

The Seed of the Kingdom

W. W. Otey (1959)

In the fourth chapter of Mark and the eighth of Luke we find the record of the parable of the sower. In the thirteenth chapter of Matthew the parable of the wheat and tares is recorded.

"Behold, the sower went forth to sow: and it came to pass, as he sowed, some seed fell by the wayside, and the birds devoured it; And other fell on the rocky ground, where it had not much earth: and when the sun was risen, it was scorched: and because it had no root, it withered away. And other seeds fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other seed fell into the good ground, and yielded fruit, growing up and increasing; and brought forth thirty fold, sixty fold and an hundred fold."

In this parable we have seed, a sower and four kinds of soil. The kinds of soil failed to produce a harvest. The failure was not in the seed or the sower. The fault was in the soil. The four kinds of soil are four kinds of hearts of the hearers of the gospel, or the "seed of the kingdom" Jesus holds up a mirror and reveals to each one of us who has heard the gospel his position before the Lord, and why he is in that position. The wayside hearer represents every one who has heard the gospel but has not "obeyed from the heart the form of doctrine" God has delivered. (Romans 6: 1-5) That one has permitted satan to "take away that which hath been sown." The stony ground represents those who have heard the word, "immediately receive it with joy, but in time of temptation fall away. "These are the great number that we call *backsliders*." In many places we find as many perhaps, as are faithful to the Lord. Sad to say but little effort is made to restore them to the fellowship with the Lord.

The thorny ground represents those who hear the gospel and obey. "And the cares of the world," "the deceitfulness of riches," and "the pleasure of life," choke the word out and no fruit is produced. There is no intimation that these went back into the world, or immoral practices. They simply became so deeply immersed in providing their temporal needs, and seeking worldly pleasures, and the "deceitfulness of sin" that their lives are unfruitful in the kingdom of God. Their lives seemed to be morally correct but spiritually dead.

The good ground are those who hear the word, and obey it with joy. They are the faithful servants of the Lord. Their lives show the "praises of him who called them out of darkness into the light." These are they who "do his commandments," and will "enter through the gates and have right to the tree of life."

The seed of the kingdom — the gospel — is God's infallible remedy for sin of all men, for all races, and for all time. Sin is rebellion against God during all past time and will so remain till time is no more. The material inventions of man need to be changed and improved to fit the advances in man's temporal affairs. In this field God has left man free to change and improve upon man's needs and desires. But sin, the disease, never changes, and so even God

does not change the remedy — the gospel — and church. This lesson few have ever learned, or having learned, prefer changes that satisfies his fleshly desire for something easier than humble submission to the wisdom of God.

God has decreed that every seed shall bring forth after its kind. "What ye sow that shall ye also reap." This decree has never been violated in the animal and vegetable kingdoms. It is also immutable in the spiritual realm. Sowing the seed of the kingdom (the gospel) has never produced anything else than disciples of Christ, children of God, Christians. The word of God unmixed with teachings of men never made a Mormon. It takes something in addition to the word of God — the book of Mormon and covenants of Joe Smith to make a Mormon. The word of God unmixed with the teachings of men never made a Methodist, a Baptist, a Presbyterian, an Episcopalian, in religion. The same is true in regard to many other denominations that are not even mentioned by name in the word of God.

In the parable of the sower Jesus teaches what the effects of the word of God has on the individual. In the parable of the wheat and tares he tells the effect that tares — teaching of men — has in the church universal or the kingdom.

"Another parable set he before them saying. The Kingdom of heaven in likened unto a man that sowed good seed in his field but while men slept, his enemy came and sowed tares also among the wheat and went his way. But when the blade sprang up there appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field. Whence then hath it tares? And he said unto them, an enemy hath done this. And the servants say unto him. Wilt thou then that we go and gather them up? But he saith. Nay, lest haply while ye gather up the tares ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say unto the reapers. Gather up first the tares, and bind them in bundles to burn them but gather the wheat into my barn—And he answered and said, He that soweth the good seed is the Son of man, and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are the angels.

As there fore the tares are gathered out of the kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear let him hear.' (Matthew 13;24 37-45).

We learn from this parable how all denominations originated, wearing names not even found in the word of God. "He that sowed the good seed is the Son of man," and the "good seed, these are the sons of the kingdom, and the tares are the sons of the evil one, and he that sowed them is the devil; and the harvest is the end of the world and the reapers are the

angels."

