

WORLD'S CRESSSET



"Ponder the path of thy feet and let all thy Ways be established" Prov. 4.26.

Vol. VIII. NORWOOD, Mo. Thursday, July 28th, 1910. No. 27.

WORLD'S CRESSSET

Rev. L. S. GARRETT ED.

PUBLISHER'S

L. S. Garrett and M. M. Bowers

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ONE YEAR 50 cents
SIX MONTHS 25 cents
THREE MONTHS 15 cents
Invariably in advance.

LOCAL LOU.

Subscribe for the CRESSSET the
people's friend.

The school of this district
commences on next Monday.

Can we solicit anyone to send
us a few subscribers.

Mr. Peter Hyllon paid the Ed.
business visit on last Tuesday.

Mr. Drue Ryan was over at the
CRESSSET OFFICE on last Monday.

Mr. Wood visited the Ed. last
Friday; come again brother.

Old sister Campbell has been
on the puny list for several days.

If you want to hear the Gospel
preached come to the Colony's
meetings.

There was a large attendance
at the Colony meeting on last
Sunday night.

Mrs. Marshall and Mrs. Behan
visited the Colony people on busi-
ness on last Thursday.

Mr. Charles Horton and wife
visited at the Colony on last Mon-
day from Kansas.

Mr. Robert Campbell made a
business trip to Ava the County
seat last Monday.

The Colony people are winding
up their sawing pretty close this
week.

Mr. Beals our mining man
aid the Colony people a business
visit on the last of last week.

Mr. Harry Baker the Colony's
blacksmith's wife went home on
visit with Mr. Barns and wife
on last Tuesday.

The Colony people attended the
unlucky Sunday school picnic
at Otha on last Sunday. Re-
ported a fine time.

There will be a meeting of the
baptist Brethren at Shiloh
church next Friday night, Sat-
urday and Sunday.

There will be no meeting at
the Colony tents Saturday night
and Sunday on the account of the
baptist meeting at Shiloh.

On last Thursday July 21st.
Mr. Wm. Swengin was treated
on fine girl by his wife, mother
and child are both doing well. Dr.
van officiated.

QUESTIONS NO. 21.

Riverside Calif.

July 12 1910,

Ed. CRESSSET:
Norwood Mo.

Dear Ed. I see in the CRESSSET
of July 7th, your answer to Bro.
Towe's sermon recorded in the
CRESSSET June 16 1910 You must
be born again.

The Ed says in his answer to
Bro. Towe he says we are born
of God in this life as well as to be
born of the flesh what I want to
know is this; does the Ed. claim
that the natural man is born of
God in this life?

2nd. Ques. For John says who-
soever is born of God doth not
commit sin for his seed remain-
eth in him and he cannot sin be-
cause he is born of God (1 John
3-9. Was this Apostle John born
of God if so why did he say, if
we say that we have no sin we
deceive ourselves and the truth
is not in us? (1 John 1-8) And
as the Apostle says he himself

included and if he was born of
God and did not commit sin, why
did he say if we confess our sins
he is faithful and just to forgive
us our sins and to cleanse us
from all unrighteousness? (1
John 1-9) Please answer soon.

—J. H. Newby

The above questions calls forth
a more thorough explanation on
the language of Christ.

"YE MUST BE BORN AGAIN."

Our article in CRESSSET No. 24

July 7th, 1910. Was only intend-
ed to show that there was two
births with man in this life. But
Brother Newby has called in
question another point, in con-
nection with the life of all man-
kind. And in order to forever
settle this question with all who
read the CRESSSET, we will have
to rehearse some things that we
said in our former Article, and
add such as becomes necessary
to make known the facts on this
all important point. Therefore,
we ask you to first read:

Marvel not at that I said unto thee, Ye must
be born again. St. John, 3-7.

This is a parable spoken to
Nichodemus. And the reason
that we say this is, because Christ
did not speak to the multitude or
to them that was without the cir-
cle of the Apostles in any other
way. For we read:

All these things spake Jesus unto the multi-
tude in parables; and without a parable spake
he not unto them: Matt. 13-34

Also.

