ours, in which the visible and invisible, material and immaterial, phenomenal and essential, are so mysteriously conjoined. It has an *objective* as well as a *subjective* aspect. We must expect its laws and arrangements to recognize the wants of this compound nature. And we find, accordingly, the most admirable adaptedness, in this respect, to our necessities, in the terms of salvation, as well as in all the means and appliances on which we are taught to rely for the preservation of spiritual life. As specimens of these beautiful adaptations, we quote again some passages touching the conditions of citizenship:

“Except a man be born of water (external) and of the Spirit (internal), he can not enter into the kingdom of God.”

“He that believeth (internal) and is baptized (external), shall be saved.”

* See Acts viii. 5-12, and 26-39; ix. 1-18; x. 34-48; xi. 19-21; xiii. 16-48; xvi. 12-40; xvii. 16-34; xviii. 4-8; xix. 17-20; xxvi. 22, 23; xxviii. 23.

“Repent (internal) and be baptized (external), in the name of Jesus Christ.” “Then they that gladly received the word (internal) were baptized (external), and the same day were added unto them about three thousand souls.”

The history of theological controversies alike in regard to doctrine and polity is very largely the history of extremes on this point; religious theories swaying men into mysticism, transcendentalism, and lawless anarchy; and again into legalism, formalism, and ecclesiastical tyranny.

A pure Christianity combines in beautiful harmony the phenomenal and the essential; and while revealing to us a kingdom which cometh not with outward show, and into which none but the spiritually renewed can find admittance, at the same time assures us that, except they be born of water, they can not enter it. The gospel, while proclaiming justification by faith to the sinner, has linked with it the ordinance of baptism, ere the promise, “shall be saved,” can be lawfully approached; and while offering heaven to the “pure in heart,” will not suffer us to forget that none can be regarded as such but those who “do his commandments.”

Let us say, then, in view of all the premises before us, that the great law of citizenship is *allegiance to Jesus as King*. Internally, this involves supreme love of Christ, so that, for his sake, all sin and wrong can be freely disowned; exter-

nally, it involves baptism into Christ, in which this total surrender of the heart and life to him finds an expressive and symbolical utterance, and is translated into the outward life in cheerful obedience.

The question of *citizenship* settles the question of *pardon*. *Pardon is one of the constitutional guaranties of the kingdom.* One of the stipulated rights of the citizen in the Constitution is, "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." Pardon, divine protection, divine knowledge, are all guaranties to every citizen; so that his right to the Bible, to the throne of grace, and to the fountain of mercy, can never be lawfully taken from him until he forfeits his right to a place in the kingdom.*

There has been much controversy over the phrase, "for the remission of sins," in Acts ii. 38. The preposition *eis* has been put into many a patent theological vice, and unmercifully twisted and tortured into various shapes and meanings, to compel it into a confession of some peculiar import in this instance, that might save a favorite dogma from destruction. Has it never occurred to these sapient theologues that if this member of the sentence—"for the remission of sins"—were stricken out entirely, the meaning of the passage would be

* See Heb. viii.

still the same? The verse contains a reply to a question. The question is, "*Men and brethren, what shall we do?*" that is, as all agree, *what shall we do to be saved?* None pretend that they were in a saved state when this question was propounded. Now the 38th verse contains the answer to this question. The answer is, "Repent and be baptized, every one of you, in the name of Jesus Christ."

It is impossible to avoid the conclusion that they were to repent and be baptized in the name of Jesus Christ, *that they might be saved*. We repeat, therefore, that all the learned attempts to save a drowning doctrine by criticism of *eis*, are abortive. The gospel doctrine is not driven to the necessity of fighting its battles on this narrow isthmus, as if the gain or loss of a whole continent depended on the issue. The disputed territory can be yielded without damage to the question in controversy! So strong is truth—so vain is error!

The true genius of Christianity, as a scheme of salvation, finds a grand illustration in the events of this day of Pentecost. Three thousand sinners—many of them of blackest dye—the murderers of Jesus—find forgiveness through the very blood they have shed. The first act of the newly-exalted King is the pardon of these suppliant sinners! The first entry made in the archives of his reign is the names of these blood-stained rebels as candi-

dates for glory, honor, and immortality! The Mosaic law spread gloom and terror over the period of its introduction by the slaughter of three thousand offenders. The gospel made forever bright its natal day by the deathless smiles of pardoning love, conveying life, peace, and joy to three thousand sinners! It is the era of mercy. It is the full blaze of the Sun of Righteousness, driving away the darkness that shrouded the world in gloom. It is the year of jubilee—the great day of atonement—when the gospel-trumpet proclaims “liberty to the captive and the opening of the prison-doors to them that are bound;” it tells of debts remitted, and lost inheritances restored, and the return of ransomed sinners from exile and bondage to their father’s house. It is the resurrection of humanity from the grave of guilt and despair to a life of fellowship with God, when the risen soul begins to plume itself for an upward flight to everlasting joys. Already, through the gentle and loving ministrations of the gospel of peace, does God wipe away tears from the eyes of mourners, and swallow up death in victory; and the glad songs of salvation that go up from ransomed spirits in Jerusalem to the Saviour of sinners, tell of heaven begun on earth—of guilty Jerusalem made to bloom like the garden of God.

Bunyan, in one of his inviting works, called the “Jerusalem Sinner Saved,” has improved the lesson furnished in the pardon of the three thousand,

very skillfully. We can not do better, in closing this chapter, than to introduce the quaint old preacher to our readers in his earnest style of pleading with sinners.

“ Say thou art a sinner, and I will hold with thee ; say thou art a great sinner, and I will say so too ; yea, say thou art one of the greatest sinners, and spare not ; for the text yet is beyond thee, is yet betwixt hell and thee. ‘ Beginning at Jerusalem,’ has yet a smile upon thee. . . . Take, therefore, encouragement, man ; mercy is, by the text, held forth to the greatest sinners. Yea, put thyself into the number of the worst. By reckoning that way, thou mayest be one of the first to find, and mayest not be put off till the greatest sinners are served ; for the worst sinners are first invited ; consequently, if they come, they are like to be the first that shall be served. It was so with Jerusalem. . . . I have one thing more to offer for thine encouragement, who deemest thyself one of the greatest sinners ; and that is, thou art, as it were, called by thy name, in the first place, to come in for mercy. Thou man of Jerusalem, hearken to thy call. Men do so in courts of judicature, and presently cry out, ‘ Here, sir ;’ and then they shoulder and crowd, and say, ‘ Pray give way, I am called into the court.’ Why, this is thy case, thou great, thou Jerusalem sinner ; be of good cheer, he calleth thee. Why sittest thou still ? Arise. Why stand-

est thou still? Come, man, thy call should give thee authority to come. 'Begin at Jerusalem,' is thy call and authority to come. Wherefore, up and shoulder it, man. Say, 'Stand away, devil, Christ calls me; stand away, unbelief, Christ calls me; stand away, all ye my discouraging apprehensions, for my Saviour calls me to him to receive of his mercy.' Men will do thus in courts below, and why shouldst thou not approach thus to the court above? The Jerusalem sinner is first in thought, first in commission, first in the record of names, and therefore should give attendance with expectation that he is first to receive mercy of God. Christ pointeth over the heads of thousands, as he sits on the throne of grace, directly to such a man and says, 'Bring in hither the maimed, the halt, and the blind; let the Jerusalem sinner that stands there behind, come to me.' Wherefore, since Christ says to thee, 'Come,' let the angels make a lane, and let all men give place, that the Jerusalem sinner may come to Jesus Christ for mercy."

We have extended this "walk" perhaps too far. Let us return for rest. We will only say, while returning:

a. That the subjects this day brought into the kingdom were *volunteers*. "Thy people shall be willing in the day of thy power."

b. Their surrender was *immediate*. "The same

day were added unto them about three thousand souls.”

c. Their pardon was *complete*. No painful doubts brooded over their pardoned souls.

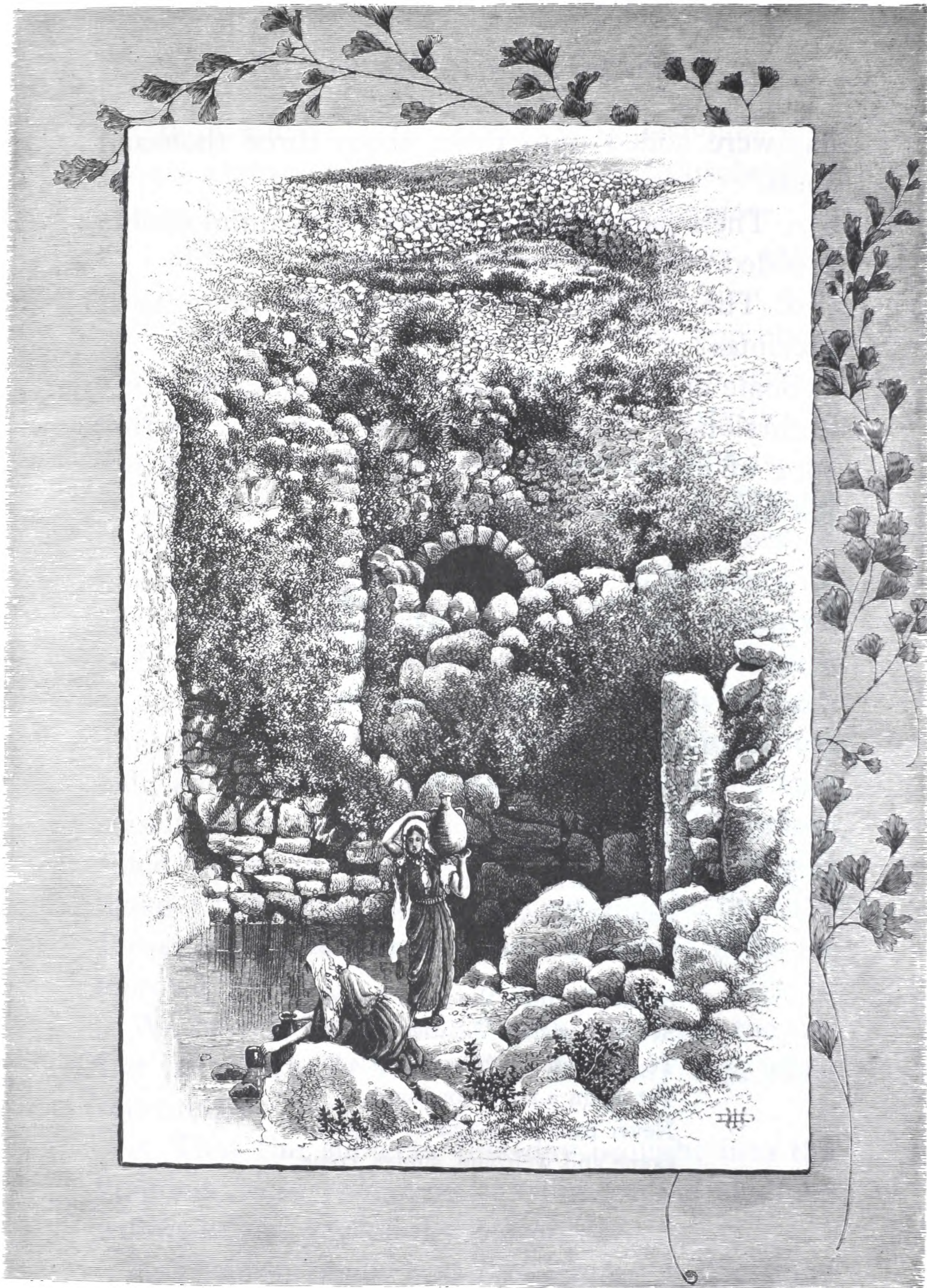
d. The *fruits* of their conversion were most precious.

Some of these fruits we hope to gather in future excursions. Meanwhile here is a sweet, inviting song of mercy whose pleading strains should not fall unheeded on the sinner's ear :

From the cross, uplifted high,
 Where the Saviour deigns to die,
 What melodious sounds we hear
 Bursting on the ravished ear!
 “Love's redeeming work is done ;
 Come and welcome, sinner, come.

“Sprinkled now with blood the throne,
 Why beneath thy burdens groan ?
 On my pierced body laid,
 Justice owns the ransom paid.
 Bow the knee, embrace the Son ;
 Come and welcome, sinner, come.

“Spread for thee, the festal board
 See with richest dainties stored.
 To thy Father's bosom pressed,
 Yet again a child confessed,
 Never from his house to roam—
 Come and welcome, sinner, come.”



THE UPPER POOL OF SILOAM.

Its walls are covered with mosses and ferns, especially the maidenhair fern, with which the picture is appropriately bordered.



BIRKET ISRAIL—THE POOL OF BETHESDA.

CHAPTER X.

THE WATER SUPPLY OF JERUSALEM.

“Why should the kings of Assyria come, and find much water?”

2 CHRON. xxxii. 4.

IT is one of the sad evidences of the blinding power of prejudice, that respectable, and some of them learned writers, such as McLeod, Edwin Hall, Cooke, Towne, Hibbard, Peters, and even John Wesley, should have been willing to lend the weight of their names to the ridiculous statement that Jerusalem could not furnish facilities for the immersion of three thousand persons. John Wesley says:

“Three thousand at one time, and five thousand at another, were converted and baptized by St. Peter at Jerusalem, *where they had none but the gentle waters of Siloam*, according to the observations of Mr. Fuller: ‘There were no water-mills at Jerusalem, because there was no stream large enough to drive them.’ The place, therefore, as well as the number, makes it highly probable that all these were baptized by sprinkling or pouring.” *

And Dr. Peters is equally confident that the

* Doctrinal Tracts, p. 245.

scanty supply of water forbids the thought of immersing three thousand persons at one time:

“Where could the apostles have baptized three thousand converts by *immersion*? There was no river nor brook to which they could resort in a short time, and *only two* public pools or bathing-places in Jerusalem—Bethesda and Siloam. Bethesda was used daily for cleansing sacrifices, and the blood and offal of the sacrifices were washed into it, which, some have imagined, may have imparted to the water its healing nature. At least it must have been an unfit place for immersion. It was also in the hands of the priests, the avowed and mortal enemies of Christ and his disciples. They surely would not have given up the pool of Bethesda to the apostles to be used as a place of Christian baptism. It is probable, also, that both Siloam and Bethesda were of insufficient dimensions to allow the eleven apostles to use them at the same time for the purpose of immersion.” *

And Dr. Hibbard says:

“They had no place for the immersion of such a multitude. As to public pools, we have account of only two—Bethesda and Siloam. Bethesda was in the hands of the priests. It will not be pretended that they would have surrendered their claims to the use of Bethesda, in order to accommodate the apostles with a place for Christian baptism. Both Siloam and Bethesda were probably of inadequate dimensions to admit twelve men—much less the seventy disciples—for the purpose of immersing.” †

Let these extracts suffice as specimens of the ignorance and prejudice to which even learned and devout men abandon themselves—an ignorance and prejudice the more amazing in the light

* Peters on Baptism, pp. 85, 86.

† Hibbard on Baptism, Part ii, p. 113.

of the *positiveness* of these reckless assertions. These gentlemen, before writing so positively, ought to have taken more careful and extensive "walks about Jerusalem," and they would have saved their names from association with such unauthorized statements. A moment's sober reflection should have satisfied them that facilities for immersion must have been found in abundance in such a city as Jerusalem.

1. It is well known that in the East bathing is a necessity, and that provision for frequent ablutions is made not only in every city, but in every house. Thus Dr. Hibbard himself says of Palestine:

"It was such a climate that originated the demand for baths, pools, and fountains throughout the East, and made the practice of bathing to be common. And we repeat it, it *was this universal custom of bathing*—a custom so indispensable to *pleasure*, to *decency*, and to *health*, among the Orientals—-which more than any thing else gave a bias to their minds to immersion instead of affusion." *

Yet this same Dr. Hibbard says of Jerusalem that "they had no place for the immersion of such a multitude"!

Horne says:

"It was one of the civil laws of the Hebrews that the bath should be used (Lev. xiv. 8; xv. 8; xvii. 15, 16). We may, therefore, consider it as probable that public baths, soon after the enactment of this law, were erected in Palestine, of a construction similar to

* Hibbard on Baptism, Part ii, p. 152.

bat of those which are so frequently seen at the present day in the East." *

Josephus speaks of the "innumerable multitude" that attended the annual festivals in Jerusalem.† Every reader of the Old Testament knows that all of this "innumerable multitude" were required on these occasions to be purged from legal defilements according to Numb. xix. Josephus makes the number attendant on the Passover, 2,700,200.‡ Tacitus gives the population of the city at 600,000. A writer in Smith's Bible Dictionary scouts these estimates as absurd, and argues that the city had not probably more than 75,000 when Titus came against it. We do not admit his reasonings. But taking his calculation of 45,000 as the population of the city, and add to these the heads of families, with their children, that came from all parts to attend the annual festivals, and it will be seen that provision must have been made for the daily bathings of an immense multitude. To argue that water could not be found to immerse three thousand where bathings had to be provided for hundreds of thousands, is simply ridiculous.

On the water supply of ancient Jerusalem, Dr. Trail says:

* Int. Vol. II., p. 170.

† Wars of the Jews, Book II., chap. iii., sec. 1.

‡ Ibid, VI., ix. 3.

“ Perhaps upon no city of the ancient world had greater cost been bestowed, or more skill shown, in securing for it an unfailing supply of water; and such was the repute of Jerusalem in this particular, that its strength as a fortification is frequently alluded to by profane writers as including this grand and indispensable means of sustaining a lengthened siege. Thus Strabo, having mentioned the fact generally that Jerusalem, situated in the midst of a district destitute of water, was itself abundantly supplied therewith, presently afterward, and while referring to the capture of the city by Pompey, states that he took it, notwithstanding its substantial munitions and its being abundant in water, while all around was dry. To the same purport is the often-cited passage in Tacitus (Hist. v. 12), who describes the temple with its porticoes as a fortress; and such in fact it was, well fitted to sustain the frequent sieges to which it was liable. ‘Fons perennis aquæ, cavati sub terra montes: et piscinæ cisternæque servandis imbribus.’ ‘A fountain of perennial water, mountains hollowed out underneath, also fish-pools and cisterns—rain water being preserved.’ The terraced gardens, the ‘paradises’ of the kings and nobles of Jerusalem, have long been desolated; but even now, around the slopes of the hills may be traced, mile after mile, the aqueducts whence these gardens drew perpetual verdure, and which then poured their superfluous streams into the bosom of Moriah. The series of writers from Strabo down to William of Tyre, use almost the same phrases, at once in describing the aridity of the region, and in attesting the fact that within the city there was always water enough and to spare.”*

Generally, in the sieges to which Jerusalem was subjected, the besiegers suffered from thirst, and the besieged from hunger. Scarcely ever is there an intimation that the besieged suffered from a want of water. When Pedobaptists insist that

* Trail's Josephus, p. 58, quoted in Barclay's "City of the Great King," p. 292.

there was not much water there, let them turn to 2 Chron. xxxii. 4: "So there was gathered much people together, who stopped all the fountains and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come and find *much water?*"

Not to dwell on the numerous evidences of the extreme care taken in ancient times to supply this city abundantly with water, in the ruins of terraced gardens, aqueducts, and reservoirs—evidences which are increasing as new explorations are made—we call attention to the size of some of the pools and other supplies of water that are known to have existed, merely quoting, from numerous authorities, that of Eusebius, who, in the fourth century, quotes Timochares as saying, "The whole city flowed with water, so that even the gardens were irrigated of those flowing waters out of the city." Not to speak of the *brook* Kedron, which was evidently, in ancient times, just what its name imports, nor of "the brook that ran through the midst of the land,"* we call attention to,

1. *The Pool of Siloam.*† This is 53 feet long, 18 broad, and although partly broken down, the water is yet two or three feet deep in it. Josephus says of it, "This is the name of a fountain

* 2 Chron. xxxii. 4.

† John ix. 7, 11.

which hath sweet water in it, and that in great plenty.”

2. *The Old or Upper Pool*.* Dr. Robinson gives its length 316 feet, breadth 218, depth 18, covering more than an acre and a half of ground.

3. *The Pool of Hezekiah*.† Dr. Robinson gives its dimensions as 240 feet long, 144 broad, covering three-quarters of an acre of ground. To this day the people freely descend to wash and to fill their water-jars. It is supplied by an aqueduct from the Upper Pool. The bottom is sloping.

4. *The Lower Pool of Gihon*.‡ The same author says it covers more than three acres of ground. In the days of the Crusaders it was well supplied with water. Dr. Barclay gives its dimensions as 260 feet by 600.

5. *The Pool of Bethesda*.|| According to Dr. Barclay, the main pool is about 131 feet broad, and 365 in length; but its length is continued 142 feet further, where its breadth is only 45 feet. Dr. Barclay, however, denies that this is the genuine Bethesda.

6. *Solomon's Pools*. These, as located by Dr. Barclay, are some eight miles distant from Jerusalem, three in number:

Upper Pool.—Length, 380 feet; breadth, at the

* 2 Kings xviii. 17, and parallel texts.

‡ 2 Chron. xxxii. 3, 4, 30.

† 2 Kings xx. 20.

|| John v. 2-4.

upper end, 229 feet, at the lower, 236; greatest depth, 25 feet.

Middle Pool.—Length, 423 feet; breadth at upper end, 160 feet, at lower, 250; greatest depth, 39 feet.

Lower Pool.—Length, 582 feet; breadth, at upper end, 148 feet, at lower, 207; greatest depth, 50 feet. Dr. Barclay says: "More delightful swim-pools than these heart could not desire; and that they were formerly used as such, is rendered highly probable by the well-arranged flights of steps leading into them." He says that unitedly they expose a surface of water, when only half filled, equal to an area of ten or twelve acres, possessing all depths at all seasons or stages of water, from forty or fifty feet in the center to the superficies on the upper shelving rocks.

The original aqueduct leading from these pools to the sanctuary has been discovered.* The most recent statement we have seen of the pools of Jerusalem, comes in the work just referred to, which says: "The pools of which remains exist, are the Birket Mamilla, Birketes Sultan, two pools of Siloam, Birket Sitti Miriam, and a pool near the Tombs of the Kings, outside the city; and the so-called pools of Hezekiah and Bethesda within,

* See a very interesting work, recently published, entitled "Recovery of Jerusalem," pp. 182-3.

besides three, of the existence of which there is an undoubted tradition, one near the Jaffa Gate, one near the Gate of the Chain of the Sanctuary, and a third near the Church of St. Anne."