The seed of the kingdom never produced anything else than disciples of Christ, or Christians. The seed of the kingdom never established or built any institution or organization other than the church of God, the church of the Lord, or church of Christ. When Jesus ascended to his throne in heaven, he sent the Holy Spirit to "guide the apostles into all truth," and bring to their "remembrance all that he had commanded them to teach."

On the day of Pentecost the "seed of the kingdom" was preached to a multitude. About three thousand received it into their hearts. On that day Christ was announced to a great audience as king at God's right hand. The seed of the kingdom made believers in Christ. That was the first time sinners were commanded to obey Christ in order to the remission of their sins. About three thousand obeyed the command of Jesus the Christ.

On the day of Pentecost the church that Jesus said "I will build" was established or set up. The church of the Lord was no longer in prophecy and preparation but was in actual existence or established. The Church was set up, the kingdom of heaven was inaugurated. The only institution produced by the word of God, "seed of the kingdom" was the church of the Lord, the church of Christ, his spiritual body. Under the guidance of the Holy Spirit no other institution or organization was established. The Holy Spirit revealed the form of organization, the qualifications of the elders to oversee it, and manage its affairs of work and worship. It embraced the wisdom and power of God, in and through which to do all that God wants us to do. The gospel was preached, the widows and orphans were cared for by the church and individual members of the church. The seed of the kingdom produced no missionary society through which the church preached the gospel. The church was and is the only missionary society to originate in the wisdom of God. With no other organization the gospel was preached in parts of the then known world. The seed of the kingdom produced no old folks homes or orphan homes in which to herd hundreds of small children. God gave no command for the establishment of such institutions, either to supplement or to supplant the church, that was then and is now perfectly adapted to perform the work of preaching the gospel and caring for the needy. It is well known that the church has often neglected this kind of work. But who will be so bold as to say that to neglect to do what God commands gives men authority to substitute their inventions for the wisdom of God. Shall we ignore the terrible example that God has given in punishing Nadab and Abihu when they substituted fire from some place else than from the altar as God had commanded.

"Nadab and Abihu, the sons of Aaron, took each them his censer, and put fire thereon, and offered strange fire before Jehovah which he had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah." (Then Moses said unto Aaron. This is it that Jehovah spake, saying, I will sanctified by them that come nigh me, and before all the people I will be glorified. And Aaron held his peace." (Leviticus 10:1-3)

We can hardly imagine a smaller deviation from the commandment of the Lord than that

of the two priests in offering the incense. God said; "take the fire from off the altar." Where they got the fire we are not informed. It may have been a more convenient place than the altar. Their sin was not a direct disobedience. It was only a very little change. God did not say in specific words that they must not get the fire from some other place. The Bible says they "offered strange fire before Jehovah, which he had not commanded them." They did that which God had not commanded. In specific words he had said "you must not get fire from any place except off the altar." When God said "take fire from off the altar," that excluded and forbid them getting from any other place.

In referring to such acts under the law, Paul said, "Now these things happened unto them by way of example; and they are written for our admonition upon whom the end of the ages are come." (I Corinthians 10:11) They not only died as punishment of their sins of disobedience, but especially to warn us who live under the Gospel dispensation. How few have ever learned that the examples of punishment under the law were to warn us lest we follow their example. How lightly it is regarded now by many of us. We not only do not follow the New Testament pattern but establish institutions in and through which we do both evangelistic and benevolent work and thus supplement and supplant the church of the Lord, God's greatest work in the salvation of man. If we are "complete in him who is the head over all things to the church," and if God has "given us all things that pertain to life and Godliness," then all such arrangements formed by man are in violation of the word of God. "Take heed lest there be in any of you those departing from the living God." Again we read. "Therefore we ought to give the more earnest heed to the things we have heard, lest haply we drift away from them. For if the work spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great a salvation? Which having at first been spoken by the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and gifts of Holy Spirit, according to his own will." (Hebrews, 2; 1-4) Had these terrible warnings been heeded, no missionary society. Herald of Truth, or benevolent organizations would have ever been formed to divide the church of the Lord. They have been and are unheeded by many of those who in words profess to follow the New Testament in all things. From a human point of view how small the changes made by those whom the Lord punished, largely to warn us, of the many grand enterprises of many of our brethren.