And he said unto them, Unto you it is given
to know the mystery of the kingdom of God;
but unto them that are without, all these things
are done in parables:

That seeing they may see, and not perceive,
and hearing they may hear, and not understand;
lest at any time they should be converted, and
I should should be forgiven them. Mark 4-11-12

By those scriptures we learn
that Christ was speaking to
Nichodemus, in a parable. And
to learn what Christ meant when
he spake this parable, is the
question in consideration.

Nichodemus was born in the
flesh. Then how could this man
be born again? Christ said:

Jesus answered, Verily, verily, I say unto thee,
Except a man be born of water and of the spirit,
he cannot enter into the Kingdom of God.
St. John 3-5.

Then to be born of the water
and the spirit is the New Birth
that Christ was speaking of, for
He said again.

That which is born of the flesh is flesh and that
which is born of the spirit is spirit. St. John
3-6.

Hence there was a fleshy birth
that Christ spoke of and a birth
of the Spirit.

And under the one man theory
no man will ever be able to settle
this question. Hence, we must
make these two births plain by
the teachings of the truth under
the two men theory. In this man-
ner we will let our Readers know
just what John meant when he
spoke the parable of our Text.

And the subject referred to by
Bro. Newby. Hence, we say
that when Christ uttered the
language held in question, He
had reference to the Natural
Birth and the Spiritual Birth
of both Jew and Gentile. For they
both had been born naturally
and spiritually.

And in order that we can un-
derstand the facts connected, we
shall take up the two Births of
the two people separate. For
both of these two people had
been born of the flesh.

The first then that we shall do
is to take up the two births of
the Gentile. (for the created man.)
The fleshy Birth of the Gen-
tile or the created man, was on
this wise; please read.

So God created man in his own image, in the
image of God created he him, male and female
created he them.

And God blessed them, and God said unto
them, Be fruitful, and multiply, and replenish
the earth, and subdue it; and have dominion
over the fish of the sea, and over the fowl of
the air, and over every living thing that moveth
upon the earth. Gen. 1:27-28.

Now we have before us the
natural birth of the Gentile. Af-
ter God created them, He gave
them a command for to be fruit-
ful and multiply. And those in-
structions they obeyed. And in
this fleshy birth, they were not
a complete people, they were a
complete natural man, male and
female, but in a spiritual sense
they lacked; And it was on the
account of what they lacked,
that caused God to say to the
Jews this, Please read,

They have moved me to jealousy with that
which is not God; they have provoked me to
anger with their vanities; and I will move them
to jealousy with those which are not a people;
I will provoke them to anger with a foolish
nation. Deut. 32:21.

Now Dear Brother Newby you
will see that God spake here of a
people, that were not a people.
He spoke of them to the Israel-
ites, who was considered a com-
plete people. And we shall add
here that they lacked salvation.

This shows to the reader that
the natural birth had been, and
that the spiritual birth had yet
to be. And this is one reason
for Christ speaking to Nichode-
mus, in the manner He did say-
ing "Ye must be born again."

And in order for Christ to
bring about this spiritual birth
of the Gentiles. He had to blind
the eyes of the Mosaic Jews as
a nation. This He did by para-
bles. And this portion of scrip-
ture we have in question is one
of those parables, that Christ
was blinding their eyes with. In
order to bring about this spiri-
tual birth of the Gentiles. The
whole Gentile nation had to re-
ceive this birth at once. The

prophet ask the question on this
point, in this manner.

Who hath heard such a thing? who hath
seen such things? Shall the earth be made to
bring forth in one day, or shall a nation be born
at once? For as soon as thou revealed she brought
forth her children. Jas. 3:6-8.

This will teach our Readers
that a whole nation had to be
born at once, and the earth made
to be brought forth in one day.

This has reference to the spiri-
tual birth of the Gentile world.