We have not spoken of the reservoirs and fountains which Josephus describes Herod as having built in different quarters of Jerusalem, nor of several fountains and pools mentioned in the Old Testament, of which scarcely any thing is known; nor yet of the private arrangements for bathing that every-where abounded. Enough has been said, however, to show that Jerusalem furnished all needed facilities for the immersion not only of thousands, but of millions.*

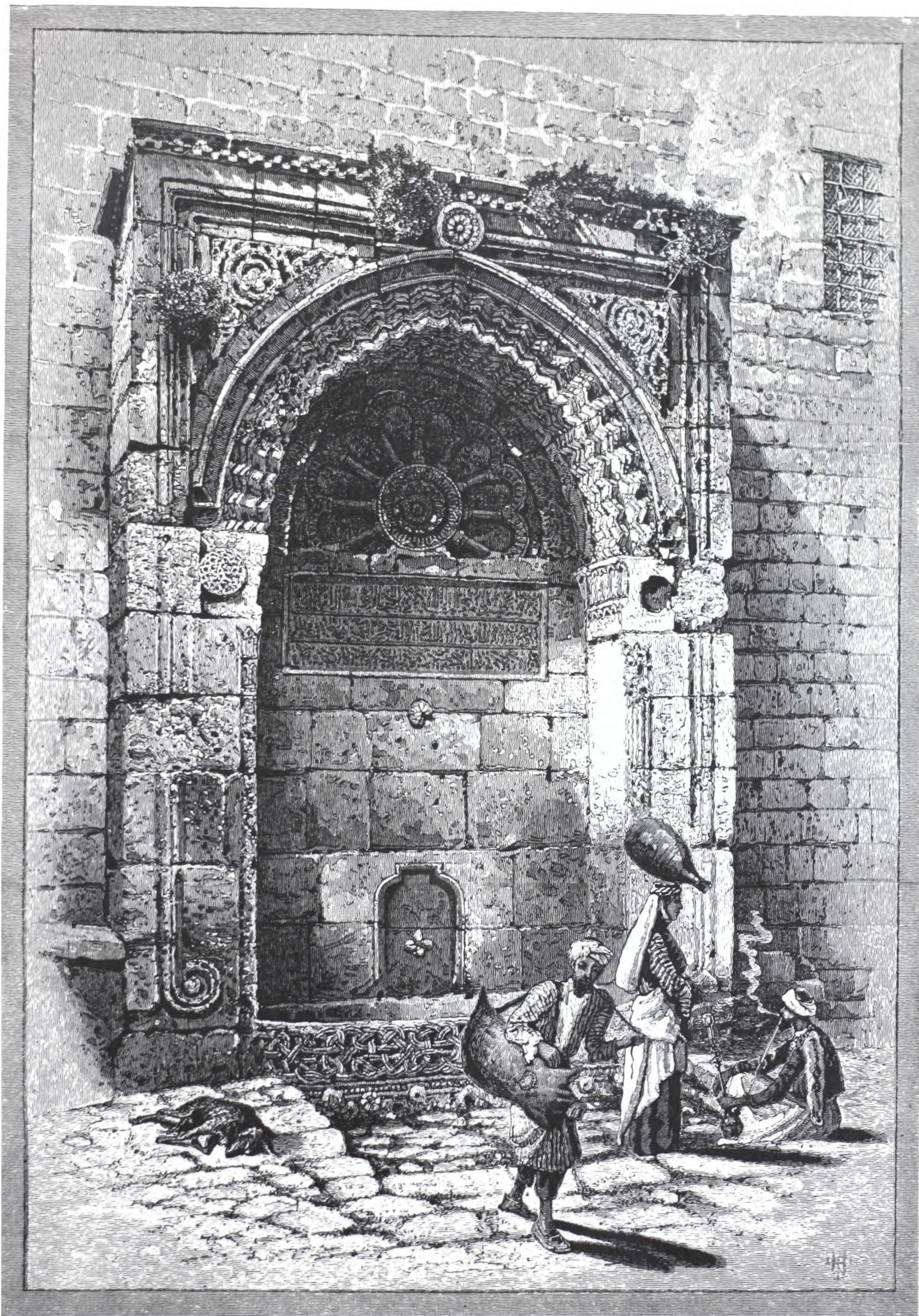
Some writers, afraid to trust the silly assertion of a want of water in the city, have argued that the priests would not allow the Christians to use the public pools. They forget that, as yet, no opposition had been aroused against them; that they "had favor with all the people,"† and that, even after this, "a great company of the priests were obedient to the faith."‡

Thus it is that the difficulties which ignorance and prejudice create vanish in the light of truth.

* For further information, see Robinson's *Researches*, Barclay's *City of the Great King*, and Smith's *Dictionary of the Bible*, articles JERUSALEM and POOL.

† Acts ii. 47.

‡ Acts vi. 7.



FOUNTAIN OF THE GATE OF THE CHAIN—BAB ES SILSILEH.
Supplied with water from Solomon's Pools.



SARACENIC FOUNTAIN ON THE AQUEDUCT FROM SOLOMON'S POOLS.

The causeway, to which the aqueduct forms a parapet on the north side, crosses the Valley of Hinnom just above the Birket es Sultan.

CHAPTER XI.

THE FRUITS OF CONVERSION.

“They continued steadfastly in the Apostles’ teaching.”—AcTS ii. 42.

FROM the Christian point of view, human nature is fearfully alienated from God. Men are not merely *in error*, and needing *reformation*, but they are *lost*, and in need of *salvation*. The evils afflicting humanity spring not merely from an unfortunate concatenation of circumstances, demanding only an *external* remedy, but from a corrupted nature, a deceitful heart, whose proclivities and gravitations are earthward, to selfishness and sin, and not heavenward, to benevolence and holiness. The Christian policy, therefore, is to work *from within outwardly*, and not *from without inwardly*. It proposes to save the world by regenerating individual hearts. It busies itself with *the fountain*, and whatever present obstructions may hinder the full and steady flow of the stream, there breathes in this divine system that sublime confidence in the deathless energy of pure principles and pure hearts, that it can patiently wait for ages without

despairing of the ultimate accomplishment of its high purposes. False religions, false philosophies, and false governments may check the flowing stream ; it may be compelled to seek subterraneous channels, bubbling up only here and there in a little spring in the wilderness, to refresh a few lone pilgrims ; the ungodly world may deem it exhausted—but it will seek its true level, and reveal its pent-up treasure in glorious outpourings, even on hill-tops and mountain summits, coursing down thence to the dwellers in the valley in glad streams of refreshment, bearing messages of love and joy wherever they flow. Hence all the virtues and graces of Christian character are contemplated as *fruits*, springing from a nature renewed by the Holy Spirit. Our attention is therefore called, in the history of the Jerusalem church, to the fruits of conversion. We are informed that the converts “continued steadfastly in the apostles’ teaching and fellowship, and in breaking of bread and in prayers.”

The first feature of Christian character brought to notice here, is *a delight in religious truth*. This is uniformly an evidence of a renewed nature. The field of apostolic Christianity, which to the carnal gaze is but a barren waste, and to the intellectual observer but a curious territory, abounding in fossil remains which might serve to adorn his museum of wonders, becomes to the spiritual man

a very paradise of beauty and glory, where, in bowers of unfading loveliness, on the banks of the river of life, amid celestial harmonies, and fadeless flowers, and deathless song, and the light of an unsetting sun, he can hold fellowship with all that is pure, and regale his spirit with the delectable fruits of the tree of life, and slake his thirst with the waters of salvation.

An impure spirit skulks in darkness, but a purified spirit rejoices in the light, and finds health, and bloom, and fruitfulness in the divine illuminations furnished by the Father of Lights in the teachings of the apostles. In the spiritual, as in the material creation, the first fiat is, LET THERE BE LIGHT. All *life* is sheathed in *light*. And as, with the primitive man, God approached his heart through his intellectual nature, so, in the new creation, is man "renewed in *knowledge* after the image of him that created him," that he may thus be recreated "in righteousness and in true holiness." Not more legitimately does the new-born infant seek the pabulum of life in its mother's milk, than the new-born child of God seeks supplies from spiritual Jerusalem, "the mother of us all," of the "unadulterated milk of the word," which is furnished in the "apostles' teaching." In one sense, every convert comes into the kingdom in the possession of knowledge, as saith the covenant: "They shall not teach every man his brother, and

every man his neighbor, saying, Know the Lord, for they shall all know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more." This knowledge of the pardoning love of God is possessed by the least in the kingdom; hence John could say, "I write unto you, little children, because your sins are forgiven you, for his name's sake." But the higher and deeper knowledge of Christian life, such as their expanding spirits would require, must, of necessity, be beyond the reach of spiritual infancy. Hence they must "leave the first principles of the doctrine of Christ, and go on to perfection."

Let it be observed that these converts continued in the *apostles'* teaching. The instruction furnished in the Jewish Scriptures did not meet the wants of the higher spiritual life to which the gospel called its subjects. It is the glory of the gospel to reveal such truths as "eye had not seen, nor ear heard, neither had entered into the heart of man." True, the apostles were constantly referring to the Jewish Scriptures; but it was to dig out from their depths occult meanings and hidden beauties, which had been concealed for ages under the types and symbols of that pictorial religion. While the Jews had been but worshipers in the outer court, chiefly occupied with sensuous attractions, and spell-bound by external charms, the apostles guided their con-

verts into the inner sanctuary — guided them, as priests of God, to the divine illuminations of the seven-branched candelabrum, and even lifted the veil that had hitherto concealed the awful glories of the Shekinah, that they might bathe in the uncreated light that streamed through the wings of adoring cherubim, and rejoice their souls amid the lights and perfections which our great High Priest causes to pour in eternal streams, from Urim and Thummim, upon the waiting souls of his people!

I greatly fear that the teaching of the apostles is undervalued. It was first communicated to them from the lips of the Great Teacher himself, warm with his own love, instinct with his own life, bedewed with his tears, hallowed by his prayers, and by a thousand touching memories and associations linked with its various utterances. It was afterward reproduced by the Spirit of truth, who brought all things to their remembrance that Jesus had taught, and set them forth to their rectified vision in aspects not seen before. They are the perfection of divine revelations—the noon-tide glories of the Sun of Righteousness, shining in the hearts of the apostles, and reflected from these polished mirrors upon all believers, “to give the light of the knowledge of the glory of God in the face of Jesus Christ,” that they, “beholding as in a mirror the glory of the Lord, may be

changed into the same image, from glory to glory, even as by the Spirit of the Lord.”

What the apostles taught the Jerusalem converts in their oral communications, we are permitted to possess in the various apostolic epistles contained in the New Testament. These embrace a wonderful range and scope of instruction. They complete the communications of the infinite mind, touching God and man, creation and redemption, sin and righteousness, death and life, heaven and hell, time and eternity. They give us all needful counsel concerning—

1. Christian Duties.
2. Christian Dangers and Trials.
3. Christian Aids and Consolations.
4. Christian Destiny.

Under the first head they instruct us in the *relations* between God and his children, the church and her members, husbands and wives, parents and children, rulers and subjects, masters and servants, the aged and the young, the rich and the poor; and give such general rules and principles as may safely guide a conscientious inquirer where special precepts fail to apply.

Under the second division we class all the knowledge communicated to individuals and congregations, designed to ward off the attacks of false teachers and the schemes of corrupt men, and to unmask the devices of Satan. The efforts of

wicked and ambitious and fanatical men to subvert the faith of the disciples, gave birth to some of the most masterly vindications of pure Christianity, such as have proved a tower of strength for the pure in heart in every age.

The third division embraces a knowledge of the offices and work of Christ, especially as the High Priest of the Christian confession; the work of the Holy Spirit as Advocate, Monitor, and Comforter; the everlasting love and providential care of the Father; the ministry of angels; the exceedingly great and precious promises made to the family of God, in view of which the burdened and struggling spirit may approach the Throne of Grace, and cast its every care on God. It embraces also a knowledge of the life of the suffering Saviour, and the examples of the heroes of faith, who, being dead, yet speak, and live again in the hearts of the toiling soldiers of the cross.

Finally, the apostles' teaching unveils the mysteries of the spiritual universe, as far as our weak mortality can bear to know the exhaustless glory and awfulness of unseen worlds. The archangel and the archfiend—angels and demons—spirits disembodied and spirits re-embodied—the blackness of darkness and everlasting chains of Tartarus, and the ineffable riches and splendors of the New Jerusalem—hell's discords and heaven's harmonies—the inheritance of saints in light, and the lake

that burneth with fire and brimstone — crowns, thrones, scepters, harps, white robes, triumphal marches, happy fellowships, festal rejoicings, and regal dignities ; and, in contrast with all this, the bankruptcy, nakedness, ugliness, filth, squalor, hate, and anguish of the wicked, in their hopeless aberration from light, and peace, and rest : these are the sublime and tremendous utterances of the living oracles from the lips of the apostles of Jesus Christ.

What more could we ask ? What more could heaven do for us ? Here every Christian may be “furnished unto all good works.” Here is the divine armory whence the Christian may obtain the whole armor of God ! Here is the magazine of God’s power, which the Christian can at any time unlock by faith and prayer, and be made “strong in the Lord, and in the power of his might.” Here are supplies of refreshment for the hungry and weary — bread of life and waters of salvation, to sustain us till the wilderness is passed. Here we may, in a word, “find all things that pertain to life and godliness through the knowledge of Him who hath called us to glory and courage.”

It is said that the Jerusalem converts “continued *steadfastly* in the apostles’ teaching.” This argues two things :

1. *The thoroughness of their conversion.* Their religious zeal was not mere froth on an agitated

surface—a mere sympathy kindled by a touching appeal, to die in an hour. It was a deep conviction—a living, earnest faith—an honest purpose to be right—a warm and strong love of Jesus—which revolutionized their inner being, and awakened them to a new life.

2. But it argued, also, the *exhaustless attractions* of the apostles' teaching. It was not a shallow doctrine, to be learned in a day, the novelty of which would soon be lost. It was the stream which Ezekiel saw flowing from the temple, which at first covered the soles of the feet, but further along reached to the knees, then to the loins, and finally became a river to swim in. None need go away from these teachings because they are of too weak capacity to receive knowledge from the lips of the apostles. Neither need the mightiest mind disdain these oracles as beneath its powers. There is milk for the babe—strong meat for manhood ; “ shallows where a lamb can wade—depths where an elephant can swim ;” simple utterances that can nestle in the bosom of infancy, and gladden the heart of childhood—and things “hard to be understood,” and which the most piercing intellects of earth and heaven have failed as yet to comprehend.

There can be no return to primitive Christianity where there is not a supreme reverence for the apostles' teaching. When the Jews returned from Babylon, they found no permanent prosperity until

the law of the Lord was brought forth, and read, and studied, and expounded, amidst prayers and tears and shoutings. The people feasted and sent presents to each other, *because they understood the words of the law*. And embracing it with hearty faith, they began immediately to walk in its light—to forsake their sins—to restore lost ordinances, until there was very great gladness. Jehovah made his face to shine on them, and gave them peace.*

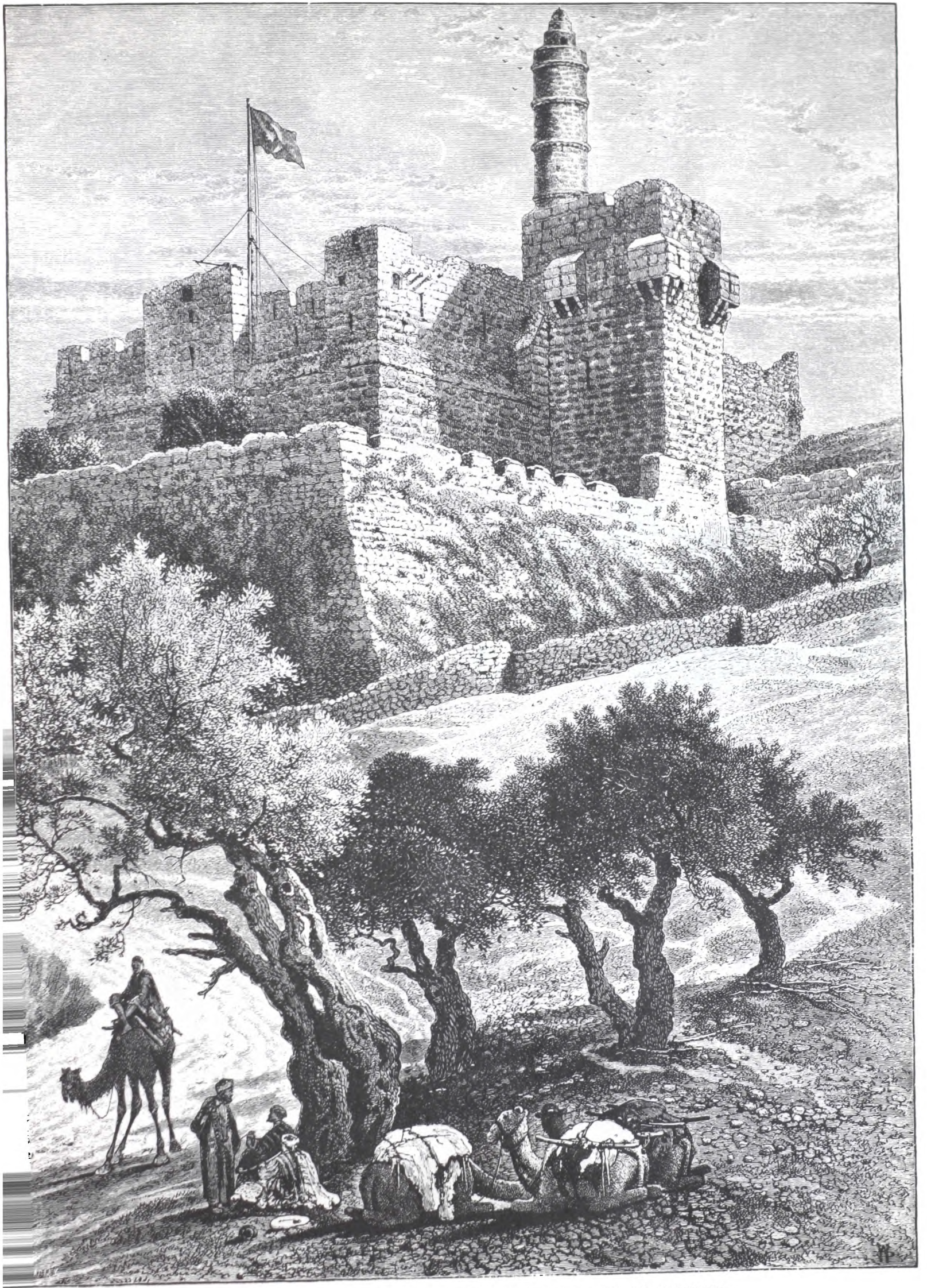
No people can ever rebuild Jerusalem who do not supremely love the Bible. No church can ever spiritually flourish which is not constantly instructed in the counsels of the Spirit. No eldership is worthy of the name which does not “feed the flock of God” with this bread of life. No individual can thrive in the affairs of his soul who does not let the word of Christ dwell in him richly. No sermons, essays, homilies, or commentaries are of use, except as they serve to remove obstructions from the pathway of the inquirer, or tear sluggishness from the soul of the sleeper, and lead him up to the original fountain of life. If they become substitutes for the Bible, they are pests, and curses, and abominations. The entire Christian community should be familiar with the Holy Scriptures. “Wisdom and knowledge” were to be the stability of the times of the Messiah. “All thy chil-

* Neh. viii.

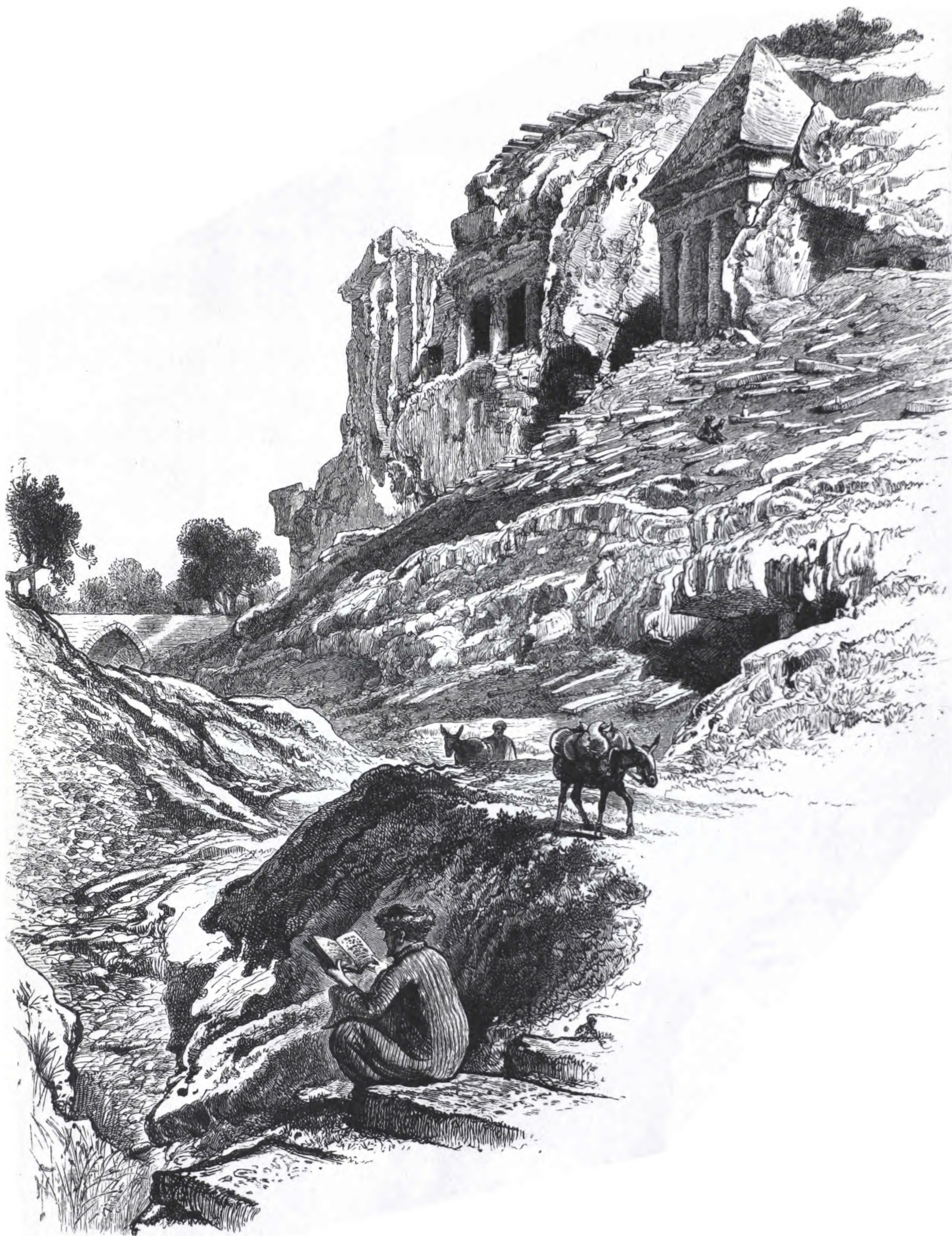
dren shall be taught of God," saith the prophet, "and great shall be the peace of thy children." "Thy word was found, and I did eat it," saith Jeremiah, "and thy word was unto me the joy and rejoicing of my heart." "More to be desired are thy precepts than gold," saith David, "yea, than much fine gold; sweeter also than honey and the honey-comb." "If thou criest after knowledge," saith Solomon, "and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God." "My mother and my brethren," saith Jesus, "are those who hear the word of God and do it." "I commend you to God, and to the word of His grace," saith Paul, "which is able to build you up, and to give you an inheritance among the sanctified." "If we walk in the light, as He is in the light," saith the beloved disciple, "then have we fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." Yes, we repeat again, *in light is life*. Ignorance is the great foe of spirituality. The flower, which shuts itself in from darkness and the chills of night, and hides all its glories, meets with joy the light of morning, unfolds its flushing beauty to the rising sun, and yields its fragrance to the breath of morn. And oh! there is in this dark world of sin and sorrow many a noble soul

that shuts itself in, in gloomy and barren loneliness, amidst the darkness and damps and blight of the dreary night of ignorance, which would rejoice to greet the cheerful light of truth, and at the first kiss of its glad beams would awake to life and beauty and fragrance, "and rejoice and blossom as the rose."