For emphasis let it be again stated: The seed of the kingdom —the word of God, unmixed with the doctrine men, never has and never will produce any other institution, organization great or small than the church of the Lord. The seed of the kingdom never has and never can produce a denominational church; a missionary society; a Herald of Truth; a "sponsored" setup like Union Avenue, Memphis, Tennessee; Broadway, Lubbock, Texas; or orphan homes some of which have an investment valued at \$750,000. All such arrangements originate in the wisdom of men, and are the harvest of tares.

During recent years a number of writers have declared that no opposition has been made against such benevolent institutions till very recently. If they believe this statement is true,

it shows their lack of knowledge of what took place fifty to seventy years ago. For the information of those who sincerely desire to state facts correctly, I will go back fifty years.

"My dear friends, I am not opposing the good they do. I am only opposing the organization through they do it, and he knows it and you know it. Still he harps on that, trying to turn your sympathies, and blind you to the real issue involved. I am not trying to appeal to your sympathies, but to your judgement and conscience. There is a time to appeal to sympathies but not now. Now is the time to appeal to your judgement, your intellect, and conscience. That is what we are here for. So I will remark before I forget it. It has been heralded and published abroad that we, the church of Christ, are anti-missionary, that is, we are opposed to missionary work. I say to you that it is as unfounded a slander as was ever published against the Son of God. We are not anti-missionary. We are not opposed to sending the gospel to those who have it not, but we are anti-missionary society with all our heart. Now, why not in your speaking publically and privately, and publishing in your papers, do you not refer to these brethren as being anti-society? In the name of all that is fair and reasonable and true, why not?—

"Do I believe in caring for the widow? Do I practice that to the extent of my ability? Ought the orphans to be cared for? Most assuredly. Any one who would take any other position could not be called a Christian. Through what institution ought the church of Christ, the body of Christ, do this work? I will let the voice of God answer.' If any provide not for his own and specially for those of his own house, he hath denied the faith and is worse than an infidel. Let not the widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works.' (I Timothy 5: 8,91 What institution or organization is in view here? The one body of Christ, the church. The state must care for its dependants through state institutions. Benevolently inclined people have the liberty to care for dependant ones through individual institutions. But Christians must care for their dependant ones through the church, the body of Christ, and not through any other institution." "Now I am going to ask this question again: What is this discussion about? What are we discussing here? Are we debating whether we should preach the gospel? No, we both believe in that. Are we debating whether we should build meeting houses? No, sir, that is not involved, we both believe in that. Are we debating the question whether we should care for aged preachers? Certainly not. I believe I would be willing to divide my last meal with them. We both believe in that. Are we discussing whether we should care for widows? No, sir, we both believe in that. Are we discussing whether we should aid poor struggling Christians to build houses, houses in which to worship? No, we both believe in that. I believe in that and so does he. The question is whether these things shall be done in and through the church, or whether through an organization formed by man." *Otey-Briney Debate*, Louisville, Kentucky, September, 1908, pages, 245,246,274,282,283)

MISSIONARY SOCIETIES

During recent years a number of the leading advocates and defenders of such orphan

homes have strongly declared that there is no parallel between such organizations and missionary societies.

These brethren are men of intelligence and are generally well-informed. Without the least reflection on their natural and acquired endowments, I have been made to wonder: What do they actually know about missionary societies? What missionary society do they have in mind? Where are their headquarters? Who are their managers? What is their constitution and by-laws? Have these brethren attended even on convention of such institution? Direct answer to these pertinent questions would make interesting reading. It is well to be cautious about making sweeping statements. One needs to have verified facts, not reports that have passed through many uninformed writers. Without seeming to boast, it is in place to state that the writer, extending back nearly seventy years, not only diligently read reports of the deliberations of missionary societies, but attended their conventions in their early days down to as late as 1910. My first acquaintance with such, dates back before their present advocates were born. And I may add that I have kept in rather close contact with such down to the present controversy. If there have been any missionary societies, in the plural, in existence during the last thirty-nine years, I have not been able to learn of them. There has been the *United Christian Missionary Society* since 1919. Do our brethren have this great UCMS in mind when they say "there is no parallel" between that institution and orphan homes? If that organization is what they have in mind, then I am sure no one would disagree with them. Since 1919 I know of no other missionary society that has had any connection with the Christian Church. I do not know of any other organization, in operation or in the past that has any likeness to the UCMS. So far as I know, it stands alone in religious organizations.