Let us say, in conclusion of this chapter, that as the primitive church had nothing but the Jewish Scriptures and the apostles' teaching, and found in these all that was needed for life and godliness, so may the church now safely trust these, and reject from her confidence all human creeds as rules of faith and practice. Nay, it is utterly impossible to return to Jerusalem without casting aside all else, however revered and honored it may have been, save the teaching of the apostles of our Lord and Saviour Jesus Christ. "He that is of God heareth us," says the Apostle John; "he that is not of God heareth not us; hereby know we the spirit of truth and the spirit of error."



THE CITADEL OF JERUSALEM FROM THE VALLEY OF HINNOM.



THE JEWISH CEMETERY IN THE VALLEY OF JEHOSHAPHAT.

Showing the tombs of Zachariah, St. James, and Jehoshaphat. Bridge over the rocky bed of the Kedron in the distance, and an Ashkenazi Jew in the foreground.

CHAPTER XII.

FRUITS OF CONVERSION — THE FELLOWSHIP.

THE citizens of the kingdom of Christ were called into most holy and blessed fellowships. The formula of the act of naturalization—or, rather, of *spiritualization*—was beautifully expressive of this transition from the barren, desolate, bankrupt condition of the sinner into the rich, holy, and joyful associations of the spiritual kingdom. They were baptized “into the name of the Father, and of the Son, and of the Holy Spirit.” Hence says John, “That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.” Paul clearly teaches that Christians come into fellowship with the whole pure spiritual universe.* They have fellowship with the apostles, being joint partakers of all the fruits of apostolic endowments and labors. Therefore Paul teaches, “All things are yours—whether Paul, or Apollos, or Cephas; . . . all

* Heb. xii. 22-24.

are yours, and ye are Christ's, and Christ is God's."* They have fellowship also with one another. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." Being common heirs of a common salvation, brought into one brotherhood on a common level, they were joint partakers alike of the benefits and of the toils and sacrifices belonging to the Christian life. They were *partners*† in a great enterprise, having in view the redemption of the world, and as such they brought into the firm all the means they could muster, giving themselves to the Lord, to the apostles, and to one another, as co-workers in this calling.‡ The term "fellowship," as used in Acts ii. 42, evidently means the *combined benevolence* of the converts, and expresses *joint participation*, whether in giving or receiving. It is so used in other passages. "It hath pleased them of Macedonia and Achaia to make a certain *contribution*

* 1 Cor. iii. 21-23.

† The term translated *fellowship* in Acts ii. 42 (*koinonia*) carries with it the idea of partnership, and sometimes finds this translation: "We would not have been *partakers* (*koinonoi*) with them in the blood of the prophets" (Matt. xxiii. 30). Which were *partners* (*koinonoi*) with Simon (Luke v. 10). He is my *partner* (*koinonos*) (2 Cor. viii. 23). If thou count me therefore a *partner* (*koinonos*) (Philemon 17).

‡ 2 Cor. viii. 5.

(*koinonian*) for the poor saints at Jerusalem." *
 "Praying us with much entreaty that we would receive the gift, and take upon us the *fellowship* (*koinonian*) of the ministering to the saints" †
 "They glorify God for . . . your liberal *distribution* (*koinonias*) unto them and unto all." ‡ "To *communicate* (*koinonias*) forget not." || "Ready to distribute, willing to *communicate* (*koinonikous*)." §

What this fellowship amounted to in Jerusalem, may be learned from the following testimonies: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." ¶ "Neither was there any among them that lacked; for as many as were possessed of lands or houses, sold them, and brought the prices of things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." **

This precise *form* of benevolent action did not long continue. In a religion intended for all the world, there can be but few positive forms. While the *spirit* may remain the same, it will seek development, under the law of liberty, in harmony with circumstances, times, and places. Thus in the church at Antioch, when Agabus signified by the

* Rom. xv. 26. † 2 Cor. viii. 4. ‡ 2 Cor. ix. 13. || Heb. xiii. 16.
 § 1 Tim. vi. 18. ¶ Acts ii. 44, 45. ** Acts iv. 34, 35.

prophetic spirit a coming dearth throughout the land of Judea, there was a special contribution made for the brethren in Judea, and sent to the elders by the hands of Barnabas and Saul.* Again we find the funds of the same church expended in paying the traveling expenses of Paul and Barnabas.† The churches of Macedonia and Achaia made special contributions for the poor in Judea.‡ The most useful form of benevolent contribution in the primitive churches was a *weekly* contribution—every disciple devoting to the church what he could give, according as the Lord had prospered him.||

There were several reasons for the peculiar form which the benevolence of the church in Jerusalem assumed.

1. In so vast a multitude of converts, no doubt the large majority were poor. The “love of the brethren,” which, in passing from death unto life, they all felt kindling in their hearts, led the rich to share freely their abundance with their poor brethren. As among the tribes of Israel in the wilderness, they gathered of the manna, “some more, some less,” but putting it all together, “when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little

* Acts xi. 27–30.

† Acts xv. 3.

‡ 2 Cor. viii.

|| 1 Cor. xvi. 1, 2.

had no lack ;” so here, throwing all their means, great and small, together, and dividing to every man according to his need, there was a brotherly “fellowship,” alike in giving and in receiving.

2. Many of these converts were from distant places. It was important that they should be fully instructed in the “apostles’ doctrine” before they returned home, that they might carry back to their own lands the knowledge of this great salvation, and be missionaries in the cause of Christ. They were, therefore, supported by means of the “fellowship,” until their missionary education was completed.

3. The Spirit foresaw the calamities that, in a few years, would overwhelm the church in Jerusalem. Persecution would scatter them abroad over the earth. It was evidently designed to prepare the whole host of converts to be effective preachers of the word, every one in his own sphere, and it was wise, therefore, to spend for the common benefit the treasures which otherwise must shortly have fallen into the hands of their persecutors. We find, accordingly, that when they were scattered abroad, “they went every-where preaching the word.”* The church at Jerusalem, therefore, looms up before us as a *great missionary institution*, expending all her treasures in the education of

* Acts viii. 4.

preachers, to send them forth to other countries with the glad tidings of salvation.

But we are not so much concerned now with the peculiar form of this philanthropic offering, as with the fact itself, that the Jerusalem church, under the fresh inspiration of the gospel of love, freely poured forth her treasures to do good. The fruits of conversion were thus seen in the conquest of selfishness, and the joyful consecration of property, talents, and all else to God. The love of Christ constrained them. The amazing love of God in the gift of Christ, and in salvation through his name, had planted kindred sentiments and desires in their ransomed spirits; and they freely gave all to him who had laid down his life for them, that they might do good in his name. We have a right, therefore, to regard this great liberality as a legitimate result of their conversion.

It is not our province, in these "walks about Jerusalem," to follow this stream of life as it flows out from the spiritual temple, to refresh the wastelands of the earth. It would be a deeply interesting journey, to follow its course, and witness the transformations in society from selfishness to love. We will only cast a look that way, and remark, that one of the grandest features of the primitive church was its generous employment of property in the service of humanity. We have already adverted, incidentally, to the liberality of the Gentile churches,

whose history is given to us in the New Testament. It was a free and generous outpouring from grateful hearts, and stood in bright contrast with the selfishness of the Pagan world, and even with the mechanical and interested bounties of the government of Rome. "During one of the three famines which had desolated Rome under Augustus, that prince, seeing provisions in his capitol for only three days, had resolved to poison himself rather than to fall a victim of the anger of the people. Later, under Tiberius, the delay of the fleet which brought the grain from Alexandria had almost occasioned a sedition. From the height of his rock at Caprea, the tyrant watched with anxiety the arrival of the convoy on which depended his life or his crown."

Claudius had just escaped a still graver danger; in short, in the most prosperous times, even, the fortune of the large cities was ever, as Tacitus says, "at the mercy of the winds and waves." Not so where the spirit of Christ prevailed. "A prayer, a word, in the name of Jesus, brought abundance to the scene of distress." After the ravages of the Visigoths in Gaul, and a war during which all the crops had been burned, Patientius, bishop of Lyons, imported, at his own expense, an immense supply of corn; filled with it two store-houses on the banks of the Rhone and of the Saone, and caused it to be gratuitously distributed to the famished

population of Arles, Avignon, Orange, Albey, Valence, and Clermont. In the second and third centuries, even amidst growing corruptions, the charity of the first age preserved much of its luster. "Independently of the offerings made for the eucharist or for the agapæ, by the richest of the community, the usage was that each of the faithful should remit to the deacon or the bishop, every week or every month, an offering proportioned to his means, to be distributed to the poor." When there were pressing demands on the treasury, there were special contributions in which all participated. There were many bright examples of unreserved consecration of all to the Lord.

"Cyprian, at his baptism, sold, for the benefit of the poor, all his real estate and even his gardens which he possessed near Carthage."

"Gregory Thaumaturgus, when he wished to go into solitary life, renounced all his property."

"Many evangelists, when departing for their missions, distributed their fortunes to the poor."

"Marcion, in his zeal as a neophyte, had given to the church one hundred thousand *sestertii*, which were restored to him when he was excommunicated."

"After the torture and death of Sextus I., Lawrence, his deacon, foreseeing his own martyrdom also, and the pillage of the church, assembled all the poor he could find in Rome, and distributed

to them its treasures, without sparing even the sacred vases, which he sold to assist them. The prefect of Rome, informed of this liberality, and not doubting that the Christians had in reserve still considerably more goods, ordered the deacon to deliver them to him. Lawrence asked three days. At the end of this term, he showed to the prefect, drawn up before the church, the blind, the lame, the maimed, and the wretched of all kinds, whom he nourished, saying to him, 'Behold my treasures; profit by them for Rome, for the emperor, and for yourself.'"

"Cornelius, a bishop of Rome, tells us that toward the middle of the third century, his church sustained ordinarily, besides a numerous clergy, 'more than fifteen hundred poor, such as widows and persons afflicted with different evils.'"

When the barbarians had made incursions into the cities of Numidia, and carried into captivity a crowd of Christians, an appeal was made to Cyprian for help. How different the response from that generally made in modern times to appeals for assistance in benevolent enterprise!

"Blessings upon you," said Cyprian, "for having shown to us a fertile field where we can sow seed which must yield to us an abundant harvest. Here are a hundred thousand *sestertii** which I have col-

* Between three and four thousand dollars.

lected among the clergy and people of this church over which I preside. And if new perils threaten you, we are ready to send you new assistance. We only ask of you, in return, the tribute of your prayers."

But the time would fail to tell of Severus, Pam-machian, Nebridius and Olympias, Paula and Fabiola, Claudian and Eutropia, Epiphanius, Paulinus, Nepotian, Theodulus, and a host besides, who freely surrendered fortune and fame, that they might be like Christ; and Paulinus, bishop of Nola, and Serapion, bishop of Thmuis, who, having given all away, sold themselves that they might still have something to give. Nor can we pause to speak of the alms-houses, hospitals, and other public charities which the church fostered; nor of her influence in securing the co-operation of the civil government; nor of her silent power in softening the horrors of Roman slavery, of war, and of judicial severities and cruelties. These form very bright pages in the churches' history, and should be studied with delight by every Christian.

In no respect is the apostate condition of the church more clearly seen than in the loss of the charity and benevolence of primitive times. Selfishness and pride have usurped its place very largely. There is a general unwillingness to listen to demands for money. Christians have to be approached artfully to secure even a trifle to a

good cause. We have mite societies to assist in keeping up churches; donation parties, often with the accompaniments of the fiddle and the dance, to aid in the support of the ministry; fairs, oyster-suppers, etc., to procure money to pay for meeting-houses—costly houses of worship, with pews sold or rented, where a bargain must be struck with a popular preacher, whose talents can be made to “pay.” The generous freedom, the munificent outpourings of purse and heart, which marked the “fellowship” of the primitive church—where are they?

We are far from wishing to make these censures too sweeping. We are aware of many noble exceptions, of individuals, churches, and even of denominational enterprises in Protestant Christendom; yet we will not consent to take off too much of the edge of these remarks. The benevolence of modern Christianity is limited. It is, as a whole, unworthy the name and the cause of Christ. In seeking to rebuild Jerusalem, *the fellowship* must be restored to its proper place. Not one, or two, or three in a church must be known as liberal, but the whole community must make it their honor and happiness to work together and give together for the Master's cause. It must become a study, not merely how to earn money, but how to spend it, judiciously and profitably, in the fear of the Lord; and how to employ all our gifts, in this divinely-ordained co-partnery, each for the benefit of all.

We propose, then, in conclusion, a few questions to the consciences of all who profess to labor for the restoration of Apostolic Christianity.

Have you, like the Corinthians, “first given *yourself* unto the Lord”?

Do you regard yourself as a steward of God—so that every thing you possess is but held in trust for certain purposes?

Are you, as a steward, employing talents, money, influence, etc., all with a view to make life amount to the greatest possible good?

Are you rich? Are you satisfying yourself with doing *as much as others*? or are you anxiously asking, “How much can *I* do?” “Lord, what wilt thou have *me* to do?” Or are you figuring, with anxious tact, to see at how cheap a rate you can make your way heavenward? Could you not save much from luxury, dress, and equipage, without abating aught of the comforts of life, and thus do much more good to others? Remember Him who was rich and became poor for us.

Are you poor? How much do you spend in vain and silly effort to appear as well-dressed as the rich, or to live in as fine a house as others, and then say you are too poor to give? While declaiming against the pride and extravagance of the rich, are you not imitating them, and rivaling them as fast and as far as possible? Will not God

hold you responsible for your little means, as well as the rich for their abundance?

Have you read lately Matthew xxv., especially the closing portion? Can you, in the light of that chapter, "read your title clear to mansions in the skies," while the duties of charity and benevolence remain undischarged?

Would it not be well for those who are doing nothing, to resolve to do something; and for those who are doing something, to resolve to do more; and for those who are doing much, to resolve to *do as much as possible*, until every disciple is devoted to the work of the Lord—cheerfully and unreservedly?

When we shall return with our whole heart to the standard of original Christianity, and practically exemplify its generous and loving spirit in words and deeds of pure benevolence, *for Christ's sake*, we may expect to share the blessing promised by the prophet:

"Then should thy light break forth as the morning,
And thy health should spring forth speedily;
And thy righteousness should go before thee;
The glory of the Lord should be thy rearguard.
Then shouldst thou call, and the Lord would answer;
Then shouldst thou cry, and he would say, Here I am.
If thou take away from the midst of thee the yoke,
The putting forth of the finger, and the contemptuous speech;
And if thou deal out thy bread to the hungry,
And satisfy the desire of the oppressed;

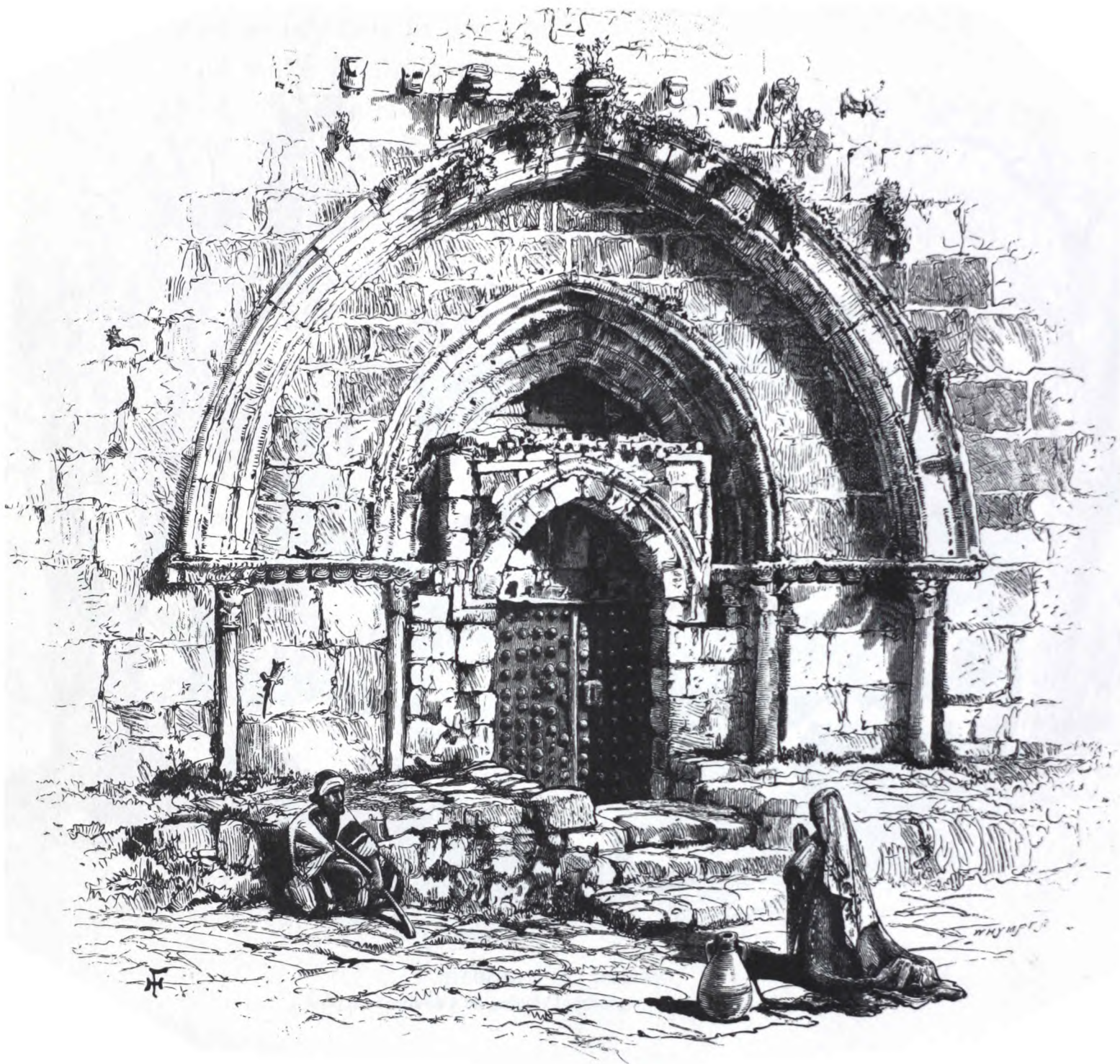
Then should thy light rise in darkness,
And thine obscurity be as the noon-day;
Then the Lord would guide thee continually,
And satisfy thee in drought,
And make fat thy bones;
And thou shouldst be like a well-watered garden,
And like a fountain whose waters fail not.
Those who belong to thee should rebuild the old waste places,
Thou shouldst raise up the foundation of many generations;
And thou shouldst be called, The repairer of the breach,
The restorer of paths to dwell in." *

* Isa. lviii. 8-12.



GROTTO OF JEREMIAH.

In the foreground is a goatherd playing on a double-reed pipe.



ENTRANCE TO THE CHAPEL OF THE TOMB OF THE VIRGIN.
In the valley of the Kedron. The lizards on the sunny wall are thoroughly characteristic of the place.

CHAPTER XIII.

FRUITS OF CONVERSION—PIETY.

THE gospel, in recognizing a *spiritual* nature as belonging to man, laid the basis of something infinitely more noble than a tame morality. It asserted higher relationships than those existing between man and man; pointed to greater excellency than can ever spring from the vaunted righteousness of Pharisees; and proposed a grander destiny than could ever legitimately flow from the love of one's neighbor. It reveals, back of all other relationships, that between man and his Maker. It teaches love to God before it speaks of love to man. It enjoins "repentance toward God and faith in our Lord Jesus Christ," before it presents the lesson of "patient continuance in well doing." It "brings salvation" before it teaches us to "live soberly, righteously, and godlily in the world;" in a word, it places *piety* before *humanity*, and includes the less in the greater. Contemplating, in the destiny of man, his perfect restoration to the fellowship of God, it begins the work of prepara-

tion in his reconciliation to God here. Its subjects were therefore distinguished, not merely by an external reformation of life, but by a *pure and gentle piety*, which, linking their souls with the Invisible, opened to them an inexhaustible fountain of delights. The dark clouds of ignorance and sin which had brooded over them, lending awfulness and horror to every thought of eternity, were now dispelled; and in the light of the gospel they saw a vast spiritual universe, peopled by innumerable hosts of bright and happy beings, made forever blessed in the smiles of everlasting love. No sin was there, and therefore no sorrow. Its flowers never faded, and its melodies never died away. Its heavens were always bright, for "there was no night there." Pure spirits, robed and crowned and glorified, forever unfolding their immortal powers, and uprising into higher dignity, rejoiced unceasingly in the presence of Jehovah. These new-born citizens of the kingdom felt themselves associated with all these spiritual hierarchies in holy bonds of brotherhood. Nay, rising on joyful wings of faith above even the tallest and brightest of these sons of light, they cast themselves into the very bosom of God, pleading the name of his beloved Son, and claiming the fellowship of the Holy Spirit! It must needs be, that such faith as this, such convictions and aspirations, should find a suitable development in a *piety* as far above the ordi-

nary tone of worldly enjoyment as the heavens are higher than the earth. Let us note the attributes of the piety of the Primitive Church.

IT WAS GRATEFUL.

We have already had occasion to notice the *personal* relation established between Jesus and his disciples. Their conversion involved a personal trust, love, and submission. They beheld in Him the embodiment of all that was lovely and adorable; they saw in his life, and death, and resurrection, all that could inspire confidence in his power to save. They therefore gave themselves to him, and to God in him, to be his for evermore. They were converted to no theory, loved no theory, worshiped no theory. They loved, trusted and obeyed Jesus Christ. This personal attachment to the Hero of Salvation was designed to increase and strengthen, as they should learn more of "the excellency of the knowledge of Christ Jesus." Hence we find them developing a grateful piety in the "breaking of bread," "continuing steadfastly" in the observance of this commemorative ordinance, to the honor of their Redeemer. It was to them a feast of love, of sacred and touching and joyful memories. As they gathered weekly* about

* It is contrary to our design to enter on a discussion of the various opinions of commentators and church historians, respecting the

the table of the Lord, and received the appointed symbols of bread and wine, the sufferings and sacrificial death of the Lamb of God, and their own redemption through his blood, came vividly before them. They loved to cherish the memory of their dear departed Lord. They loved to recognize his spiritual presence with his people. They loved to anticipate his second advent, when they should see him face to face, and cast their crowns before him, and sing the song of salvation. This holy ordinance, therefore, was highly prized, as a means of perpetuating the solemn memories of the cross, and of binding their souls to the great center of attraction—Christ crucified. The Lord's day was not to them a *gala day*, now and then returning, when, by great preparation and unusual display, their cold hearts might be sufficiently awakened and solemnized to approach the Lord's table. Neither was it a day of religious pomp and sensuous attractions; nor yet a day of stiff and ungainly formal-

daily observance of the Supper in the primitive church, and its connection with the *agapæ*, or love-feasts, which evidently had an existence in apostolic times. The daily "breaking of bread" referred to in Acts ii. 46, may, and probably does, import the daily observance of the Lord's Supper in connection with an ordinary meal; and out of this practice may have grown up the love-feasts. But what we certainly know is, that the Lord's Supper became a weekly observance (Acts xx. 7), and that the love-feast had no necessary connection with it (1 Cor. xi. 22).

ism, in which to atone for the sins of the *soul* by the mortifications of the *body*. It was a day of joyful memories and grateful inspirations, in which "the disciples came together to break bread," in affectionate remembrance of a bleeding Saviour, and in humble appreciation of their obligations to glorify God in body and spirit, as those who had been bought with a great price.