I became intensely interested in Christian Church societies in 1887. From that date till I attended their National Convention in 1910, I kept as close track of their societies as I could.

Late in 1880's till the close of the century their first line of societies were District Co-operations. Several counties were in one district. A Board of Managers, a secretary-treasurer, were about all the officers in such a district cooperation, as they were then called. There was much talk about "going to the co-operation" at the annual meeting. The "co-operating" churches sent a delegate or a letter pledging the amount the local church would give to support an evangelist to preach in weak places during the following year. The Board, composed of several pious elders would get together, select a preacher, and direct him to go and preach in the district. The money was sent to the secretary-treasurer who sent it to the evangelist. How innocent such a small organization looked. The work was needed. They thought by combining their money much more good could be done. Is it any wonder that pious men of that early day regarded it as scriptural co-operation. That pious, Godfearing man; one of the greatest Christians I have ever known; G. H. P. Showalter, only about seven years ago solemnly affirmed that such were "scriptural co-operation." That was our first serious difference after sixty-five years of as close agreement, perhaps, as can be found in any

two men in modern times. But the seed of apostasy-tares was there. Although they were small and innocent in appearance, they united and merged into the UCMS. Today many of our "sponsored setups" are many times greater and much farther removed from the New Testament order of things than the early day "co-operations." They operated in a few counties, and perhaps spent \$1,000 a year. "We" have "co-operations" nationwide, and some operating in foreign countries. Some of them disburse the contributions of hundreds of churches and hundreds of thousands of dollars. Herald of Truth disbursed the money from more than 1,000 churches, and at this date the total must run into the millions of dollars. Yet, with an open Bible before them, and the history of the recent apostasy of the church of Christ to warn them, they close their eyes and stop their ears, and rush on toward what most certainly will be another apostasy. But so it was under the law. So it has been under the gospel dispensation.

PARALLEL

Early day missionary societies and present day orphan homes are exactly parallel on these essential points:

1. The missionary society was a human organization.
1. The orphan home is a human organization.
2. No instructions are given in the word of the Lord for such an organization or qualifications for officers to govern it.
2. No instructions are in the word of the Lord for such an organization or qualifications for officers to govern an orphan home.
3. The missionary society had a board of managers.
3. The orphan home has a board of managers.
4. The missionary society received contributions from many churches.
4. The orphan home receives contributions from many churches.
5. The work of the missionary society was preaching the gospel, the scriptural work of the church.
5. The work of the orphan home is caring for the needy, the scriptural work of the church.

Parallel is defined "Extended in the same direction and equidistant at all points, having the same direction or tendency." On the five points of comparison, there is a remarkably close parallel in the early day missionary society and the present orphan home. This has been denied but never disproved. In fact I know of no one who has carefully analyzed the two organizations and showed any essential difference between them. Both are the same in

principle. Both are attempts to improve upon the church as God gave it. In fact they deny that God has given all things that pertain to life and godliness. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, furnished completely unto every good work." (II Timothy 3: 16,17).

While these scriptures are heeded, there never can be an organization other than the church of the Lord. Such institutions do not supplement the church, as some affirm. They supplant the church. In every act that they perform, they take the place of the church. The church and society are two organizations. If the church engages in preaching the gospel it excludes the society from doing that work. No two organizations can perform the same work at the same time. When the orphan home performs the work of caring for the needy it excludes the church from doing that work. To escape this difficulty it is argued that the orphan homes is only a method or agency through which the church cares for the needy. This is the same kind of sophistry as that employed by the ancient Greeks. It is the art of juggling words so that truth appears false, and false truth, it is the same false reasoning used years ago to justify all sorts of societies and instrumental music in the worship. In this art J. B. Briney stood in the front rank of the men of his day. M. C. Kurfes said of him, "He is the greatest sophist alive."

Our brethren say that the orphan home is only "a method" used by the church. Webster defines method, "system; order; classification." An orphan home is not a method but an organization. It is legally chartered under the laws of the state in which it is located. It has a board of manager, secretary, and a treasurer. It is a distinct organization. It has a legal status. It can sue and be sued. If there exists anywhere a more violent wresting of words from their accepted meaning in calling such an organization a mere method, I have never heard of it. The organization must have "a method" of its own in order to perform its work. In one instance, 400 acres of land at a total estimated value of \$750,000 is called a method of the church. A number of intelligent brethren, who advocate and defend various organizations now disturbing the church, solemnly declare that those who oppose such institutions are opposed to caring for the needy and also opposed to "co-operation." They affirm that the controversy is over the "method." I am persuaded that they, know full well that the difference is not about the work nor the "method" of doing it. The whole controversy is this: To be scriptural should such work be done by individuals and by the church? Or is it scriptural to form organizations to do the work, and thus supplant the church? Can any one cite a single instance in which any one has opposed "co-operation?" Do they not know full well that the question is: What constitutes New Testament co-operation? There is no difference in principle between the early day missionary society and the modern orphan home. Our zealous advocates of present day human organizations are advocating the same institutions that the Christian church did when it apostatized from the New Testament order of things.

The attitude of many seems to be: Missionary societies were wrong because the Christian

Church used them. We know we are right because we are the church of Christ. It boils down to the question: Who practices this and who practices that?

THE FIRST HARVEST

The full harvest will come only when the Lord returns. But partial fruits will be gathered here.

"The Son of man sowed good seed in his field — the word of God — While men slept an enemy-Satan-came and sowed tares — the doctrine of men — among the wheat. Both grew together till the full harvest."

For a number of years "we" have been sowing tares — human institutions among the wheat "Whatsoever you sow that shall you also reap." We have sowed some institutions that many have persuaded themselves, that at least, are harmless. What will be the full harvest of our sowing? We only need to turn back and see what the harvest was from sowing the same kind of seed in the last century.

In 1849 the first missionary society of national scope was organized. It had such a shallow rooting in the hearts of those who had been pleading for a full restoration of the New Testament church in faith and practice that it barely survived during its first twenty years. It gained strength and survived. Other societies sprang up from the same seed. Six societies of national scope were formed. Many societies such as state and district followed.

In 1906, some of the progressive leaders proposed that all such organizations should be merged into one organization. *The Christian Standard*, J. A. Lord its editor, the Sweeneys, and J. B. Briney, the leader of the "conservatives" strongly opposed the merger. The controversy was rather mild at first. But the Old Guard lost control of the organization machinery.

In 1908 J. B. Briney, an outstanding leader, affirmed that the use of such organizations are authorized in the New Testament. He went on record in the Louisville debate as being opposed to delegate conventions. Two years later, October, 1910, I attended their national convention, which was two years and one month after the Otey-Briney debate. The leading opposers of merging all societies into one, knew that the crisis had come. The conservatives came in force. Evidently they had some hope that they could stay off the merger. J. B. Briney, Zack Sweeney, and a number of men of great ability, whose names I do not now recall, took their positions in the front row of seats. Peter Ainsley, the skilled tactician from Baltimore, was in the chair. R. A. Long, the Kansas City millionaire, sat on the platform for prestige.

When resolutions were presented for approval of the merger, Briney sprang to his feet twice to make a speech opposing the merger. Ainsley did not permit him to complete a single sentence.

He was as ruthlessly squinch as it was possible for an autocratic dictator to accomplish. The man who had done more, perhaps, than any other man to/advocate and defend such organizations was denied the right of free speech of a single sentence. But such has ever been the spirit of all those who would improve the church God's greatest work.

After the lapse of nearly fifty years I still have vividly impressed on my memory the image on that grim, rugged face of J. B. Briney, the victor of countless battles with the defenders of denominational churches. From that day till the day of his death he opposed the full fruits of his sowing during forty or more years. The *Christian Standard* has not only opposed the merger but has opposed any and all missionary societies till this day. In a letter, dated September In, 1957, the editor, Edwin V. Hayden, writes me as follows: "You are right in your assumption that the *Christian Standard* does not support societies, either the ones that merged to form the *United Christian Missionary Society*, or the ones that have grown since around that organizational center."

"In fact, because of the involvement of implied 'support' of any agency whose news is carried in our columns, we have been very limited in our coverage of missionary enterprises."

The merger was completed in 1919. I have the book issued by those effecting the merger, 110 pages, titled, *The Now, What and Why of the United Christian Missionary Society*, for brevity usually designated, UCMS. I also have the *Constitution and By-Laws*, of 22 pages. I have searched the books several times to learn, if I could, on what principle the UCMS was based.