IT WAS AFFECTIONATE AND CONFIDING.

In Christ, God became the Father of all believers. Immediately on their adoption into the family, God sent forth the Spirit of his Son into their hearts, crying, Abba, Father. The Spirit bore witness to their spirits that they were children of God. The spirit of bondage was gone; the spirit of adoption took its place. God was no longer at a distance. He was "above all, through all, in all." The infinite distance between God and man was annihilated. They could love him, cast on him every care, breathe out every wish and longing, and trust even the most trifling interests of their lives and homes in His hands, assured that "He cared for them." Nay, when, in darkness and doubt, they knew not what to ask for, they were comforted with the assurance that the Spirit helped their infirmities, and that the very unutterable groanings of their nature were translated into in-

telligible language and eloquent pleadings at the throne of grace. Their prayers, therefore, were the yearnings and outbursts of earnest and trusting hearts. They prayed, they supplicated, they deprecated, with filial reverence and trust. No cold materialistic philosophy had frozen the life-current of their faith in God. Beyond the realms of materialism, they recognized spiritual existence, and a "Father of spirits," with a universe of spiritual forces and instrumentalities at command; and although they could not penetrate the mysteries of spiritual life, they could sacredly trust the promises of their spiritual Father, and joyfully experience, in the depth of their own spiritual being, that "peace which passeth all understanding," as the fruit of implicit trust in his word. The Jerusalem Christians were men of prayer. They "continued steadfastly in . . . prayers." In times of distress they held meetings for prayer.* On every occasion of special interposition of the hand of the Lord, they prayed.† They went to the temple at the hour of prayer.‡ In every important enterprise they prayed. || In the hour of death the last words that lingered on their lips were words of prayer. §

* Acts xii. 5, 12.

|| Acts vi. 5.

† Acts iv. 31.

‡ Acts vii. 59, 60.

‡ Acts iii. 1.

IT WAS CHEERFUL.

They "did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people."* The fountain of this joy was so deep that it did not cease to flow when seasons of trial came. It was beyond the reach of earthly change. These changes might trouble the *stream* somewhat, but from the untroubled fount of a heart at peace with God, the waters were still "springing up into everlasting life." "In the world you shall have tribulation," said Jesus, "but in me you shall have peace;" and so it proved. We therefore find them coming forth from prison and judgment, "rejoicing that they were counted worthy to suffer shame for his name."† It is clear that there was nothing burdensome or painful about this religion. They loved it. It made them happy. It anchored their hopes "within the veil," so that they dreaded not the storms which engulfed others in ruin. Jesus, who had spoken peace on the sea of Galilee, was still in the vessel, to rule the winds and waves; and they experienced, concerning Him, the truth of what Peter afterward declared, "in whom, though now you see him not, yet believing, you rejoice with joy unspeakable and full of glory."

* Acts ii. 46, 47.

† Acts iv. 23-30; v. 41.

IT WAS ALL-PERVADING.

“The multitude of them that believed were of one heart and of one soul.” * Their prayers were united. No discord prevailed. True, Ananias and Sapphira entered profanely into this spiritual temple and defiled it. The Hellenists also suffered envy of the Hebrews to distort their vision and disturb their peace. These outbreaks of the old Adam admonish us that perfection belongs not even to the best earthly state. Yet apart from a few such humiliating exceptions, the church was “one.” Sectarian pride and clamor had not disturbed the peace and purity of Zion. Selfishness fled confounded from the splendors of divine benevolence. The demons of lust, affrighted at the tremendous exorcism which the name of Jesus had wrought, had sought a resting-place far away from this scene of holy brotherhood. Angels listened with joy to the beautiful harmonies of the church of the first-born, and leaned on their harps to catch an inspired strain which their most skillful and rapturous minstrelsy could never equal. The Holy Spirit brooded over the scene of love and peace and joy with fructifying warmth and energy, responding to the pulsations of every praying heart in breathings

* Acts iv. 32.

of divine life and power, and shedding a heavenly unction on every pure spirit that hungered and thirsted after righteousness. It was heaven begun on earth—the re-opening of the gates of Paradise to weary exiles, and their return to the tree of life. And although the remains of corruption in their earthly nature still connect them with a world of thorns and briers, of sorrow and death, and there is a long pathway of toil and conflict between them and the perfect heaven they seek; still they are permitted to sit together in “heavenly places,” and to enjoy the “earnest of the inheritance of the saints in light.”

In going away from Jerusalem, Christians have lost the “sacred fire” which there burned their incense and consumed their sacrifices. Christianity is no longer *a life*, a verity, an actual power, present in us, vitalizing and refreshing to the soul. We put far from us—even beyond the bounds of time—enjoyments and experiences which belong to us *here*, and were designed to gladden all the scenes of our pilgrimage. “The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit,” are the *present* portion of the child of God. There is bread for our journey in the wilderness. It is not *all* darkness and sorrow here. There are means of rising on wings of prayer *above* the storm, with a gaze as steady as the eagle’s, fixed on the Sun of Righteousness.

“He hath blessed us with *all* spiritual blessings in heavenly places in Christ.”

How different all this from the formalism, pride, fashion, pomp, legalism, mechanical worship, and sectarian rivalry which so disfigure the religion of modern times! Is it not evident that in pleading for a return to Jerusalem, there is much more involved than a war on some erroneous tenets of sectarian creeds? To return to the purity, humility, love, benevolence, concord, and piety of the Jerusalem church, is no light matter. It calls for something more than a busy clatter at the heels of fleeing sectarianism. It demands at our hands something better than a mere surface view of the gospel facts and promises. It asks an advance beyond the mere *legalism* which only recognizes an *arbitrary* system of salvation, and sees no beautiful adaptations to the wants and cravings of our inner life. But of this, more in another chapter. For the present, we ask our readers to ponder well the following inspired prayer, as embodying thoughts of spiritual life, and yearnings after spiritual good, to which we greatly fear the multitudes who now throng the gates of Zion are strangers:

“For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the

inner man ; that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, to him be glory in the church by Christ Jesus, throughout all ages, world without end. *Amen.*"*

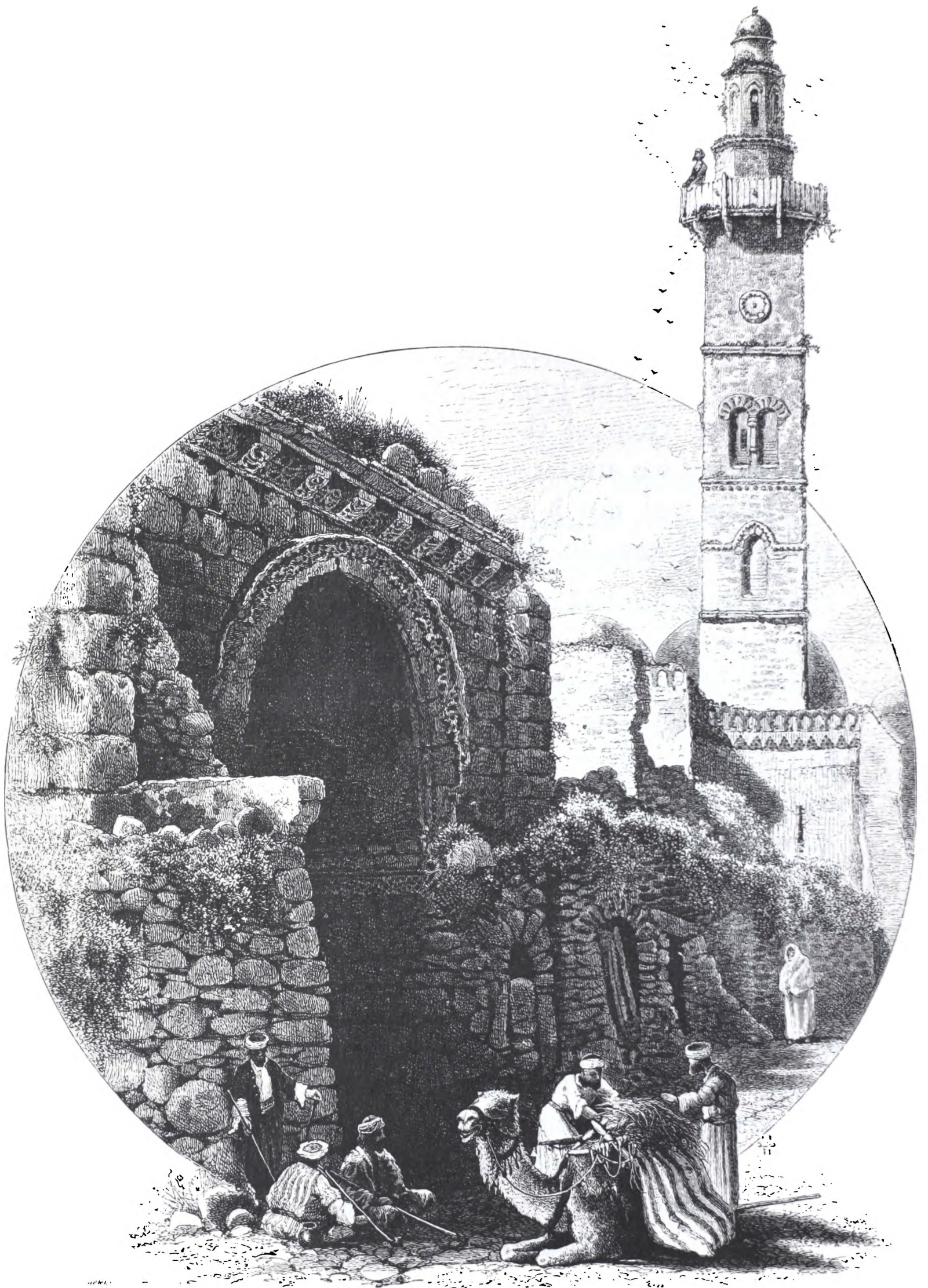
We observed, in a former chapter, that the church at Jerusalem was designed to be *a model church*—that is, so far as the features and functions of a single church are concerned. But while all the *features* of a pure Christianity are unquestionably to be found here, it is an error to suppose that they are to be found here in their best developments—in their most symmetrical combinations. That church is seen on the page of Scripture history only in its *infancy*. It was impossible to develop, in a few years, the perfection of Christian life. Nay, it was impossible, even in the first century, to realize all that Christianity proposes in the elevation of humanity to purity, benevolence, and piety. *It has never yet been realized.* The past history of the gospel is a history

* Eph. iii. 14-21.

of stern and terrible conflict. The religion of Jesus has voyaged over very tempestuous seas; has breasted the waves of ten thousand persecutions and oppositions; has fought innumerable battles; has been subjected to innumerable wrongs and indignities; and has struggled on its way through long ages of storm and tempest, cheered only by the light of a very distant star of millennial peace and triumph, whose beams, darting athwart the night of a millennium of woe, still gave assurance that "the Lord reigneth." *We* are privileged to inherit all the confidence and assurance accruing from the struggles of the past—to enter in and reap the harvest-fields that were watered by the tears and fertilized by the blood of the saints and martyrs of God. The smoke and din of many battles have died away. Here and there, over the battle-fields, we see monuments of victory on which some hero of faith has inscribed "Ebenezer;" and now and then we see the footprints of Jehovah, where he has stepped in with bare arm to make the nations tremble at his presence. The religion of Jesus rises before us like a tower of strength and beauty—around whose base lie the wrecks of a thousand engines of destruction that vainly attacked its foundations, and on whose head, far above every storm, sweetly reposes the sunshine of eternal truth!

The reaping time is approaching. The fruits of

ages are to be gathered in. Christian life ought to appear *in the masses*, with a stateliness, and strength, and majesty, which, in the past, have only been seen in individual lives; and *Jerusalem restored* should shine with a ripe fullness of glory far beyond what belonged to the primitive Jerusalem church. The glory of the latter temple should be greater than of the former. Yet it is evident that as yet we are far short of the primitive model! There is yet much to be done. "Woe to them that are at ease in Zion."



ENTRANCE TO THE HOSPICE OF ST. JOHN AND MINARET OF OMAR.

A muezzin in the balcony chanting the call to prayer. Peasants loading a camel in the foreground, and a townswoman wearing a white izzar and dark veil in the distance.



A STREET CAFÉ, JERUSALEM.
A Bedouin and peasant playing at a game called dameh.

CHAPTER XIV.

THE OLD PATHS.

“ Thus has Jehovah spoken :
Stand in the ways and look around,
And inquire for the paths of ancient times,
Which is the way of salvation :
And walk therein, and find a resting place for your souls !
But they said, We will not walk therein.”

JER. vi. 16, as translated in Lange's *Bibel-werk*

THE Jewish people had gone away from God misled by false prophets who prophesied smooth things, and encouraged them in false ways.

“ For, from the least to the greatest, all are given to covetousness,
And from the prophet to the priest they practice deceit,
And healed the hurt of the daughter of my people most slightly,
Saying, Peace ! Peace ! And there is no peace.”*

The truth had been corrupted by mixtures of heathenism. The fruit of apostasy is always unrest, confusion, bewilderment, and despair. The people knew that they were wrong, and that the judgments of a just God were impending ; but they knew not the way of escape. Jeremiah thre-

* Jer. vi. 13, 14.

fore directs them to search for *the old paths*, and walk therein, that they might find rest to their souls. "A criterion is given them," says Naegelsbach, "by which to recognize the right way, viz., antiquity. The oldest is the true religion. Let them examine the different religions of the primitive period, in order to find the oldest among the old ways, which is then the way of good or well-being." *

When we look at the condition of the religious world to-day, it is too plain that Christians have wandered far from "the paths of ancient times." Christianity, as developed from the pulpit and the press, and in daily life and church-life, is not the pure, bright, joyous, loving, reconciling potency we saw it to be when "the law went forth from Zion and the word of the Lord from Jerusalem." Sects, schisms, rival ecclesiasticisms, jarring theologies, party strifes ; pride, fashion, extravagance ; ritualism, formalism, blind enthusiasm ; hierarchies, councils, creeds, originating and enforcing the "doctrines and commandments of men : " all these are seen instead of the love, unity, peace, simplicity, humility, and spirituality of the primitive church. Originally the church was one, and sects were numbered among the works of the flesh ; †

* Com. on Jer. vi. 16.

† Gal. v. 20, where *αἵρεσεις*, sects, is translated in A. V. heresies.

now sects abound, and no unity is claimed, except for a church which is "invisible." Then, the faith of the heart in Jesus as the Christ, the Son of God, was the alone condition of admittance, through baptism, to the fellowship of saints; now the path of the applicant is blocked by human inventions, and he can only come in as he tells a suitable "experience," or subscribes to a human creed of doctrinal and philosophical speculations, or utters, by rote, the teachings of a catechism, and submits to a priestly confirmation. Then, none but penitent believers—willing confessors—gained admittance, such as the Holy Spirit had quickened into a new life and were "born of water" in their baptism into Christ; now, such as are "born of the flesh" are, in their unconscious infancy, mechanically transplanted into the church. Then, all the regenerate were "royal priests" in the house of God, and they were "all one in Christ Jesus;" now, we have "laity," and "clergy," bishops, archbishops, popes—even *infallible* popes, claiming the attributes of the uncreated God. Then, the simple faith and obedience which the gospel enjoined, brought peace, and joy, and hope, and love to every heart; now, a trust in speculative doctrines and in dreams, visions, and psychological experiences, leads to doubt and despair, and makes religion the most difficult of all things to understand, and the most uncertain of all things to be

enjoyed. Then, the pure spiritual aims of Christian life led believers away from the corrupt and corrupting pleasures and ambitions of the ungodly to a life of self-denial and constant training for heaven; now, conformity to the world is so universal, and the distinction between the church and the world so intensely doctrinal and ritualistic, that the light which shines for the world's illumination is the light of creeds and of rites, rather than the light of "good works." Then, Christianity was a *life*—a regenerate life of truth, holiness, philanthropy; now it is a *doctrine*—a very Babel of doctrines, confusing and confounding the inquirer—bewildering his head and failing to purify his heart. And, as a legitimate result of all this, there is no progress, no onward march to subdue the world to God. Protestantism, with its immense wealth of resources, is scarcely more than holding its own; Romanism, in its blind adherence to an ignorant and corrupt past, is earning the scorn and hate of its own children; and unbelief, in various forms, is sapping the very foundations of piety and humanity. There is crying need for a return to the old paths.

Sometimes we are asked by bewildered minds, *Why* all this diversity and contrariety among people professing to serve the same God, and to believe in the same Bible? Why are they not *one*, as the Scriptures teach them to be? How can we

find the truth amid these clamors of contending sects? We can best answer these questions by a reference to the history of God's ancient people, and the analogous history of the spiritual Israel.

Jerusalem, the city of God, the center of kingly and priestly authority, and the fountain of law and government to the covenant people of Jehovah, was the type of that "Jerusalem which is above," the spiritual Zion, the church of the living God, where God dwells, and whence flow light and life for the salvation of the nations. Much in the history of that city and people will, therefore, be found in a sense typical—adumbrative—of the fates and fortunes of the spiritual Jerusalem, the church of Christ.

Babylon, the ancient center of apostasy, idolatry, and tyranny—the oppressor of the people of God—is made a type of a great and powerful spiritual apostasy and tyranny, called in apocalyptic visions, "Babylon the great, the mother of harlots and abominations of the earth."* The history of that city and empire, as associated with the history of Jerusalem and of the Jews, will also be found significantly adumbrative, shadowing forth the great features of the spiritual apostasy to appear in after times.

Without going into details beyond what our limits will allow, and trusting to the intelligence

* Rev. xvii. 5.

of the reader in Old Testament records, we propose to furnish an outline of the typical teachings of this portion of Jewish history, and the corresponding developments in the history of the Christian church.

1. The Jews, though highly favored as an elect and covenant people, failed to listen to the voice of God, and were led, by false teachers, into continual departures from the divine law. They “transgressed the laws, changed the ordinance, and broke the everlasting covenant.”*

Christians, in like manner, although so richly “blessed with all spiritual blessings, in heavenly places, in Christ Jesus,” departed from the faith, and corrupted the truth and the ordinances of God. The apostolic epistles give frequent evidence that the spirit of apostasy was secretly but powerfully working even while the apostles were yet with the church, and give warnings of a subsequent development of that spirit in a stupendous empire of falsehood and tyranny, which should long prevail against the authority of Christ.† *Why* this was allowed, we can not tell. We only know, that in church-life, as in the individual Christian life, and as in Christ’s own life, the cross comes before the crown, and the pathway to high dominion lies through “great tribulation.”

* Isa. xxiv. 5.

† See 2 Thess. ii., comp. with Dan. vii. 7-27.

2. The Jews, because of their transgressions, were carried captive into Babylon,* their “holy and beautiful house was burned with fire,” and the city of God was laid in ruins.

So, too, spiritual Israel was led captive into spiritual Babylon; and the Jerusalem, whose spiritual loveliness and glory we have contemplated in these “Walks,” was laid low in the dust, and trodden under foot for ages. The language of the weeping prophet, who lingered among the ruins of the ancient city, has a powerful significance when applied to the antitype:.

“The ways to Zion are mournful
 Because none come to her appointed services.
 All her gates are destroyed.
 Her priests sigh;
 Her virgins are sorrowful;
 And she, herself, is in bitterness!
 Her adversaries are exalted,
 Her enemies prosper.
 For Jehovah hath afflicted her
 For the greatness of her sins.
 The young children are gone captives
 Before the adversary.
 And departed from the daughter of Zion
 Is all her beauty.
 Her princes have become like harts
 That find no pasture,
 And go, without strength,
 Before the pursuer.” †

* See Jer. xxiii. 9-40, and parallel passages.

† Lam. i. 4-6.

Corrupt men "turned the grace of God into lasciviousness, and denied the only Lord God and our Lord Jesus Christ;" the pride of reason incorporated heathen philosophy with Christ's doctrine, until the life and power of the latter were largely lost; ambitious men headed parties, and served their own lusts in making a prey of the church of God. The humble and faithful pastors of the church were supplanted by a bishop of lordly pretensions; the bishops of the large cities gained control over surrounding churches, and soon claimed diocesan authority. The bishops of the more important political centers, such as Constantinople, Alexandria, and Rome, climbed up to metropolitan power and audacity. After long and fierce quarrels among these, Rome established her claims to the primacy, which afterward developed into the papacy, and has culminated in the claim of infallibility. During these changes, almost every feature of the primitive church was lost, the supremacy of Jesus and the authority of his apostles were supplanted by the authority of councils and popes, soul-liberty perished, the Bible was forgotten, and a corrupt and ambitious hierarchy lorded it over God's heritage, backed by the sword of the civil ruler.

3. There were some, who, like Jeremiah, lingered among the ruins of Jerusalem, and wept over the wreck of her power and greatness, refusing all inducements to go to Babylon, preferring even

the stones and dust of the forsaken city of God. There were those also among the captives who "wept when they remembered Zion," and who, hanging their harps on the willows, sat down by the river of Babylon and vowed to love Jerusalem as they had never done before the hand of the oppressor spoiled her of all her glory.*

And there were some who never left spiritual Jerusalem — who lingered among her ruins, and cried to God for her restoration. True witnesses for Christ never failed from the earth. Under various names, generally given by their enemies, such as Paulicians, Novatians, Donatists, Waldenses, Albigenses, there were known bodies of believers, often large and influential, who kept up a continued protest against prevailing corruptions, and maintained a fearless advocacy, in the face of persecution and death, of the word of God and the testimony of Jesus. Many, too, who were in Babylon, thought of Zion, and sighed for the day of release.

4. A time came for the Jews to return from Babylon to Jerusalem. Under Zerubbabel, Ezra, and Nehemiah the return was accomplished. Not all came back, nor was the restoration of Jerusalem the work of a day. By successive and toilsome steps, amid great discouragements and oppositions, were the city and the temple rebuilt.

* Ps. cxxxvii.

And in God's good time, the way was opened for the return of spiritual Israel; and the cry of reformers was heard sounding in the ears of the captives in Babylon: "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues."* The way was prepared by such heroic spirits as Wycliffe, Huss, and Jerome of Prague; and then arose Luther, Zwingle, Calvin, and their compeers, to lead the captives back. But it was only a partial return. As the Jews who first returned became disheartened, intermarried with the people of the land, raised a spurious progeny—speaking partly the language of Ashdod and partly that of Canaan—and the law of God was neglected, and the walls of Jerusalem remained broken; so was it with the reformers of the sixteenth century. They failed fully to restore primitive Christianity. They formed unholy alliances of church and state, of faith and philosophy, of divine and human authority; and an impure people, of impure speech, laid an embargo on further progress, until other reformers came, as Ezra and Nehemiah came to the Jews.

5. The work of those later leaders, Ezra and Nehemiah, as typifying the work of reformation needed among Protestants, is worthy of special attention.

(1.) *They restored the law of God.* Not merely

* Rev. xviii. 4.

in *theory*—this had been already done—but in *practice* did they re-establish the neglected and forgotten law of God in the hearts and consciences of the people.* It is beautiful to see the multitude standing for seven days, reverently and tearfully listening to the words of God, and seeking to understand their meaning. “And Ezra opened the book in the sight of all the people . . . and when he opened it, all the people stood up. And Ezra blessed the Lord, the great God; and all the people answered Amen, Amen, with lifting up their hands: and they bowed their heads and worshiped the Lord with their faces to the ground.” And when the scribes “read in the book distinctly, and gave the sense, and caused them to understand the reading,” “all the people wept when they heard the words of the law.” Soon joy succeeded to sorrow, “and all the people went their way to eat, and to drink, and to send portions, and to make great mirth, *because they had understood the words of the law.*” Here is a genuine revival—just such a revival as is needed now! Could we see the people thus eager to understand the word of God, thus tearful and joyful over their discoveries of its meaning, and forsaking all other teachings for the word of God, we should have hope that Jerusalem would be fully restored.

* Neh. viii.

(2.) *They confessed their sins.** In humility and contrition they owned their wanderings and acknowledged their transgressions. There was no attempt to evade a confession of the sins which the law of God had clearly revealed to them, nor did pride prompt apologies for their errors. "Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly: neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day: and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold we are servants in it: and it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress."

Alas! alas! that party pride and carnal ambitions hold the people back from such frank and open confessions now! Could they come humbly

* Neh. ix.

before God, and for themselves and their leaders freely own the sins and errors of the past in departing from the law of God, how soon would the windows of heaven be opened to pour out a blessing on such as hunger and thirst after righteousness!

(3.) *They turned away from their sins, and returned to the law of God to keep it.* This was an actual reformation. In some respects it cost them much to accomplish it; but, though it demanded the right eye, or the right hand, they did not shrink from its requirements.

a. They had married contrary to the law, and were required to put away their strange wives. This was, no doubt, in many cases, a severe trial, yet it was done that they might be loyal to God.* So must we destroy all unholy alliances, and divorce our souls from every forbidden association, however dear, that we may be the Lord's only. Human authority must be abandoned, human creeds must be renounced, party names and party associations must be forsaken, and the language and the progeny of Ashdod be surrendered for the pure word of God, the simple faith of primitive times, and the "one body" of Christ.

b. They put away the "mixed multitude" that had corrupted and discouraged them, because they

* Ezra ix, and x. 10; Neh. xiii. 23-30.

found it written in the law of God that the Ammonite and the Moabite should not come into the congregation of God forever.* Thus must we dissolve our connection with the unbelieving, and redeem the church from all the carnalizing and corrupting influences of conformity to the world.

c. They put a stop to all traffic on the Sabbath ;† they put an end to oppression, ‡ they began anew their tithes and offerings according to the law ;|| they restored the feast of tabernacles ;§ and whatever they found written in the law of God, they immediately revived its observance ; and thus God made them rejoice with great joy, so that “the joy of Jerusalem was heard afar off.” ¶

Would we restore the joy of primitive times? We must “stand in the ways and see, and *ask for the old paths*, where is the good way, and walk therein, and we shall find rest for our souls.” Have the ordinances of the gospel been forgotten or perverted? Restore baptism to its place as the ordinance in which the believing penitent puts on Christ and receives the assurance of the forgiveness of sins. Restore the Lord’s Supper to its place as the weekly feast of Christians, in which they commemorate the death of Jesus for their sins. Restore the Lord’s day as the glad, cheerful,

* Neh xiii. 1-3.

|| Neh. x. 32-39.

† Neh. xiii. 15-21.

§ Neh. viii. 13-18.

‡ Neh. v. 1-13.

¶ Neh. xii. 43.

holy day of bright memories, and joyful hopes, in which we honor the memory of our risen Lord. Have selfishness and covetousness restrained us from the needed offerings for the work of the Lord? Let us conquer selfishness, and bring in the tithes into the storehouse, and make strong the hands and hearts of the brave toilers in the Lord's vineyard. Have sins of injustice and oppression hidden the face of God from us? Let us undo the heavy burdens, and learn to do justly, love mercy, and walk humbly with God; and again the joy of Jerusalem will be heard afar off. This return, "in letter and in spirit, in principle and in practice," to the law of the Lord, will test us sorely, and demand the surrender of many a cherished idol, and bring us face to face with many a sacred prejudice and many a valued earthly pleasure, compelling us to decide between duty and worldly interest, between the friendship of heaven and the friendships of earth, between the claims of the carnal and the spiritual, between the voice of conscience and the pleas of expediency; and the heart may be a field of terrible strife between the good and evil that is in us; but "looking unto Jesus," who, in the desert of temptation fought and conquered for us, let us learn to cling to what is written, and make the word of God our refuge from every keen assault of Satan, and victory will come, and the clouds will clear away, and the

storm will cease, and the clear, calm, bright heavens will let down angels to strengthen us and fill our souls with the peace of God.

The reader may now, perhaps, better understand the present confused state of the religious world, and be able himself to solve the difficulty presented in the spectacle of numerous and diverse and even hostile parties, all professing to love the same Saviour and walk in the light of the same Bible. The recovery from the ignorance and superstition and base soul-bondage of Babylon has been but partial. We are still not entirely free from the witchery of her golden cup of intoxication. Reformation is progressive, necessarily so. Zerubbabel could not do Ezra's work, nor Ezra Nehemiah's. They were each suited to the work given to him. Past reformations are not to be condemned because they did not accomplish every thing. But our sin and folly is in clinging to the near past, and loving too well the modern paths. We must break this idolatrous attachment, and, with devout thankfulness for all that has been accomplished to help us on our way, still refuse to linger in the ways except to inquire for the "old paths."

Back of Westminster, and Geneva, and Wittenberg, we must push on toward Jerusalem, and forget all doctrines and creeds of men. in perfect devotion to the word that went forth from Zion, and the word of the Lord that issued from Jerusalem.

May God enable us to realize, in its highest spiritual sense, the prediction of the prophet: "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together; weeping shall they go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." *

* Jer. l. 4, 5.



NORTH-WEST CORNER OF THE HARAM ESH SHERIF.
Showing the highest minaret of the Sanctuary, and the old Serai, which is now used as a state prison.



KEFR ET TUR, THE VILLAGE ON THE SUMMIT OF OLIVET.
From the so-called "Crusaders' Field," where an ox and an ass yoked together are dragging a primitive plough

CHAPTER XV.

A WORD AT PARTING.

GENTLE reader, we have walked and talked together, in the midst of hallowed scenes. To the writer it is ever a source of refreshment to dwell, even for an hour, among the sacred monuments and touching memories of the Holy Land,

“Over whose acres walked those blessed feet
Which eighteen hundred years ago were nailed,
For our offenses, to the bitter cross;”

and especially to be surrounded with the primitive freshness, purity, and glory of Jerusalem Christianity. In these walks, scenes long familiar to his mind have unfolded new attractions; and truths which he has been accustomed, from childhood, to hear, have developed new beauties and riches. The Jerusalem mines, so long neglected and almost forgotten, teem with spiritual wealth. And while the multitude are content to purchase these treasures from the traders in spiritual merchandise, mixed with much alloy, and sadly deteriorated in value; and many others are content with the grains

of gold lying on the surface, which they can gather at the foot of the mountain—the mere washings of the mine—it has been his intention to invite earnest seekers to rich deposits of wealth, which are only accessible to such as will “seek for knowledge as for silver, and search for her as for hidden treasures.”

It was intended to give wider scope to these excursions, and take into view the captivity of the children of Jerusalem, and their return from Babylon. But other duties call him away from these fields of inquiry; and for the present, at least, he must bid adieu to the reader, contenting himself with a few closing observations.

It must, we think, be evident to all who have studied the genius, spirit, and practical workings of primitive Christianity, that the present condition of even orthodox Protestant Christendom, testifies to sad departures from the original model—to numerous and grievous corruptions of the pure religion of Jesus. While the Lord evidently has a people in the earth, they are scattered, peeled, and broken. They are found, if not in the very city, at least in many of the provinces of Babylon. Many, that started for Jerusalem, grew weary on the journey, and settled down at various distances from the metropolis, still within reach of the meretricious charms of the Mother of Harlots, and trafficking in many of her wares. Many more, in

hastening from Babylon, ran past Jerusalem. And still others, while returning to Jerusalem, grew discouraged, ere the temple was rebuilt, or the walls re-established, and suffering the work of restoration to fail in their hands, settled down among the people of Ashdod, Ammon, and Moab, and formed alliances contrary to the law of God. Without entering at large into the mournful details of the corruptions of the original gospel, we would say that amid many bright features of reformation, in the various Protestant movements, which we desire fully to appreciate, there have still been many serious errors and failures. For many of these there may be apologies and extenuations; but our business, at present, is not to apologize. Among these errors and corruptions we note the following: The substitution

1. Of human leadership for the Lordship of Jesus.
2. Of sects for the church of Christ.
3. Of human creeds for the word of God.
4. Of speculative philosophy for the gospel of life.
5. Of acquiescence in party creeds and symbols for faith in Christ.
6. Of dreams, visions, and raptures, for Bible precepts and promises.
7. Of formalism for cheerful piety.
8. Of rigid and unprogressive ecclesiasticism for

the generous liberty and free development of the primitive church.

9. Of pride, pomp, and fashion for the simplicity, humility, and self-denying benevolence of the early churches.

We charge not all of these departures and corruptions against every sect; but we affirm that, looking over the face of Protestantism, there can be seen here and there and every-where, evidences of some or all of these departures. The church of Christ, as such, is not to be seen. But few sects claim to be any thing more than "branches" of the church; and of those that do claim peculiar honors, no one will allow the claim of another. *Jerusalem is not yet rebuilt.*

As a people, the Disciples have unquestionably taken true ground, in declaring the necessity of going back of all parties and church creeds, to the *original starting point*, and in utter forgetfulness of the contentions and rivalries of opposing sects, of seeking to learn the religion of Jesus as it was taught by the inspired apostles, "beginning at Jerusalem." To ascend above and beyond all the muddy and tumultuous streams of religious life and ecclesiastical history to the *original fountain* of inspiration and of life, and receive from that fountain the crystal waters of salvation, is indeed a just and noble enterprise. That much has been done toward realizing this great object, may, we think,

without vain boasting, be truly affirmed. We are well assured that the religious world at large is daily feeling the force of this plea for a return to primitive Christianity ; and that even while opposing the plea, they are insensibly yielding to the influence of the truths and principles which have been evolved in the course of the controversies of the last half-century. Among the ends accomplished, with more or less success, we may mention :

(1.) The practical re-assertion of the all-sufficiency of the Bible as a rule of faith and practice.

(2.) Setting forth the New Testament as containing the New Covenant, with all its instructions, provisions, and obligations, in opposition to the imperfect and preparatory teachings and requirements of the Old Testament economies.

(3.) Calling Christians back to faith in the Son of God, and obedience to him, as the basis of Christian brotherhood and fellowship, in opposition to human opinions and theological speculations, which can only be the bases of sects, and must always be the fruitful sources of schism.

(4.) Proclaiming the essential sinfulness of sectarianism—the evils of sectarian organizations and creeds ; and the absolute necessity of a return to the catholic unity of the primitive church, in order to the conversion of the world.

(5.) The restoration to their original position and import, of divine ordinances, which had either

fallen into desuetude, or lost their original meaning.

(6.) Reproclaiming to sinners the original terms of pardon, and accepting them to baptism and church-membership immediately on their confession of faith in the Christ, the Son of God.

(7.) The faithful translation into English of the original Scriptures, so as to avoid the acknowledged errors and faults of King James's version, and enable the multitude of English readers to avail themselves of all the benefits of the progress made in sacred literature and criticism for the last two centuries.

But we are far from thinking that there has been complete success in this effort to restore primitive Christianity. There has not yet been sufficient time to accomplish it. There are some things yet to be learned; new bearings to be seen in truths already acknowledged; much of the vitalizing energy of the acknowledged principles of this reformation yet to be realized; and many dangers, attendant on the movement, to be guarded against.

Among these dangers, we may be allowed to mention some, which we think we see looming up with rather threatening aspect.

a. In rejecting the theories which have so long usurped the place of the gospel, there is danger of theorizing against theories, until in the end it shall only prove the substitution of one theory for another.

b. In opposing human creeds there is danger of erecting the all-sufficiency of the Scriptures into a dogma; and of mistaking this dogma for that profound reverence for the word of God; and that earnest longing after its teachings, which will lead to the daily devout study and diligent appropriation of the divine testimonies, so as to make them the food of the soul. A controversial clamor about the Bible's sufficiency is not exactly identical with hungering after the bread of life.

c. In renouncing and denouncing ecclesiastical tyranny, and eschewing human control over the conscience, there is danger of perverting the liberty of the gospel, and plunging into disorder and anarchy, much to the reproach of the cause of Christ. It is possible to raise a cry about ecclesiastical assumption until it shall become a party watchword, take the place of argument, and answer as an excuse for all disorder and misrule.

d. In repudiating mysticism, and casting doubt on many of the raptures and lawless enthusiasms of modern revivals, as leading to the rejection of the Scriptures, and involving their subjects in ruinous delusions, there is danger of swaying off into a semi-rationalism, which, in its heartlessness and barrenness, is scarcely less to be deplored than the extreme out of which it has grown. A shallow and conceited philosophy, when allowed to take the place of plain Scripture teaching, soon makes

hopeless fools of its victims, and is terribly effective in quenching the spirit of devotion.

If the writer may venture further in suggesting "hints to the wise," he will say that among our present *needs*, the following demand special attention:

(a.) The preaching of Christ crucified, so as to enthrone Him in the hearts of men in supreme dominion. This is better than theories of conversion—better than a brave tilt at Calvinism, or any other ism.

(b.) A greatly increased diligence in the study of the Holy Scriptures—*without spectacles*, even of the most modern manufacture.

(c.) A deeper insight into the *spiritual* attractions of the gospel—such as shall lead us to seek after the "communion of the Holy Spirit," which is the foretaste of heavenly bliss—the beginning of everlasting life—the "earnest of the inheritance until the redemption of the purchased possession."

(d.) A more cheerful, and elevated, and fervent piety—a life of prayer and praise—of grateful love and adoration, in the closet, the family, and the church.

(e.) A more complete conquest of the pride and selfishness of the world—so as, in humility and self-denial, to devote ourselves to the benevolent and philanthropic aims of the Christian life. A deeper sympathy with suffering humanity—such as will

lead us in the footsteps of Christ, to labor for the world's redemption.

(*f.*) A lofty attachment to righteousness—so as to make life a constant exemplification of truth and justice—a living condemnation of all injustice, oppression, and deceit.

(*g.*) A more vital faith in God, which will enable us to throw ourselves sublimely on His strong arm for support and do our duty, leaving the consequences in His hands.

Such, in our humble view, are some of the successes, perils, and wants of the present Reformation, which have been suggested during these “walks about Jerusalem.”

We affectionately urge on the Disciples of Christ a more minute and prayerful attention to the Jerusalem gospel and the Jerusalem church. If we were to name one class, above all others, to which this study would be a benefit, we would designate our *young preachers*, who are just coming on the stage of action, and shaping their views and plans of effort for a life-time. We feel like exhorting them to study long, earnestly, and prayerfully, the import of that phrase, “beginning at Jerusalem.” If they can go forth clothed with the simplicity, humility, single-mindedness, and spirituality of apostolic times, to preach Jesus the Christ lovingly and bravely, and guide anxious sinners back to that original fountain of mercy, under the outspread

wings of divine protection, to drink in the peace and joy of pardoning love, and to receive the Spirit of God into a purified nature; and thus prepare them to bring forth all the fruits of righteousness with great gladness, they will be indeed co-workers with God, and will have unspeakable joy in the assurance that their labors in the Lord are not in vain.

We believe that, for both literal and spiritual Jerusalem, there awaits

“A future teeming with triumphal sounds,
And shape of glory;”

and none can labor in vain, who labor for the restoration of the unadulterated gospel that went forth from the ancient Zion.

If no other end is gained by these essays, we hope our readers will be encouraged to make frequent visits to the scenes made forever sacred by the Saviour's toils and sufferings, and by the magnificent triumphs of redeeming love. Though stretching, in our gaze, over the wastes of eighteen centuries, and gathering, in remote western lands, the sacred memories of the Orient, Faith appropriates all these influences of distant times and places, as if they were immediately around us. Moreover, the Friend of sinners, whose presence hallowed those scenes, “ever liveth;” and the

Spirit, whose wonderful manifestations and workings we have been contemplating, is still the same unfailing, all-pervading, quickening, and comforting Spirit of grace and truth—the portion of every purified and trusting heart.

“Then why should I dream of the earthly abode,
Of humanity clothed in the brightness of God?
Were my spirit but turned from the outward and dim,
It could gaze even now on the presence of Him!
And what if my feet may not tread where he stood,
Nor my ears hear the dashing of Galilee’s flood,
Nor my eyes see the cross which He bowed Him to bear,
Nor my knees press Gethsemane’s garden of prayer;
Yet, loved of the Father, thy Spirit is near
To the meek, and the lowly, and penitent here;
And the voice of thy love is the same even now
As at Bethany’s tomb or on Olivet’s brow.”

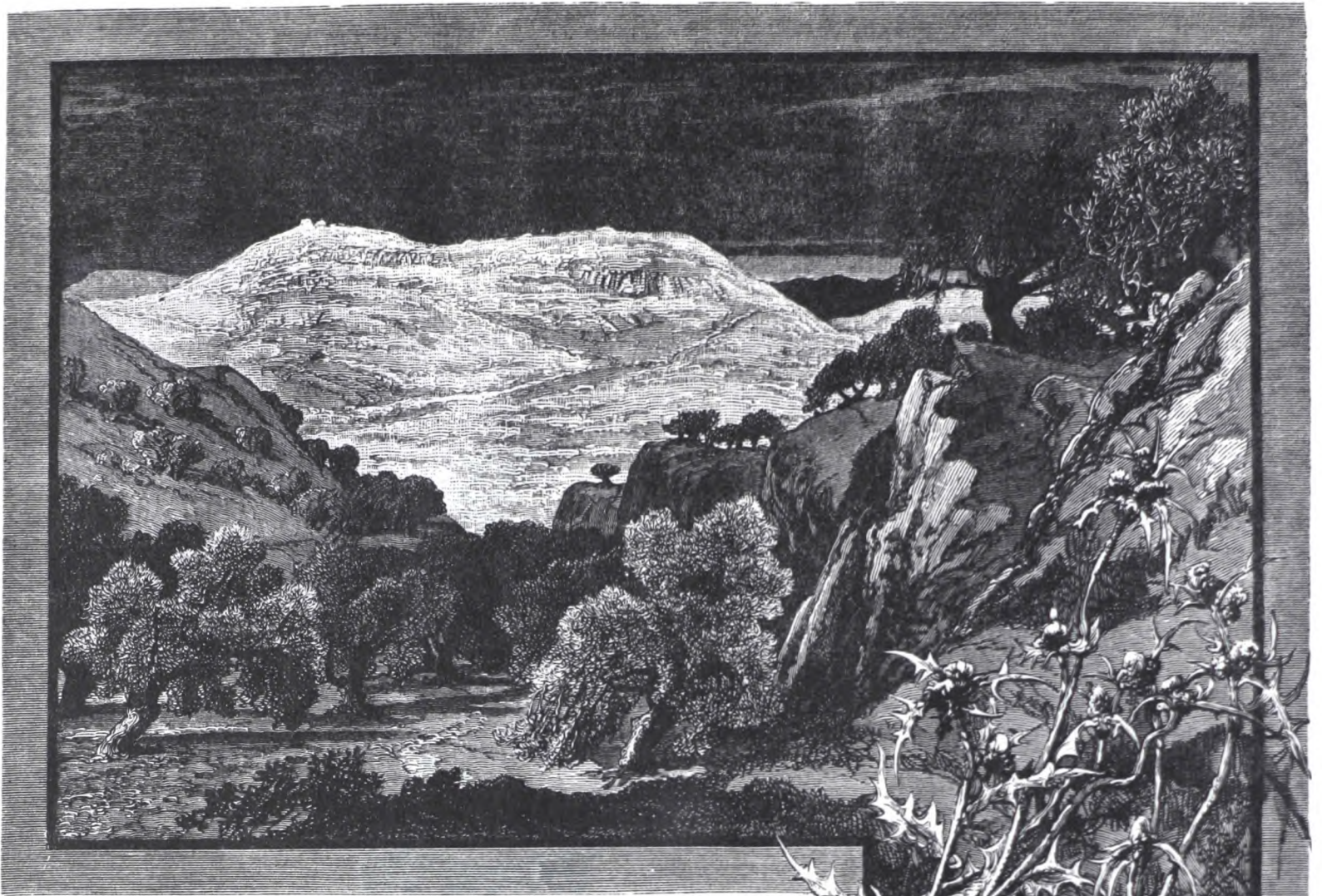
Fare thee well, reader! We go our several ways from this hallowed ground, to other fields of labor. May we meet again in the new Jerusalem, and take many happy walks together in the city of our God! There the toils of our pilgrimage shall be forgotten amid the deathless joys of immortality; the memories of our struggles after truth, and of every effort to realize the dignity of Christian life, will shed a sweet influence over our glorified nature, and give it more than an angel’s bliss; these stammering utterances will be exchanged for heavenly eloquence; these admirations of Jerusalem’s ex-

cellency will ripen into glorious outbursts of immortal song; and in the ineffable splendors of uncreated light, ransomed man shall rise into such high and vast comprehensions of spiritual life, as shall constitute, for eternal ages, "the fullness of joy."

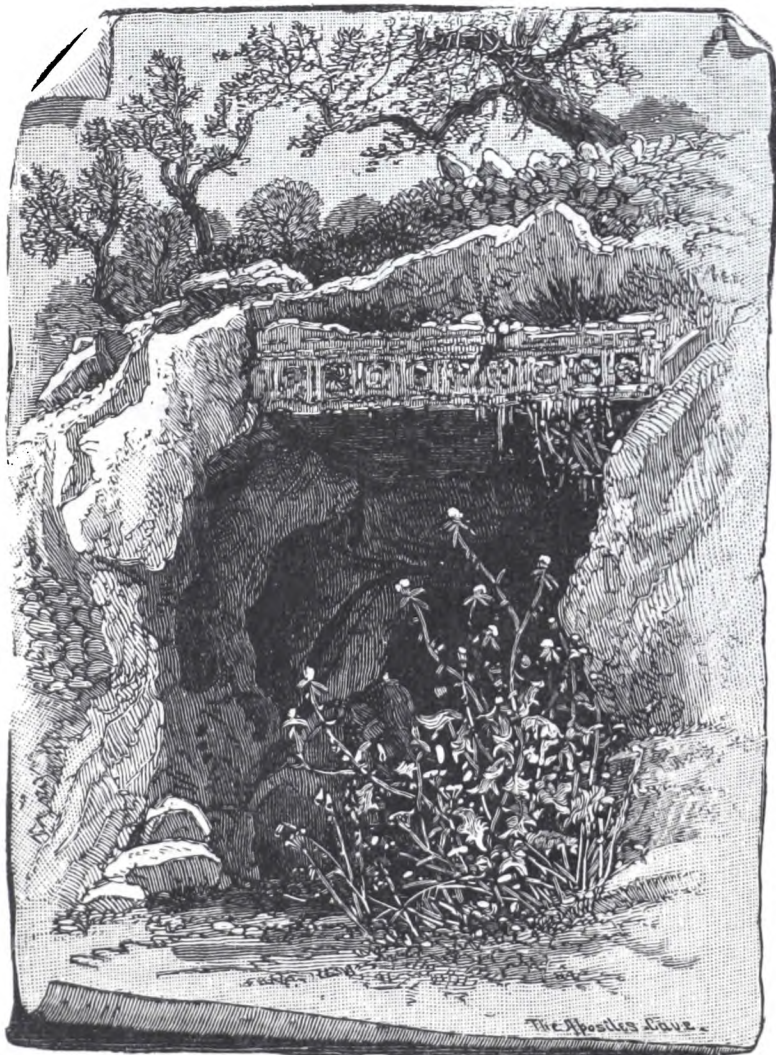


KEFR ET TUR, THE VILLAGE ON THE SUMMIT OF OLIVET.