I failed to find a single quotation from the Bible or even an indirect reference to the word of the Lord. But I think I found in condensed form the spirit, philosophy, and guiding principle that inspired it, guides it, and in fact imparts its very breath of life to the UCMS. Were it not for that spirit, it could never have been born, and cannot live without its energizing power. Here it is: "If mistakes are made, they are the unavoidable mistakes of democracy but we still believe that form of expression is the best for us in things of the state and church. It is only ours to enter more fully into the privileges that democracy opens to us."

If there is a more fundamental statement forming the basic principle on which a religious organization is built that implies such disregard for the word of the Lord, I have never heard of it. Even denominations, in forming and revising their creeds, express much regard for the Bible as the word of God. Not so with the founders of the UCMS. They emphatically declare that it is a democracy. A democracy is a self-governing body. Such an organization writes and amends its constitution and laws. It enacts and repeals laws in accordance with the wishes of its electorate. And that is exactly what the UCMS is declared to be. Its constitution and by-laws were written by seven lawyers. They make no appeal to the word of the Lord. If they made any such reference in their deliberations it was not recorded in their proceedings. It is governed by 120 members, one half of which must be women. All are elected by majority vote. The constitution and by-laws can be changed at any meeting.

In less than one hundred years after the New Testament church was restored, a majority of churches apostasized so that the United Christian Missionary Society was matured. There is every reason to believe that most, if not all, of the leaders are modernists — denying the miraculous birth of Jesus and the inspiration of the Bible. They have long ago ceased preaching gospel obedience for the remission of sins. Not long since I had an interview with one UCMS preacher.

I said: "You talk about "union." What is your basis for union?" He replied: "Internal acceptance of Christ." I asked: "Without any regard to faith and practice?" He replied: "Yes, without any regard to faith and practice." He then remarked: "I suppose we have two hundred or more churches that practice open membership. We accept into our membership whether immersed, sprinkled or any form of baptism."

The "seed of the kingdom" never has and never can produce any organization big or little except the church of the Lord. The "seed of the kingdom" never produced a missionary society, the *United Christian Missionary Society*, the Herald of Truth, or an orphan home to supplant the church. One such institution owns 400 acres of land, and has an estimated value of \$750,000. With an open Bible before us, the example of the recent apostasy that formed the UCMS, and still claiming to build according to the New Testament pattern with all this to warn us, many are again sowing tares —human institutions. The tares are already appearing among the wheat, plainly to be seen by all who will discern.

The centralized control setups by Union Ave., Memphis, Tennessee; Broadway, Lubbock, Texas; Herald of Truth, Highland, Abilene, Texas; Boles Orphan Home, Quinlan, Texas; are much bigger and for more ambitious in their future aims than were many such institutions when I first became acquainted with them more than seventy years ago. Will some of "our" papers and some young men who are now so zealously advocating and defending such institutions, live to have the same experience of the *Christian Standard*, J. A. Lord its editor, the Sweeneys, Isaac Errett, J. B. Briney, and others, some of whom had given more than forty years in their defense. They believed such human institutions could be held within the limits they sincerely believed were safe. Doubtless our brethren sincerely believe they can hold their institutions within the present limits, which they believe are safe. But the "liberals" gained control. And so it will be with all human institutions. They never remain static long. They never change for the better. When the "liberals" in the recent apostasy gained control, the "conservatives" turned against the work of their own creation till the days of their deaths.

R. A. Long, the millionaire, bought the Christian Evangelist from J. H. Garrison, and made it the "official organ" of the UCMS. It is so listed till this day. The Christian Standard that had been far the most influential paper defending innovations, was soon in the second place of influence. Today it represents a minority group, and opposes with all its strength all forms of missionary societies. Every indication is that the Christian Standard is far more conservative with regard to human institutions than is the Gospel Advocate. This is my confirmed opinion.

Building by the New Testament pattern we maintain the church of the Lord as God gave it.

Increasing our institutions in number and size, we will mature into something similar to the United Christian Missionary Society.

That is exactly the road they traveled. "Choose ye this day" the road you will travel. "How be it the firm foundation of God standeth sure, having this seal, the Lord knoweth them that are his." (Joshua 24: 15, 11 Timothy 2: 19).