From the so-called "Crusaders' Field," where an ox and an ass yoked together are dragging a primitive plough.



MOUNT OF OFFENCE FROM THE VALLEY OF HINNOM.



CAVES IN THE VALLEY OF HINNOM, EAST OF ACELDAMA.



A P P E N D I X .

FOR the sake of many readers who have not access to the larger works of ecclesiastical historians and Biblical critics and commentators, we append the testimonies of a considerable number of these, touching the main features of the faith and practice of the primitive churches. We wish it distinctly understood that we do not quote these authors to prove what is of divine authority; for the inspired Word of God alone can establish this. We are well aware that tendencies to apostasy were manifest even in the days of the apostles, and that corruptions in doctrine, government, and ordinances were of speedy development after their departure; so that we can not, with certainty, go beyond the last word of inspiration for that which is authoritative and final. But, as *corroborative* of New Testament facts, the history of the second and third centuries has much value; and in that light we present it. We do not ask, either, that the judgment of the eminent scholars and critics whom we quote shall be taken for more than it is worth. But that it is worth much, and should go far to confirm the student of the New Testament as to the faith and practice of apostolic times, is evident from this considera-

tion: on most points these men testify against their own creeds and the practice of their own churches—a sort of testimony which all who know the strength of party attachments and the power of party prejudice will admit to have great weight, inasmuch as it could only be called out by the inexorable demands of truth, and the indisputable evidences that history furnishes.

These testimonies could have been largely multiplied. Many of the most positive and definite character have been omitted, partly because they are already well known, and partly because our space is limited. We have aimed to give only such names as are admitted, in the learned world, to have weight, and in almost every instance have made our quotations directly from the works of the authors, so as to avoid all suspicion of incorrectness or unfaithfulness. In making our selections, we have frequently preferred to give such authorities as are not accessible to the mass of readers, and not generally known, passing by equally satisfactory statements from works with which the reading public are familiar.

“BEGINNING AT JERUSALEM.”

The first of all the Christian churches founded by the apostles was that of Jerusalem; and after the form and model of this, all the others of that age, were constituted.—*Mosheim*, Ec. Hist., Harpers' ed., i. 46.

On this day, the new festival of Pentecost (the joyful, happy, and blessed kingdom of Christ, which is full of gladness, courage, and security) was founded.—*Lechler* in Lange's Com. on Acts ii. 4.

The fact that the day of Pentecost is the birth-day of the church has always been recognized.—*Lechler* in Lange's Com. on Acts ii. 4, p. 53.

The original establishment of the Christian Church:
 I. The circumstances under which it was accomplished: (a) the Mosaic institutions were circumscribed and temporary in their character; (b) the time (state of the world, etc.) had arrived in which it accorded with divine wisdom that mankind should receive a perfect religion. II. The divine procedure: (a) introduction of gifts and forms which primarily appealed to the senses; (b) but were intended to renew and sanctify the heart. III. The human agency employed: (a) the preaching of the Word; (b) the administration of the sacraments. IV. The results: (a) promotion of the glory of God; (b) salvation of immortal souls.—*Schaeffer* in Lange's Com. on Acts, p. 60.

This book (Acts) is, therefore, a witness of apostolic doctrine and primitive Christianity; a rule and guide for the government, the discipline, and the order of the church; an armory which furnishes the church with weapons in its conflict with Antichrist; a repository that offers a remedy for every soul-destroying disease engendered by errors in the faith, and offenses in the life and conduct of men; a storehouse which abundantly nourishes faith, patience, and hope; a mirror and a stimulus, promoting love and its appropriate works; a treasury abounding in learning and sound doctrine.—*Starke*, quoted in Lange's Acts, Int., p. 2.

The believers were constant and united in attention to the four essential elements of all truly Christian associate life—the instruction of the apostles; brotherly fellowship in active, self-denying love; breaking of bread, *i. e.*, partaking of the Lord's Supper in connection with the daily love-feasts; and prayer. Jesus Christ, the Son of God, and Son of Man, the fulfiller of the whole Old Testament, was

the center of their faith ; and Christianity proved itself not merely a theory, nor an emotion, nor a collection of moral precepts and actions, but a *life*, in the deepest and most comprehensive sense ; a power of God to make happy all who believe in it. This was the pre-formative beginning of the church.—*Schaff's Hist. Ap. Church*, p. 206.

The history of the distinctively *Christian* Church commences with the first great act of the risen and glorified Redeemer : the outpouring of the Holy Ghost on the day of Pentecost.—*Guericke's Ch. Hist.*, p. 43.

This church of Jerusalem was composed of those only who “gladly received the word and were baptized,” Their *unity of spirit* was their “*beauty of holiness*.” This church, so constituted, is the acknowledged pattern or model by which other Christian churches were formed (1 Thess. ii. 14), since “the law was to go forth from Zion, and the word of the Lord from Jerusalem.” This community of Christians was also the arbitrator in spiritual affairs during apostolic days, and must be allowed still to be the standard of doctrine and practice to every Christian church, aided as it was by all the wisdom of inspired teachers ; and particularly since no promise is found in the Scriptures allowing us to expect those extraordinary aids to qualify any men in forming any other church than the New Testament presents. This Christian assembly, as it was the first, so is it the mother-church in the Christian dispensation.—*Orchard's Hist. Baptists*, i. 6, 7.

Next to the appearance of the Son of God himself on earth, this [the Pentecostal baptism in the Holy Spirit] was the greatest event, as the commencing point of the new divine life, proceeding from him to the human race, which has since spread and operated through succeeding ages, and will continue to operate until its final object is attained, and all mankind are transformed into the image of Christ.

If we contemplate this great transaction from this, its only proper point of view, we shall not be tempted to explain the greater by the less; we shall not consider it strange that the most wonderful event in the inner life of mankind should be accompanied by extraordinary outward appearances, as sensible indications of its existence. Still less shall we be induced to look upon this great transaction—in which we recognize the necessary beginning of a new epoch, an essential intermediate step in the religious development of the apostles, and in the formation of the church—as something purely mythical.—*Neander's Planting and Training of the Church*, Bohn's ed., i. 3

THE PRIMITIVE CONFESSION OF FAITH.

At the first there was no distinction recognized in the church between the *faithful* and the *candidates for baptism*, or catechumens; nor do I think that any vestige of such a division of the people is to be found throughout the whole of the New Testament—any, at least, that can be deemed clear and indisputable. Whoever, through the powerful operation of divine truth, had been brought to profess a belief in Christ as the Saviour of the human race, although they might in other respects be uninformed, and various errors might still remain to be rooted out of their minds, were yet baptized and admitted into the fellowship of Christ's kingdom.—*Mosheim, Com.*, i. 181, note 2.

The church must be regarded simply as a community composed of Christians. Its gates were opened only to believers, or to those at least who professed the true faith.—*E. De Pressense, Early Years of Christianity*, London ed., p. 298.

The act of baptism was preceded by brief instruction

respecting the main facts of the gospel history, and an injunction of repentance and faith in Jesus as the promised Messiah and the Saviour of the world. But the more thorough indoctrination in the apostolic truth came after.—*Schaff's Apos. Ch.*, p. 567.

At the first promulgation of the Gospel *all* who professed firmly to believe that Jesus was the only Redeemer of mankind, and who promised to lead a holy life conformable to the religion he taught, were received immediately among the disciples of Christ; nor did a more full instruction in the principles of Christianity precede their baptism, but followed after it.—*Mosheim, Ec. Hist.*, i. 80.

The only condition of admission to the church, was a promise to live a new life, and an acknowledgment of Jesus as the Messiah.—*Hase's Hist., Chr. Ch.*, p. 41.

The Apostle Peter, in his answer to the inquiry of Christ, "But who say ye that I am?" made the first formal confession of faith under the Christian dispensation. The answer, "Thou art the Christ, the Son of the living God," was regarded by the Redeemer as the doctrinal basis of his kingdom upon earth; for "upon this rock"—this cordial acknowledgment of his character and redeeming work—he informed his disciples he would found his church. A short and simple confession similar to this was made by the early converts to Christianity. The candidate for admission to the church, at his baptism, professed his faith in Christ as the Redeemer of the world. The eunuch, baptized by Philip, said solemnly, in connection with the administration of the rite, "I believe that Jesus Christ is the Son of God." Along with this recognition of the deity of Christ and his mediatorial work, admission into the church was also connected with a confession of belief in the doctrine of the Trinity. The baptismal formula, which was invariably used, in accordance with the solemn and explicit

command of Christ, naturally led to the adoption of this doctrine into the confession made by the new convert from Paganism or Judaism. And it would have been the deepest hypocrisy and dishonesty in the candidate for baptism to reject a doctrine that was taught and commended to him by the officiating minister, at the very moment of his reception into the church, and in the very phraseology of his initiation. This confession, at first, was exceedingly brief and simple, and not adopted by any formal action of the church in its public capacity, for as yet, general councils, or even local ones, were unknown. There is every reason, nevertheless, for believing that the practice of confessing one's faith was general and uniform among the churches. Paul reminds Timothy of the "good profession" which he had made before many witnesses (1 Tim. vi. 12); and in 1 Tim. iii. 16, there seems to be a summary that indicates a current creed-form. The concurrent testimony of the primitive fathers goes to show that from the first, admission into the church was connected with the public acknowledgment of certain truths.—*Shedd's Hist. of Chr. Doct.*, ii. 428-9.

Dr. Shedd further says, in reference to the so-called Apostles' Creed :

1. No mention is made in the Acts of the Apostles of any synod of the apostles in which they composed a creed for the Christian church—a synod far too important to pass unnoticed.
2. The fathers of the first three centuries, in disputing with the heretics, while endeavoring to prove that the doctrine of this creed is apostolic in the sense of scriptural and true, never assert that the apostles personally composed it. Eusebius, for example, would certainly have cited it as the apostles' work, if he had known or believed it to be their's.
3. This creed is cited by the primitive fathers with minor variations. Some of them omit the clause relating to the "descent into hell;" others those

concerning the "communion of saints," and the "life everlasting." This they would not have ventured to do, had they known the creed to be an inspired document.—*Shedd's Hist. Chr. Doct.*, ii. pp, 430-31.

The first Christians used no written creed; the confession of faith, which was held necessary for salvation, was delivered to children or converts by word of mouth, and intrusted to their memory. Moreover, in the several independent churches, the rule of faith was liable to some slight changes, according to the opinion and discretion of the bishop presiding in each. Hence it arose that when the creeds of those numerous communities came at length to be written and compared together, they were found to contain some variations. This was natural and necessary; but when we add that those variations were for the most part merely verbal, and in no instance involved any question of essential importance, we advance a truth which will seem strange to those who are familiar with the angry disputations of later ages. But the fact is easily accounted for: the earliest pastors of the church drew their belief from the Scripture itself, as delivered to them by writing or preaching; *and they were contented to express that belief in the language of Scripture.* They were not curious to investigate that which is not clearly revealed, but they adhered firmly and faithfully to that which they *knew* to be true; therefore their variations were without schism, and their differences without acrimony.—*Waddington's Ch. Hist.*, London ed., pp. 26-7.

Writers sometimes speak of the "primitive creed;" by which they do not always mean the creed of Peter, the oldest Christian creed of which we have any account—"Thou art the Christ, the Son of the living God." This was the only article of faith originally deemed necessary to constitute a person externally a Christian. It presupposed, of

course, a belief in one God, the Father. But the Jews had already been initiated into this belief. "Ye believe in God," said Jesus; he adds, "Believe *also* in me" as the "Christ," the "Anointed," the commissioned of Him; the only additional truth the belief of which he required as distinctive of the Christian profession. . . . And thus we find that Jews and others, already acknowledging the existence of the only true God, were, by the apostles, admitted to baptism on simply professing, in addition, their belief of the latter article.

We here see the origin of creeds. They were baptismal confessions; baptism being regarded as an initiatory rite, by which a person was introduced into the community of believers—numbered among Christians. These confessions were the symbol, sign, token, or mark of Christian faith, as the ceremony of baptism was of Christian consecration. They embraced originally, as we have said, in addition to the belief in one God over all, the Father (always tacitly implied, if not expressed), one simple truth, that Jesus was the Christ, the Son of God; which was the *primitive* Christian creed, as a belief in the *one* only true God constituted the primitive Jewish creed. Other articles were added from time to time, according to the discretion of individuals or communities of believers.—*Lamson's Church of the First Three Centuries*, pp. 315-16.

Believing that Jesus was the Messiah, they ascribed to him the whole idea of what the Messiah was to be, according to the meaning and spirit of the Old Testament promises, rightly understood; they acknowledged him as the Redeemer from sin, the Ruler of the kingdom of God, to whom their lives were to be devoted, whose laws were to be followed in all things: while he would manifest himself as the Ruler of God's kingdom, by the communication of a new divine principle of life, which, to those who are redeemed and governed by him, imparts the certainty of the

forgiveness of sins. This divine principle of life must (they believed) mold their whole lives to a conformity with the laws of the Messiah and his kingdom, and would be the pledge of all the blessings to be imparted to them in the kingdom of God until its consummation. Whoever acknowledged Jesus as the Messiah, received him consequently as the infallible divine prophet, and implicitly submitted to his instructions as communicated by his personal ministry, and afterward by his inspired organs, the apostles. Hence baptism at this period, in its peculiar meaning, referred to this one article of faith, which constituted the essence of Christianity, as baptism into Jesus, into the name of Jesus; it was the holy rite which sealed the connection with Jesus as the Messiah.—*Neander's Planting and Training*, i. 21.

The first confession of Christian faith upon which the church built its symbolism was the answer of Peter to the question of Christ (Matt. xvi. 16). A similar simple confession was, without doubt, required of candidates for baptism in the time of the apostles (comp. 1 Tim. vi. 12, Acts viii. 37, 1 Tim. iii. 16). The simplest, briefest form had already been given in the baptismal formula itself (Matt. xxviii. 19). The so-called *Symbolum Romanum* was probably an older form than the present "Apostles' Creed," though essentially the same with it; the *Symbolum Aquilense*, and *Symbolum Orientale*, of which portions are preserved in Rufinus, are later, as are also the *Regular fidei* in Irenæus, Tertullian, Origen, Cyprian, and others.—*Guericke's Ch. Hist.*, p. 140, note.

In ordinary cases the sole condition required for baptism was, that the persons to be baptized should acknowledge Jesus as the Messiah, "declared to be the Son of God with power, by his resurrection from the dead." In this acknowledgment was virtually involved the readiness of the new

converts to submit to the guidance of those whom Christ had appointed as the apostles and teachers of his church; and we find that they were subsequently instructed in the truths of Christianity, and were taught the true spiritual meaning of those ancient prophecies which (if Jews) they had hitherto interpreted of a human conqueror and an earthly kingdom. This instruction, however, took place *after* baptism, not before it; and hence we remark a great and striking difference from the subsequent usage of the church. For, not long after the time of the apostles, the primitive practice, in this respect, was completely reversed; in all cases the convert was subjected to a long course of preliminary instruction before he was admitted to baptism, and in some instances the catechumen remained unbaptized till the hour of death; for thus he thought to escape the strictness of a Christian life, and fancied that a death-bed baptism would operate magically upon his spiritual condition, and insure his salvation. The apostolic practice of immediate baptism would, had it been retained, have guided the church from so baneful a superstition.—*Conybeare and Howson's Life and Epistles of Paul*, i. 438.

We give from Tertullian, who flourished in the first half of the third century, what he calls “the rule of faith” in his time:

The rule of faith is one only, unchangeable, and not to be amended, namely, the belief in one sole omnipotent God, the maker of the world; and in his Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised from the dead on the third day, received into heaven, seated now on the right hand of the Father, and to come hereafter to judge the living and the dead, through the resurrection of the flesh.—*De virginibus velandis*, c. 1. The same creed, for substance, is to be found in *De præ-*

scriptionibus adversus hæreticos, c. 13, and Adversus Praxeam, c. 2. See *Shedd's Hist. Doct.*, ii. 433, and *Pearson on the Creed*.

Baptism, according to its characteristic marks, was designated a baptism into Christ, into the name of Christ, as the acknowledgment of Jesus as the Messiah was the original article of faith in the apostolic church, and this was probably the most ancient formula of baptism, which was still made use of even in the third century.—*Neander's Planting and Training*, i. 161.

Nor did any apostle or any of their immediate disciples collect and arrange the principal doctrines of Christianity in a scientific or regular *system*. . . , There is, indeed, extant a brief summary of Christian doctrines which is called the Apostles' Creed; and which, from the fourth century onward was attributed to Christ's ambassadors themselves. But at this day all who have any knowledge of antiquity confess unanimously that this opinion is a mistake, and has no foundation. Those judge far more wisely and rationally, who think that this creed arose from small beginnings, and was gradually enlarged, as occasions required, in order to exclude new errors from the church.—*Mosheim, Ec. Hist.*, i. 79.

IMMERSION.

In this [the first] century baptism was administered in convenient places, without the public assemblies; and by immersing the candidates wholly in water.—*Mosheim, Ec. Hist.*, i. 87.

The usual form of submersion at baptism, practiced by the Jews, was transferred to the Gentile Christians. Indeed, this form was the most suitable to signify that which

Christ intended to render an object of contemplation by such a symbol—the immersion of the whole man in the spirit of a new life.—*Neander's Planting and Training*, i. 161.

The sacraments of the primitive church were two—those of baptism and the Lord's Supper. The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity.—*Waddington's Ch. Hist.*, p. 27.

Finally, as to the *mode* of administering this ordinance: immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words (*βαπτίζω*) *baptizo*, (*βάπτισμα*) *baptisma*, (*βαπτισμός*) *baptismos*, used to designate the rite. Then again, by the analogy of the baptism of John, which was performed *in* the Jordan (*ἐν*, Matt. iii. 6, compare 16; also *εἰς τὸν Ἰορδάνην*, Mark i. 9). Furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea (1 Cor. x. 2), with the flood (1 Pet. iii. 21), with a bath (Eph. v. 26; Tit. iii. 5), with a burial and resurrection (Rom. vi. 4; Col. ii. 12). Finally, by the general usage of ecclesiastical antiquity, which was always immersion (as it is to this day in the Oriental and also the Græco-Russian churches); pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death.—*Schaff's Hist. Apostolic Church*, pp. 568–9.

In a note on the same page, Dr. S. adds:

Indeed, some would not allow even this *baptismus clinicorum*, as it was called, to be valid baptism; and Cyprian himself, in the third century, ventured to defend the *aspersio* only in case of a *necessitas cogens*, and with reference to a special *indulgentia Dei* (Ep. 76, *ad Magn.*). There were ecclesiastical laws which made persons baptized by sprink-

ling ineligible to church offices. These were grounded, however, not so much on the notion of the imperfection of their baptism, as in the fact that they frequently received it from fear of approaching death, and hence might not have been so thoroughly prepared for it as others. Not till the end of the thirteenth century did sprinkling become the rule, and immersion the exception; partly from the gradual decrease in the number of adult baptisms, partly from considerations of health and convenience—all children having now come to be treated as infirmi.

Again on p. 570, while arguing that immersion is not the *only* valid form of baptism, he yet admits, so far as the historical question is concerned, that “the impartial historian is compelled by exegesis and history substantially to yield the point to the Baptists.” He quotes from Conybeare and Howson’s *Life of St. Paul*, i. 471, as follows :

It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture.

On this Dr. Schaff remarks :

With this we entirely concur. It is well known that the reformers, Luther and Calvin, and several old Protestant liturgies, gave the preference to immersion; and this is undoubtedly far better suited than sprinkling to symbolize the idea of baptism, the entire purifying of the inward man, the being buried and the rising again with Christ.

Baptism was originally performed by immersion in the name of the Trinity (by Marcion in the name of Jesus only). In case of the administration of the rite to the sick, sprinkling was substituted for immersion—a mode of baptism which Cyprian defends as entirely valid.—*Guericke's Ch. Hist.*, pp. 141-2.

Baptism, which was the sign of admission into the church, was administered by immersion. The convert was plunged beneath the water, and as he rose from it he received the laying on of hands.—*Pressense's Early Years of Christianity*, p. 334.

The form of baptism at first was, according to most historians, by immersion; but as Christianity advanced into colder climates, the more convenient mode of sprinkling was introduced.—*American Cyclopaedia*, Art. Baptism.

There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, for at least four centuries, any other form was either unknown, or regarded, unless in the case of dangerous illness, as an exceptional, almost a monstrous case. To this form the Eastern church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine empire, absolutely repudiates and ignores any other mode of administration as essentially invalid.—*Stanley's Hist. Eastern Church*, Scribner's ed., p. 117.

Baptism in early times was generally administered by immersion.—*Cassell's Bible Dict.*, Art. Baptism.

The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism.—*Smith's Dict. of the Bible*, Art. Baptism.

[It is but just to say that the writer of this article

expresses his opinion that in exceptional cases sprinkling or pouring was substituted.]

It is, however, indisputable that in the primitive church the ordinary mode of baptism was by immersion, in order to which baptisteries began to be erected in the third, perhaps in the second century, and the sexes were usually baptized apart. But baptism was administered to sick persons by sprinkling; although doubts as to the complete efficacy of this clinic (sick) baptism were evidently prevalent in the time of Cyprian (middle of third century). Baptism by sprinkling gradually became more prevalent, but the dispute concerning the mode of baptism became one of the irreconcilable differences between the Eastern and Western churches, the former generally adhering to the practice of immersion, while the latter adopted mere pouring of water on the head, or sprinkling on the face, which practice has generally prevailed since the thirteenth century—but not universally, for it was the ordinary practice in England, before the Reformation, to immerse infants, and the *fonts* in the churches were made large enough for this purpose. This continued also to be the practice till the reign of Elizabeth; and the change which then took place is ascribed to the English divines who had sought refuge in Geneva and other places of the continent during the reign of Mary. To this day the rubric of the Church of England requires that if the godfathers and godmothers “shall certify him that the child may well endure it,” the officiating priest “shall dip it in the water discreetly and warily;” and it is only “if they shall certify that the child is weak,” that “it shall suffice to pour water upon it,” which, however, or sprinkling, is now the ordinary practice.—*Chambers's Cyclopaedia*, Art. Baptism.

The primitive mode of baptizing was by immersion, as we learn from the clear testimony of Holy Scripture and

of the fathers. . . . That immersion was the ordinary mode of baptizing in the primitive church is unquestionable. . . . The innovation of affusion, or pouring water on the baptized, afterward began in the Latin church, and has become the general Western usage.—*Blunt's Dict. of Doct. and Hist. Theology*, Art. Baptism.

Baptism (*βάπτισμα*, *baptisma*: the word *βαπτισμός*, *baptismos*, occurs only three times, viz.: Mark vii. 8; Heb. vi. 2; ix. 10). The verb *βαπτίζειν*, *baptizein* (from *βάπτειν*, *baptēin*, to dip,) is the rendering of *Tabal* by the LXX, in 2 Kings v. 14. The Latin fathers render *βαπτίζειν* by *tingere* (e. g., Tertull. *adv. Prax.*, c. 26, "Novissime mandavit ut tingerent in Patrem Filium et Spiritum Sanctum"); by *mergere* (as Ambros. *De Sacramentis*, lib. ii. c. 7, "Interrogatus es, Credis in Deum Patrem Omnipotentem? Dixisti Credo; et mersisti, hoc est sepultus es"); by *mergitare* (as Tertullian, *De Corona Militis*, c. 3, "Dehinc ter mergitamur"); see Suicer *s. v.*, *αναδύω*. By the Greek fathers the word *βαπτίζειν* is often used, frequently figuratively, for to immerse or overwhelm with sleep, sorrow, sin, etc. . . . See Suicer *s. v.*, *βαπτίζω*. Hence *βάπτισμα* properly and literally means *immersion*.—*Smith's Bible Dict.*, Art. Baptism.

Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the Apostolical church, and so even John baptized, and immersion remained common for a long time after; except that in the third century, or perhaps earlier, the baptism of the sick (*baptisma clinicorum*) was performed by sprinkling or affusion. Still some would not acknowledge this to be true baptism, and controversy arose concerning it—so unheard of was it at that time to baptize by simple affusion. Cyprian first defended baptism by sprinkling, when necessity called for it; but cautiously, and with much limitation. By degrees, how-

ever, this mode of baptism became more customary, probably because it was found more convenient; especially was this the case after the seventh century, and in the Western church; but it did not become universal until the commencement of the fourteenth century. . . . It would have been better to have adhered generally to the ancient practice, as even Luther and Calvin allowed; vid. Storr, *Doct. Christ. Pars theoret.*, p. 291.—*Lectures on Chris. Theology*, by George Christian Knapp, ii. 516-17.

Immersion was the usual mode of baptism, and the symbol of repentance. According to Meyer, repentance was symbolized by immersion, because every part of the body was purified. But in that case the whole body might have been washed without immersion. We must keep in view the idea of a symbolical descent into the grave, or the death of sin, although this view, as explained in Rom. vi., could not yet have been fully realized at the time.—*Lange* on Matt. iii. 6.

All commentators of note (except Stuart and Hodge) expressly admit, or take it for granted, that in this verse, especially in *συντετάφημεν* and *ἠγερθη*, the ancient prevailing mode by immersion and emersion is implied, as giving additional force to the idea of the going down of the old and the rising up of the new man.—*P. Schaff* in *Lange's Com. on Rom. vi. 4*.

The former mode of ablution, that is, by immersing a person under the water, "burying him in baptism" (Col. ii. 12), and lifting him again out of it, was without any question the ancient custom, was doubtless the manner in which Jesus was baptized by John. St. Paul, therefore, speaks of our baptism as representing the death, burial, and resurrection of Jesus, and as grounded upon that representation, our being "dead unto sin," "buried with him by baptism unto death" (Rom. vi. 4), renouncing sin and being

acquitted of it, by rising again to walk in newness of life.—*Notes on the Gospels*, by Rev. Charles Hall, D. D., i. 38.

Baptism also, among the Jews, was a thing to be shuddered at, inasmuch as the whole body was dipped in a stream, however cold. Accordingly, by both words the passion of Christ is denoted: by the *cup*, his inward passion; the cup is therefore placed first: by the *baptism*, chiefly his external passion. He was distended inwardly with his passion [referring to the *cup*; he was *filled* with the cup of anguish]: he was *covered over* [as a person baptized is with water] with his passion. . . . James, when slain with the sword, drank the cup (Acts xii. 2); afterward John was baptized in boiling oil, as ecclesiastical history represents.—*Bengel's Gnomon*, note on Mark x. 38.

“Under the cloud,” *i. e.*, overshadowed by the cloudy pillar, as in baptism we pass under the cloudy veil of water; “through the sea,” as through the waters of baptism. This agrees with the Rabbinical representation of the cloud: “It encompassed the camp of the Israelites as a wall encompasses a city.”—*Pirke Eleazar*, c. 104, as quoted by Dr. Gill. Compare also Num. xiv. 14: “Thy cloud standeth *over* them.”—*Stanley* on 1 Cor. x. 1, 2.

Were baptized: entered by the act of immersion into a solemn covenant with God, and became his church under the law as given by Moses, God's servant—just as we Christians are buried by our baptism in a solemn covenant with God, and enter his church under the gospel as brought in by Christ. . . . They *passed under* both (the cloud and the sea) as the baptized passes under the water.—*Alford* on 1 Cor. x. 1, 2.

This passage can not be understood unless it be borne in mind that the primitive baptism was by immersion.—*Conybeare and Howson* on Rom. vi. 4.

The (Jewish proselyte) baptism was administered in the day-time, by immersion of the whole person.—*Alford* on Matt. iii. 6.

Ablution in the East is almost a religious duty. The dust and heat weigh upon the spirits and heart like a load; the removal is refreshment and happiness. And it was impossible to see that significant act in which the convert went down into the water, travel-worn and soiled with dust, disappeared for one moment, and then emerged pure and fresh—without feeling that the symbol answered to, and interpreted, a strong craving of the heart.—*F. W. Robertson's Sermon* on the Pharisees and Sadducees at John's baptism.

The observation of the Greek Church is this: that he who ascended out of the water must first descend down into it. Baptism, therefore, is to be performed not by sprinkling, but by washing the body; and indeed it can only be from ignorance of the Jewish rites in baptism that this is questioned, for they to the due performance of this rite so superstitiously required the immersion of the whole body in the water, that if any dirt hindered the water from coming to any part of it, the baptism was not right; and if one held the baptized by the arm when he was let down into the water, another must after dip him, holding him by the other arm that was washed before, because his hand would not suffer the water to come to his whole body.—*Whitby* on Matt. iii. 16.

It being so expressly declared here and Col. ii. 12, that we are buried with Christ in baptism by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance

from the Author of this institution, or any license from any Council of the Church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity, it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the clinics, or in present danger of death.—*Whitby* on Rom. vi. 4.

The mersion also in water and the emersion thence, doth figure our death to the former (life) and reviving to a new life.—*Barrow's Sermon on the Doctrine of the Sacraments*.

Rabbi ISIDOR KALISH communicated to the *Christian Union*, published in New York, about the beginning of 1870, a statement concerning Jewish and Christian baptisms, from which we make the following extract :

But concerning baptism, all agreed, in ancient times, that immersion of the body (not the clothes) in water was necessary for a new member of the Jewish or Christian religion. There was no sprinkling of water, as can be seen by a description of the baptism which was performed by John. See Matt. iii. 6, 16; Acts viii. 36. Yes, the Greek expression, *baptisma*, used in the New Testament, shows clearly that immersion of the whole body in water is required. As baptism was a Jewish ceremony before the time of Jesus, John the Baptist and the apostles surely performed it in the same way and manner as the Jews did; especially as it was not considered by the contemporaneous Jews of John and the apostles as something new and extraordinary, and no Pharisee or Sadducee raised any objection against it, as they did to many other performances, it is certain that this ceremony was scrupulously done in Jewish style.

We have now presented quite a variety of testimonies touching the meaning of the word Baptism, and the practice of the primitive church in baptizing. As it is claimed by the advocates of pouring and sprinkling that modern criticism has detracted from the weight of the admissions of Luther, Calvin, Wesley, and others who wrote one, two, and three hundred years ago, we have presented, generally, the testimony of scholars and historians of the present time, who have written in full view of the ripest results of modern research. We could readily have multiplied these quotations, but it would only have been to repeat from other pens the same admissions.

INFANT MEMBERSHIP NOT APOSTOLICAL.

Baptism at first was administered only to adults, as men were accustomed to conceive baptism and faith as strictly connected. There does not appear to be any reason for deriving infant baptism from an apostolical institution, and the recognition of it which followed somewhat later, as an apostolical tradition, serves to confirm this hypothesis.—*Neander's Ch. Hist.*, i. 430.

As the Church of North Africa was the first to bring prominently forward the necessity of infant baptism, so did they also join with it the *communion* of infants.—*Ibid.*, p. 461.

We find, indeed, in one passage of Paul (1 Cor. vii. 14) a trace, that already the children of Christians were distinguished from the children of heathens, and might be considered in a certain sense as belonging to the church; but

this is not deduced from their having partaken of baptism, and this mode of connection with the church is rather evidence against the existence of infant baptism. The apostle is here treating of the sanctifying influence of the communion between parents and children, by which the children of Christian parents would be distinguished from the children of those who were not Christian, and in virtue of which they might in a certain sense be termed *ἅγια*, in contrast with the *ἀκάθαρτα*. But if infant baptism had been then in existence, the epithet *ἅγια*, applied to Christian children, would have been deduced only from this sacred rite by which they had become incorporated with the Christian church.—*Neander's Planting and Training*, i. 165.

The principle of the Reformation, according to its material as well as formal relation, might easily lead to a fresh examination of infant baptism, which, since the third century, had been held in general repute. For infant baptism had received its authority through tradition, which, according to the Protestant principle, possessed no deserved weight. The question, therefore, was, in this respect, how the apostolic origin of infant baptism could be proved; and in reference to another point, how could faith, from which every thing in the Christian life must proceed, be shown in children. The reformers had conformed to the prevalent usage, and were first called from without to the examination of it. The Zwickau enthusiasts who came to Wittenberg, A. D. 1522, were zealous opponents of infant baptism; they raised a controversy upon it, and placed the Wittenbergers in a state of embarrassment. Melancthon, in writing to the Elector, declared that Satan had attacked them in a weak place, for he knew not how he should refute those enthusiasts: he thought it best not to dispute on this subject, since this article was not of vital importance. On Luther the doubts of the enthusiasts could not make such a

great impression: he knew how to relieve himself, though he put down objections more by loud assertions than by arguments. He granted that the church had power not to baptize children, but his opponents could not prove that infant baptism was against Scripture. Who could tell whether God did not implant faith in early childhood as in sleep? Moreover, at baptism nothing else is done but to bring them to the present Christ, who always receives what is brought to him. These arguments prevailed, and thus the necessity of infant baptism was established.—*Neander's Hist. Dogmas*, ii. 692.

Infant baptism had not come into general use before the time of Tertullian; and this father, the most strenuous advocate of original sin, nevertheless opposed pædobaptism, on the ground that the age of innocence does not need cleansing from sin.—*Hagenbach's Hist. Doct.*, i. 198.

Before the close of this period (A. D. 1-311), the apostolic origin of infant baptism was generally acknowledged in theory, in the church, although the rite was not universally practiced, particularly in the East.—*Guericke's Ch. Hist.*, p. 140.

While stoutly arguing, with Schaff, for the *probability* of an apostolic origin of the practice, Guericke nevertheless says: "That this rite was actually practiced by the apostles themselves, is not, indeed, capable of a strict and absolute demonstration from New Testament data."

Again, p. 301, he says: "The necessity of infant baptism had already been very generally acknowledged in theory, as early as the third century; but it was not until the middle of the fifth century that the exhortations of the most distinguished church teachers to the actual practice of the rite became generally effectual."

Regarded from the apostolic point of view, baptism can

not be connected either with circumcision or with the baptism administered to proselytes to Judaism. Between it and circumcision there is all the difference which exists between the theocracy to which admission was by birth, and the church which is entered only by conversion. It is in direct connection with faith, that is, with the most free and most individual action of the human soul. As to the baptism administered to the Jewish proselytes, it accompanied circumcision, and was of like import. It purified the neophyte and his family from the defilements of Paganism, and sealed his incorporation and that of his children with the Jewish theocracy; its character was essentially national and theocratic. Christian baptism is not to be received, any more than faith, by right of inheritance. This is the great reason why we can not believe that it was administered in the apostolic age to little children. No positive fact sanctioning the practice can be adduced from the New Testament; the historical proofs alleged are in no way conclusive. There is only one case affording any ground for doubt, and those who attach more importance to the general spirit of the new covenant than to an isolated text, unhesitatingly admit that it is of no force.

Five baptized households are mentioned in the New Testament. The family of Cornelius was baptized only after the descent of the Holy Ghost on all its members (Acts x. 44, 47). The family of the jailer at Philippi had heard the preaching of Paul and Silas: "They spake unto him the word of the Lord, and to all that were in his house" (Acts xvi. 32). The house then contained no child incapable of comprehending the gospel. We read in Acts xviii. 8: "Crispus believed in the Lord with all his house." St. Paul says (1 Cor. i. 16) that he baptized the family of Stephanas; and in the same epistle (xvi. 15) he mentions that this family was the first fruits of his ministry in Achaia, a statement which implies that all its members were con-

verted. The single doubtful case is that of the baptism of the family of Lydia (Acts xvi. 15), but it loses this character when we connect it with the instances already referred to. It appears to us evident that the family of Lydia was the first fruits of Macedonia, as the family of Stephanas was of Achaia.—*E. De Pressense's Early Years of Christianity*, pp. 336–37.

Though baptism, as the symbol of an inward change, was conferred at first only upon converts to the Christian faith, according to the prevailing modern opinion of Biblical critics, yet at an early period the practice was introduced of baptizing infants, the church requiring security, through certain sponsors, that the children should be brought up to lead a godly and Christian life.—*American Cyclopaedia*, Art. Baptism.

The passage, on the one hand, is against the practice of infant baptism in the apostle's time. For (1.) he would hardly have provided an argument on the derivation of the children's holiness from their Christian parent or parents, if there had been a distinct act by which the children had themselves been admitted formally into the Christian society; and (2.) he would not have spoken of the heathen partner as being "holy" in the same sense as the children were regarded as holy, viz. : by connection with a Christian household, if there had been so obvious a difference between the conditions of the two as that the one was, and the other was not baptized.—*Stanley* on 1 Cor. vii. 14.

DESIGN OF BAPTISM.

The words of Peter deeply impressed many, who anxiously asked, What must we do? Peter called upon them to repent of their sins, to believe in Jesus, as the Messiah

who could impart to them forgiveness of sins, and freedom from sin; in this faith to be baptized, and thus outwardly to join the communion of the Messiah; then would the divine power of faith be manifested in them, as it had already been in the community of believers; they would receive the same gifts of the Holy Spirit, the bestowment of which was simultaneous with the forgiveness of sins, and freedom from sin; for the promise related to all believers without distinction, even to all in distant parts of the world, whom God by his grace should lead to believe in Jesus as the Messiah.—*Neander's Planting and Training*, i. 19.

As Paul, in speaking of the church, presupposes that the outward church is the visible community of the redeemed, so he speaks of baptism in the supposition that it corresponded to its idea, that all that was inward, whatever belonged to the holy rite and its complete observance, accompanied the outward; hence he could assert of outward baptism whatever was involved in a believing appropriation of the divine facts which it symbolized—whatever was realized when baptism fully corresponded to its original design. Thus he says that all those who had been baptized into Christ had entered into vital communion with him (Gal. iii. 27); language which was applicable only to those in whom the inward and outward coalesced. Hence also he calls baptism the bath of regeneration and of renewal of the Holy Spirit (Tit. iii. 5). And hence he says that Christ by baptism has purified the whole church as a preparation for that perfect purity which it will exhibit in that consummation to which the Saviour intends to bring his redeemed (Eph. v. 26).—*Ibid.*, i. 496.

Like the apostles, the first teachers of the church regarded baptism, not as a mere ritual act, but as having its objective results. “Baptism was to them not merely a

significant symbol, representing to the senses the internal consecration and renewing of the soul, but an efficacious medium for really conveying to believers the blessings of the gospel, and especially the benefits of the sacrificial death of Christ.—*Gerrisch*, Justin d. Mart., ii. 658, quoted in Hagenbach's Hist. Doct., i. 198, note.

The primitive Christian baptism was neither a forced act, like the baptism of the Saxons, for instance, at the order of Charlemagne, nor a ceremony in the usual Baptist sense, which imparts nothing new at all, but merely seals the faith already possessed. The apostles never demanded full and formal regeneration *before* baptism, but simply an honest longing for salvation in Christ; which salvation was then actually administered and sealed to them by baptism, and afterward nourished and developed by other means of grace. "Repent," says Peter to the three thousand who were baptized on the day of Pentecost after anxiously listening to one short sermon; "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost;" thus placing these two blessings, the negative and the positive, the remission of sins, and the bestowment of the Spirit, as the effect, not the condition, of baptism.—*Schaff's Hist. Apost. Ch.*, p. 574.

Justin Martyr (A. D. 126) presents a valuable testimony as to the view entertained of baptism in the beginning of the second century. To prevent misconception and error, he says that he shall "explain in what manner, being renovated through Christ, we dedicate ourselves to God. As many," he continues, "as believe and accept for true those things which are taught by us, and profess their determination to live conformably to them, are required, by fasting and prayer, to seek of God the remission of their former sins, we fasting and praying with them. They are then

led to a place where there is water, and are there regenerated in the same manner as we were regenerated: for they are laved in water, in the name of God, the Father and Lord of all; and of our Saviour Jesus Christ, and the Holy Spirit. For Christ," he adds, "has said, that except ye be regenerated ye can not enter the kingdom of heaven." In arguing the necessity of regeneration, which he associates with baptism as an act of faith, he says: "Since we are born without our knowledge or consent, and (as heathens) educated in corrupt morals and customs, therefore, in order that we may not remain children of necessity and ignorance, but may become children of choice and of knowledge, and obtain by water the remission of sins before committed, the name of the Father and Lord of all is pronounced over him who wishes to be regenerated, and has repented of his transgressions."—*Apol.* I., p. 80.

Peter gladly imparts the instruction which they seek, and may be regarded as fulfilling a special pastoral duty when he explains the way of salvation to those who now were open to conviction, or were awakened. He prescribes a twofold duty, and promises a twofold gift. He *demand*s that these persons should (1.) change their minds (their whole moral state should undergo change, *μετανοεῖτε*), and (2.) be baptized in the name of Jesus (*ἐπὶ τῷ ὀνόματι Ἰησ. Χρ.*, as an expression of their faith in Jesus, or a recognition of him, and as a pledge of their submission to him as the Lord and Messiah). Peter assumes that his hearers already possess a certain amount of knowledge concerning baptism as an outward act, having derived it from the well-known practice of John the Baptist, and also from the course pursued by Jesus himself (John iv. 1, 2). Peter's demand, therefore, embraces a change of mind, and faith, in addition to the outward baptism. The latter is here viewed, on the one hand, as a moral act of the person who is baptized,

but on the other hand (in consequence of the promise that is immediately subjoined), unquestionably also as a measure of grace proceeding from God. The apostle *promises* to those who repent and receive baptism (1.) the remission of sins, and (2.) the gift of the Holy Ghost.—*Dr. Lechler* on Acts ii. 38, in Lange's Acts, p. 52.

Baptism is a divine act in so far as God separates the individual from a perverse and sinful generation (*σώθητε*, in ver. 40, implies that grace is a saving power to which man yields), remits his sins, and bestows the Holy Ghost upon him (ver. 38). This (*ἀφεσις ἁμαρτιῶν*) *aphesis hamartioon*, is unquestionably connected more intimately and directly than the gift of the Holy Ghost with the baptismal act; the former (*ἀφεσις*) is indicated by the word *εἰς* (*for* the remission, etc.) as the immediate purpose of baptism, and as the promise inseparably connected with it, while general terms are all that now succeed, viz.: "And ye shall receive the gift of the Holy Ghost."—*Ibid.*, p. 53.

Arise and be baptized, and wash away thy sins.—We have here a noble testimony to the value which was assigned to holy baptism by the pure apostolical church. It was not a mere external ceremony, but a means of grace for washing away sins, and was the first actual entrance into the church of Jesus. (Ap. Past.).—*Lange's Acts*, p. 402.

NO PRIESTLY CASTE IN THE APOSTOLICAL CHURCH.

Such a guild of priests as existed in the previous systems of religion, empowered to guide other men, who remained, as it were, in a state of religious pupilage, having the *exclusive* care of providing for their religious wants, and serving as mediators by whom all other men must first be

placed in connection with God and divine things—such a priestly caste could find no place within Christianity. In removing that which separated men *from God*, in communicating to all the same fellowship *with God*, Christ also removed the barrier which had hitherto divided men *from one another*. Christ, the Prophet and High Priest for entire humanity, was the end of the prophetic office and of the priesthood. There was now the same High Priest and Mediator for all, through whom all men, being once reconciled and united with God, are themselves made a priestly and spiritual race. . . . When the apostles applied the Old Testament idea of the priesthood to Christianity, this seems to me to have been done invariably for the simple purpose of showing that no such visible, particular priesthood could find place in the new community; that since free access to God and to heaven had by the one High Priest, even Christ, been opened once for all to believers, they had, by virtue of their union to him, become themselves a spiritual people, consecrated to God; their calling being none other than to dedicate their entire life to God as a thank-offering for the grace of redemption, to publish abroad the power and grace of Him who had called them out of darkness into his marvelous light, to make their life one continual priesthood, one spiritual worship springing from the temper of faith working by love—one continuous testimony for their Saviour. Compare I Pet. ii. 9; Rom. xii. 1; and the spirit and whole train of thought running through the epistle to the Hebrews. . . . The essence of the Christian community rested on this: that no one individual should be the chosen pre-eminent organ of the Holy Spirit for the guidance of the whole; but, for the advancement of the Christian life and of the common end, all were to co-operate—each at his particular position, and with the gifts bestowed on him, one supplying what might be wanted by another. . . . This notion

now of a peculiar people of God (α κληρος τοῦ θεοῦ), applied distinctively to a particular order of men among the Christians, is wholly foreign to the original Christian mind. For according to this, all Christians should be a people consecrated to God, α κληρος τοῦ θεοῦ, and even all their earthly callings ought to be sanctified by the temper in which they are discharged. . . . It may be questioned, however, whether the other notion, so much at variance with the primitive Christian idea, was actually associated from the first with the appellation (κληρικοί) *kleerikoi*, as applied to the clergy. If we trace the history of its usage, it becomes much more probable that this sense was brought into the word at some later period, when a change had taken place in the Christian mode of thinking, and the original sense was forgotten. The word (κληρος) *kleeros* signified originally the place in the church which by God's providence had been allotted to each, or the choice of the people directed by that providence; hence the church offices were particularly denominated (κληροὶ) *kleeroi*, and the persons chosen to them (κληρικοὶ) *kleerikoi*.—*Neander's Ch. Hist.*, i. 249, 251, 272.

God is, indeed, in the Old Testament, said to be the inheritance of the Levites, because a determined share of the sacrifices and offerings made to God was in part to serve them instead of an estate in land, such as was given to each of the other tribes. But, I pray you, mark the difference: nowhere is the tribe of Levi called God's inheritance, though that expression is repeatedly used of the whole nation. Concerning the whole Israelitish nation, Moses, who was himself a Levite, says, in an address to God (Deut. ix. 29), "They are thy people, and thine inheritance (κληρος) which thou broughtest out by thy mighty power." The same persons are in the same sentence declared to be both the (λαος) *laos* and the (κληρο) *kleeros*.

“What!” says the canonist, “at once laymen and clergy? That is certainly absurd; the characters are incompatible.” Yet it did not then appear so to Moses. Now would it be thought reasonable or just, that what was allowed to be the privilege and the glory of every Israelite under the more servile establishment of Moses, should, under the more liberal dispensation of the gospel, be disclaimed by all those disciples of Jesus who have not been admitted into the sacred order, which they, for this reason, have called clerical?

When we recur to the use of the term in the New Testament, we find one passage, and but one, wherein it is applied to persons (1 Pet. v. 3): “Neither as being lord’s over God’s heritage (κλῆρον), but being ensamples to the flock.” They are part of a charge given to the presbyters or pastors, relating to their care of the people committed to them, who are called God’s flock—which they are commanded to feed; of which they are to take the oversight, not the mastery: and to which they are to serve as patterns. The same persons, therefore, who, both in this and in the preceding verse, are styled *the flock*, under the direction of God’s ministers, the shepherds, are also called his *clergy* or *inheritance*, over whom their pastors are commanded not to domineer.—*G. Campbell’s Lectures on Ec. Hist.*, pp. 171–2.

BISHOPS.

The rulers of the church were denominated sometimes *presbyters* or *elders*—a designation borrowed from the Jews, and indicative rather of the wisdom than of the age of the persons; and sometimes, also, bishops; for it is most manifest that both terms are promiscuously used in the New Testament of one and the same class of persons (Acts

xx. 17, 28 ; Phil. i. 1 ; Tit. i. 5-7 ; 1 Tim. iii. 1). These were men of gravity, and distinguished for their reputation, influence, and sanctity.—*Mosheim's Ec. Hist.*, i. 69.

While the Christian assemblies or churches were but small, two, three, or four presbyters were found amply sufficient to labor for the welfare and regulate the concerns of each : and over a few men like these, inflamed as they were with the sincerest piety toward God, and receiving but very moderate stipends, it was not required that any one should be appointed to preside in the capacity of a ruler or superintendent. But as the congregations of Christians became every day larger and larger, a proportionate gradual increase in the number of the presbyters and ministers of necessity took place ; and as the rights and power of all were the same, it was soon found impossible, under the circumstances of that age, when every church was left to the care of itself, for any thing like a general harmony to be maintained among them, or for the various necessities of the multitude to be regularly and satisfactorily provided for, without some one to preside and exert a controlling influence. Such being the case, the churches adopted the practice of selecting and placing at the head of the council of presbyters, some one man of eminent wisdom and prudence, whose peculiar duty it should be to allot to his colleagues their several tasks, and by his advice, and every other mode of assistance, to prevent, as far as in him lay, the interests of the assembly, over which he was thus appointed to preside, from experiencing any kind of detriment or injury. The person thus advanced to the presidency was at first distinguished by the title of “the angel” of his church ; but in after times it became customary to style him, in allusion to those duties which constituted the chief branch of his function, “the bishop.” In what particular church, or at what precise period, this arrangement was

first introduced, remains nowhere on record. It appears to me, however, that there are the strongest reasons for believing that the church of Jerusalem, which in point of numbers exceeded every other, took the lead in this respect; and that her example was gradually copied after by the rest in succession, according as their increase in size, or their situation in other respects, might suggest the propriety of their doing so. . . . But the evidence which, as I have stated above, I deem conclusive as to this point, is this: that neither in the Acts of the Apostles, nor in St. Paul's epistles, although in both express mention is frequently made of presbyters and deacons, do we find the least notice taken of any church having been subject to the authority or rule of a single man.—*Mosheim's Com.*, i. 169-70.

The presidency or chief superintendence of the whole church rested with the apostles themselves. Next under these were certain men of approved faith and authority, who were distinguished by the Jewish appellation of presbyters or elders. They were no doubt appointed to their office by the apostles, with the consent of the people, and gave their counsel, voice, and assistance in the government of the church at large, or certain parts of it. . . . The power of enacting laws, of appointing teachers and ministers, and of determining controversies, was lodged in the people at large; nor did the apostles, although invested with divine authority, either resolve on or sanction any thing whatever without the knowledge and concurrence of the general body of Christians of which the church was composed.—*Ibid.*, p. 146.

It is also true that in the earliest government of the first Christian society, that of Jerusalem, not the elders only, but the whole church were associated with the apostles; and it is even certain that the terms bishop and elder or

presbyter were in the first instance, and for a short period, sometimes used synonymously, and indiscriminately applied to the same order in the ministry. From the comparison of these facts it seems natural to draw the following conclusions: that during the lifetime of the apostles they were themselves the directors, or at least the presidents of the church; that, as long as they remained on earth, it was not necessary, in all cases, to subject the infant societies to the delegated authority of a single superintendent, though the instances of Titus and Timothy clearly prove that it was sometimes done; and that, as they were severally removed from the world, some distinguished brother was in each instance appointed to succeed, not indeed to the name and inspiration, but to the ecclesiastical duties of the blessed teacher who had founded the church. The concurrence of ancient records confirms this last conclusion; the earliest church historians enumerate the first bishops of Jerusalem, Antioch, Ephesus, Smyrna, Alexandria, and Rome, and trace them in each case from the apostles. And thus it came to pass that, for more than twenty years before the death of St. John, most of the considerable churches had gradually fallen under the presidency of a single person entitled bishop; and that, after that event, there were certainly none which did not speedily follow the same name and system of administration.—*Waddington's Ch. Hist.*, p. 21.

The pre-eminence of a single individual at the head of the whole was too likely to operate as a check on the free development of the life of the church, and the free action of the different organs, in whom it was necessary to keep alive a consciousness of mutual independence. . . . Besides, Christianity freely appropriated to its own use such existing forms as were adapted to its spirit and essential character. Now, in the Jewish synagogue, and in all

the sects that sprang out of Judaism, there existed a form of government which was not monarchical, but aristocratical, consisting of a council of elders (πρεσβύτεροι), *presbyteroi*, who had the guidance of all affairs belonging to the common interest. To this form, Christianity, which unfolded itself out of Judaism, would most naturally attach itself. The same polity, moreover, would appear most natural wherever churches were founded among the Pagans, in any part of the Roman empire, for here men had been long accustomed to see the affairs of state administered by a senate or assembly of decuriones. It is, to my mind, an evidence of such an affinity between the ecclesiastical and the civil form of administration, that at a somewhat later period the clergy were denominated *ordo*, the guiding senate of the community, since *ordo* stands pre-eminently for the *ordo senatorum*.

That the name (ἐπίσκοποι) *episkopoi* was altogether synonymous with that of presbyters, is clearly evident from those passages of Scripture where both terms are used interchangeably (Acts xx., com. ver. 17 with ver. 28; Tit. i. 5 with ver. 7), and from those where the office of deacon is named immediately after that of bishop, so that between these two offices no third one could possibly intervene (Phil. i. 1; 1 Tim. iii. 1, 8). This interchange of the two appellations shows that originally they were perfectly identical. Even were the name bishop originally nothing more than the distinctive title of a president of the church senate, of a *primus inter pares*, yet even in this case such an interchange would be altogether inadmissible. So, too, in the letter which Clement, the disciple of Paul, writes in the name of the Roman church, the deacons are immediately named after the bishops as the rulers of the churches.—*Neander's Ch. Hist.*, i. 255-6.

The actual officers of the local churches were chosen as

circumstances called for them, after the model of the synagogue. *Elders* (πρεσβύτεροι) were appointed to preside and preserve order in the church, and *deacons* (διάκονοι) to take charge of the poor, and to assist in every effort for the common good. The elders were sometimes called by the unassuming name of *overseers* (ἐπίσκοποι), an appellation more consonant with Grecian customs, and first adopted in Grecian congregations. Both titles were as yet used indiscriminately, although in consequence of the personal influence of some who presided in the churches, especially of Jerusalem, the way may have been prepared, even then, for the distinction which became so decided and general in the first ten years of the next century.—*Hase's Ch. Hist.*, pp. 38-9.

But aside from this immaterial difference in origin and signification (of presbyter and bishop) the two appellations belong to one and the same office; so that the bishops of the New Testament are to be regarded, not as diocesan bishops like those of a later period, but simply as congregational officers. . . . The identity of presbyters and bishops in the apostolic church was also acknowledged by the most learned church fathers, on exegetical grounds, even after the Catholic episcopal system (which was supposed to have originated in the *apostolate*) had become completely established.—*Schaff's Hist. Apost. Ch.*, pp. 523-4.

In the single church, by apostolical ordinance, and partly in accordance with the Jewish pattern of polity, elders, Πρεσβύτεροι or Ἐπίσκοποι, constituted the presiding officers. That both names originally denoted the same office—as is conceded even in the fourth century by Jerome (Comm. in Tit. i. 7; Ep. 82 Ad. Oceanum, Ep. 84 Ad. Evagr., and Ep. 146 Ad. Evangelum); by Ambrosiaster or Hilary of Rome (Comm. in 1 Tim. iii. and Eph. iv. 11); also to some extent

by the *Constitutiones Apostolicæ* (Lib. iii. c. 11); for substance by Chrysostum also (Hom. i, in Philipp. i. 1), and Theodoret (upon Phil. i. 1, and 1 Tim. iii.)—is plain from the New Testament passages in which the names are used interchangeably; and in which bishops and deacons, without the mention of presbyters intermediate, are mentioned as the only ecclesiastical officers in the single churches.—*Guericke's Ch. Hist.*, pp. 107–8.

This identity of the office of bishop with that of elder is so very apparent in the New Testament that it was admitted by the whole ancient church, even at the time of the rise of the episcopate properly so-called. “The elder is identical with the bishop,” said St. Jerome, “and before parties had so multiplied under diabolical influence, the churches were governed by a council of elders.”—*Early Years of Christianity*, pp. 309–10.

DEACONS AND DEACONESSES.

From Jerusalem this arrangement spread to other churches. For although others did not adopt the community of goods, yet it was necessary every-where to provide in some regular way for the poor and the sick, as well as for the external services of the sanctuary. It is true Acts xiv. 23 (comp. Tit. i. 5) speaks only of appointing elders; but we have express mention of deacons in the churches at Rome (Rom. xii. 7), Philippi (Phil. i. 1), and Corinth; for the existence of a deaconess, Phebe, at Cenchrea (Rom. xvi. 1) certainly leads us to infer that there were deacons there also, and the gift of “helps” (*ἀντιλήψεις*, 1 Cor. xii. 28) must be understood particularly as a qualification for this office. And generally we must presume that these officers existed in all the churches planted by Paul,

as he gives to Timothy and Titus special instructions in regard to their election and qualifications.

The business of these deacons consisted primarily and mainly, according to the account of their institution, in the care of the poor and the sick. This is not inconsistent with the statement in Acts xi. 30, that the money collected at Antioch was delivered to the presbyters at Jerusalem. We must suppose the relation to have been such, that the presbyters were the proper treasurers of the congregation, and that the deacons distributed the contributions under their supervision, and perhaps collected the alms. This external charge, however, naturally came to associate with itself a sort of pastoral care ; for poverty and sickness offer the very best opportunities for instruction, exhortation, and consolation, and according to the spirit of Christianity the relief of bodily wants should serve only as a bridge or channel for the communication of the far more precious benefits of the gospel. The helps or ministrations (*ἀντιλήψεις*), counted by the apostle among the spiritual gifts (1 Cor. xii. 28), relate perhaps to the whole compass of these works of charity belonging to the deacons. Hence in the appointment of deacons men were looked for of strong faith and exemplary piety (Acts vi. 5, comp. v. 8) ; and Paul requires that deacons be of good report, upright, temperate, free from covetousness (to which their handling of the public fund might be a temptation), and sound and well instructed in the faith. This last specification, again, looks to their participation in the pastoral work, and also in the business of *teaching*. That these helpers at this time also preached the gospel, when properly gifted, follows even from the general liberty to teach ; and is besides explicitly confirmed by the example of Stephen, the enlightened forerunner of the great apostle of the Gentiles, and of Philip, also one of the seven at Jerusalem. It was very natural that those who distinguished themselves in this service by their gifts

and zeal, should be advanced to higher offices.—*Schaff's Hist. Apost. Ch.*, pp. 533-4.

Besides this class of helpers, we find in the apostolic church the order of female deacons, or *deaconesses*; which was supplementary to the other office, and was kept up in the Greek Church down to the thirteenth century. It is commonly regarded as having originated among the Gentile Christians, where the women lived in greater seclusion, and their intercourse with men was more restricted than among the Jews. But aside from any rules of propriety, the general need required that for special pastoral service and the care of the poor and sick among the female part of the congregation there should be a corresponding office. Here was open to women, to whom the apostle forbade any active part in the public assemblies, a noble field for the unfolding of their peculiar gifts, for the exercise of their love and devotion, without any departure from their natural and proper sphere. By means of this office they could carry the blessings of the gospel into the most private and delicate relations of domestic life, and, unseen by the world, might quietly and modestly do unspeakable good. To this care of the widows, of the poor, and of the sick, as in the case of the male deacons, various other services no doubt came to be added, though we have no distinct account of them. Among these we reckon the education of orphans, attention to strangers, the practice of hospitality (comp. 1 Tim. v. 10), and the assistance needed at the baptism of females.

The existence of such deaconesses in the apostolic church is placed beyond doubt by Rom. xvi. 1, where Paul commends to the kind interest of the Roman Christians the sister Phebe, probably the bearer of the letter, describing her as "a servant of the church which is at Cenchrea." In all probability Tryphena, Tryphosa, and Persis, who are

praised (ver. 12) for their labor in the Lord, served the Roman church in the same capacity.—*Ibid.*, p. 535.

ELECTION OF OFFICERS.

Probably in young and inexperienced congregations, they (the apostles and their delegates Timothy and Titus) nominated the candidates themselves, simply calling for the concurrence of the new converts. But assuredly they always regarded in this matter the wishes of the Christian people, as may be seen from the direction in the pastoral epistles, that none but men of blameless reputation should be chosen to these dignities. The formal right of the congregation to an active concern in all its affairs can not be questioned, though the actual exercise of this right is conditioned by the degree of their spiritual maturity. . . . This view of the way of appointing congregational officers is confirmed by the testimony of the apostolical father, Clement of Rome, who says explicitly in his first epistle to the Corinthians, that the apostle appointed bishops and deacons “with the concurrence of the whole church.”—*Shaff's Hist. Apost. Ch.*, pp. 501–2.

In regard to the choice of church officers—the first deacons were chosen by the church at the proposal of the apostles (Acts vi.); and this was also the mode, certainly at times, of making choice of the missionary preachers, or evangelists. The first presbyters were appointed by the apostles or their deputies (Tit. i. 5, compare Acts xiv. 23). In the age succeeding (according to Clem. Rom. 1 Cor. c. 44), they were chosen “by other tried and capable men”—without doubt elders or bishops—yet with the aid and concurrence of the whole church.—*Guericke's Ch. Hist.*, pp. 110–11.

Clement, in the passage referred to above, is reasoning with the Corinthians concerning their conduct toward their rulers. His language is:

Wherefore we can not think that those may justly be thrown out of their ministry who were either appointed by them (the apostles), or afterward chosen by other eminent men, with the consent of the whole church; and who have with all lowliness and innocency ministered to the flock of Christ, in peace, and without self-interest, and were for a long time commended by all.

In respect to the election to the offices of the church [third century], the ancient principle was still adhered to, that the consent of the community was necessary to the validity of the election, every one being at liberty to offer reasons against it. The emperor Alexander Severus was aware of this regulation in the Christian church, and referred to it in support of his wish to introduce a similar practice in the appointment of civil officers in the provinces. When Cyprian, during his separation from his church by evil circumstances, nominated to church offices individuals about his own person who had distinguished themselves in the persecution, he apologized, both to the laity and to the clergy, for this arbitrary procedure, which had been forced upon him by the necessity of the times, and thus writes to both: "We are accustomed to call you together for counsel whenever any are to be consecrated to sacred offices, and to weigh the character and claims of each candidate in common deliberation."

The same principle was also observed in appointments to the episcopal office. In the third century it was the prevailing custom (which, consequently, Cyprian derived from apostolic tradition) for the bishops of the province, together with the clergy of the vacant diocese, to proceed to the

election in the presence of the community, who, as having witnessed the life and conversation of every individual on whom the choice might fall, could therefore give the surest testimony of his character. Cyprian conceded to the community the right of choosing worthy bishops, or of rejecting unworthy ones.—*Neander's Ch. Hist.*, i. 277–8.

When a presbyter or bishop was to be elected, those who presided over the church proposed certain candidates for the office, of approved worth and ability. Of these the assembly at large pointed out by their suffrages, and not by lot, him whom they deemed the most deserving; and whoever had the majority of votes in his favor was considered as elected through divine preference.—*Mosheim's Com.*, i. 104.

Of most of the apostolical churches the first bishops were appointed by the apostles; of those not apostolical, the first presidents were probably the missionaries who founded them; but on their death, the choice of a successor devolved on the members of the society. In this election the people had an equal share with the presbyters and inferior clergy, without exception or distinction; and it is clear that their right in this matter was not barely testimonial, but judicial and elective.—*Waddington's Ch. Hist.*, p. 23.

PUBLIC WORSHIP.

Justin Martyr, after describing the baptism of a believer, says :

After we have thus laved the consenting believer, we take him to the place where those who are called brethren are assembled, there to offer up earnest prayers in common for ourselves and for him who has been enlightened (or

baptized), and for all others every-where; that, having learned the truth, we may be deemed worthy to be found living in good works and keeping the commandments, that so we may obtain eternal salvation. Prayer ended, we salute each other with a kiss. Bread and a cup of water and wine are then brought to him who presides over the brethren; and he, taking them, gives praise and glory to the Father of the universe, through the name of the Son and the Holy Spirit, and offers up many thanks that we are counted worthy to receive these gifts. Prayers and thanksgivings being ended, all the people present say Amen. . . . Those we call deacons then distribute the bread and wine and water—over which thanks have been offered—to be partaken of by each of those present; and carry a portion to the absent (*Apol.* I., pp. 82, 83; Otto, cc, 65, 66).

On the day called the day of the Sun, all, whether in town or country, assemble in one place; and the Memoirs by the Apostles, or Writings of the Prophets, are read as time permits. When the reader has finished, the person presiding instructs the people in an address, and exhorts them to imitate the excellent things they have heard. We then all rise together, and pray; after which, as before related, bread and wine and water are brought (here follows a statement of the observance of the Lord's Supper similar to that already given). He adds, that a collection was then taken, to which they who were wealthy, and chose, contributed according to their ability and disposition; and "what is collected," he continues, "is deposited with the president, who assists with it orphans and widows, and those who, in consequence of illness or any other cause, are in want; those who are in bonds, and strangers sojourning among us; and, in a word, take care of all who are in need."—*Apol.* I., c. 67, Otto.

BUT ONE CHURCH IN A CITY.

The epistles of the Apostle Paul give the clearest evidence that all the Christians of one city originally formed one whole church. Yet we may easily suppose that some parts of the church, without separating themselves from the whole body and its guidance, held particular meetings in the house of some person, whose locality was very suitable, and who acted as the (*διδάσκαλος*) *didaskalos* for the edification of such small assemblies. Thus it may be explained how Aquila and Priscilla, while they sojourned at Rome, or Corinth, or Ephesus, might have such a small Christian society in their own house. Yet it does not seem right to consider these as absolutely separate and distinct churches; for we could not suppose that such a company of believers would be waiting for the arrival of a person like Aquila, who so often changed his residence; they must have had a fixed place of assembling, and their appointed overseers (a presbyter or bishop, according to that supposition). In 1 Cor. xvi. 20, the church, forming one whole (all the brethren) is expressly distinguished from any such partial assembly. In Rom. xvi. 23, a brother is mentioned in whose house the whole church held their meetings. In Coloss. iv. 15, after a salutation to the whole church, an individual is specified and included in the salutation, at whose house such private meetings were held. But it may be questioned whether in such places as Rom. xvi. 14, 15 (“Salute Asyncritus—and *the brethren that are with them.*” “Salute Philologus—and *all the saints that are with them*”), meetings of this kind are intended, or only those persons who, on account of their family ties or connections in business, lived in intimacy with one another.—*Neander's Planting and Training*, i. 151.

Some scholars have imagined, indeed, that in the larger cities there were several churches, with only one presbyter or bishop to each; that, consequently, the government of congregations was from the first in principle, not democratic, nor aristocratic, but monarchical. But this atomic theory of a multitude of independent churches is refuted by the passages just quoted (Acts xi. 30; xv. 4, 6, 23; xxi. 18; xx. 17, 28; Phil. i. 1; 1 Tim. iv. 14; Jas. v. 14; Titus i. 5), in which the presbyters appear as a college; and by the tendency toward organized association, which entered into the very life of Christians from the beginning. The *household* churches (ἐκκλησίαι κατ' οἴκου) frequently mentioned and greeted, indicate merely the fact that the Christians, where they had become very numerous, and lived far apart, as in Rome particularly (the population of which then exceeded that of Paris now), were accustomed to meet for edification at different places. Such an arrangement was perfectly consistent with the organic union of those congregations as one whole, under the superintendency of a common presbytery. Hence, also, the apostolical epistles are never addressed to a separate part of the congregation, an *ecclesiola in ecclesia*, a conventicle, but always to the whole body of Christians at Rome, at Corinth, at Ephesus, at Philippi, at Thessalonica, etc., as one moral person.—*Schaff's Apost. Ch.*, pp. 526-7.

MORALITY AND PIETY OF THE EARLY CHRISTIANS.

In the letter of C. Pliny to the Emperor Trajan (A. D. 106 or 107), we have the following testimony:

And this was the account which they gave me of the nature of the religion they once had professed, whether it

deserves the name of crime or error; namely, that they were accustomed, on a stated day, to assemble before sunrise, and to join together in singing hymns to Christ as to a deity; binding themselves as with a solemn oath not to commit any kind of wickedness; to be guilty neither of theft, robbery, nor adultery; never to break a promise, or keep back a deposit when called upon. Their worship being concluded, it was their custom to separate, and meet together again for a repast, promiscuous, indeed, and without any distinction of rank or sex, but perfectly harmless; and even from this they desisted, since the publication of my edict, in which, agreeably to your orders, I forbade any societies of that sort.

POST-APOSTOLIC CHURCH NOT A SURE GUIDE.

Dr. G. A. Jacob, an eminent Church-of-England divine, in a recent work on "The Ecclesiastical Polity of the New Testament," bears the following significant testimony, with which we complete our quotations:

The opinion that we are bound dutifully to submit to the authority, and ought to be guided by the practice and example of the church as it was in the first three, four, or any other centuries, however prevalent and plausible, is delusive and ensnaring. The church of the apostolic period is the only church in which there is found an authority justly claiming the acknowledgment of Christian bodies in other times. And such authority is found in this church, . . . because it was under the immediate rule and guidance of the apostles; and it is their infallible judgment alone, as exhibited in this church, which has a legitimate claim to our submission. Of the church of no other period

can the same be said, because the apostles had no successors in their office. They stand alone, as the divinely-inspired teachers, legislators, and rulers in Christ's church and kingdom. . . . Nor can the *nearness* of the early church [or of the "Nicene Fathers"] to the apostles' time be with any effect pleaded in behalf of its authority. For it is not being *near* to truth and wisdom that makes men true and wise. And there is unquestionable evidence that soon after the apostles disappeared, the church was no longer always guided by the spirit of truth and wisdom; but, on the contrary, gradually yielded to the seductions of error—was corrupted by its contact with Judaism, Gnosticism, and Heathenism, and advanced more and more along the downward road of superstition and formality. . . . Almost all the doctrines and practices of Romanism are to be found only a little less intensified in times long before the date of what is considered the commencement of the Papal system—beginning, indeed, at the end of the second century; making large growth, and gaining strength and development, in the third and fourth; and numbering among its adherents, expositors, and supporters, the greatest names of patristic divinity.