And as we have said in order to
bring this Spiritual birth of the
Gentile world about, Christ had
to blind the eyes of the Israelites
by parables. And this is the rea-
son that Christ said to Nichode-
mus "Ye must be born again."

For after they were once blind-
ed, it would take a birth for
them, to be brought out of dark-
ness again. But in order to com-
plete the evidence of the spiri-
tual birth of the Gentiles, we
shall ask you to read.

For Christ also hath once suffered for sins,
the just for the unjust, that he might bring us
to God, being put to death in the flesh, but
quickened by the spirit:

By which also he went and preached unto the
spirits in prison: 1 Peter, 3:18-19.

We are taught by this scrip-
ture, that when Christ left the
body on the cross, the spirit led
him to the prison houses of the
dead, to preach to the spirits in
prison. And this confirms what
John said, please read.

Marvel not at this for the hour is coming in
the which all that are in the graves shall hear
his voice:

And shall come forth; they that have done good
unto the resurrection of life, and they that have
done evil, unto the resurrection of damnation.
St. John, 5:28-29.

We cannot be mistaken in
in such language, the dead had
to come forth, and this is con-
firmed again in the following lan-
guage:

Jesus when he had cried again with a loud
voice, yielded up the ghost.

And behold, the veil of the temple was rent in
twain from the top to the bottom, and the earth
did quake, and the rocks rent.

And the grave were opened; and many bodies
of the saints which slept arose.

And came out of the graves after his resurrec-
tion, and went into the holy city, and appeared
unto many. Matt. 27:50-54.

Here we see that the graves
were opened, just what John
said should be. And then Isaiah
come forth and confirms Mat-
thew and tells so plain when it
was that there is no room for
doubt, please read.

They that are dead shall live together with my
father; and they that be alive and remain, shall
also be with him in the first resurrection: if any
be not written in the book of life, he shall not
live. Rev. 20:4-6.

We could use no language that
would express this fact more
clearer than this scripture, to
confirm our statement. That a
whole nation were born at once.

And in order to prove that it
was the Gentile nation which
was born at Christ's death and
resurrection, we shall ask you
to read.

For we are his workmanship, created in Christ
Jesus unto good works, which God hath before
ordained that we should walk in them:

Wherefore remember, that ye being to thus
pass Gentiles in the flesh, who are called Uncle-
sanctified by that which is called the Circum-
cision, are in the flesh made by hand.

That at that time ye were with out Christ,
being alien from the commonwealth of Israel,
and strangers from the covenants of promise,
having no hope, and without love in the world.

But now, in Christ Jesus, ye who sometimes
were far off are made nigh by the blood of
Christ.

For he is our peace, who hath made both one
and hath broken down the middle wall of parti-
tion between us: Ephes. 2:10 to 14.

And then read:

"For this cause I Paul, the
prisoner of Jesus Christ for you
Gentiles.

If ye have heard of the dispen-
sation of the grace of God which
is given me to you-ward.

How that by revelation he made
known unto me the mystery; (as
I wrote afore in few words;

Whereby, when ye read, ye
may understand my knowledge
in the mystery of Christ.)

Which in other ages was not
made known unto the sons of
men, as it is now revealed unto
his holy apostles and prophets
by the spirit.

That the Gentiles should be
fellow heirs and of the same body
and partakers of his promise in
Christ by the gospel.

And to make all men see what
is the fellowship of the mystery,
which from the beginning of
the world hath been hid in God,
who created all things by
Jesus Christ:" Ephes. 3:1 to 6:9.

Here we have the birth of the
Gentiles that Christ spoke to
Nichodemus about, ye must be
born of the blood, water and
the spirit or you cannot see the
kingdom of God. And the rea-
son was that before Christ's
death, those Gentiles were with-
out Christ, without hope, and
without God in the world. They
were a godless people, this was
a great mystery kept secret
from the beginning of the world,
from the time they were creat-
ed on the sixth day, that they
should receive a new birth, that
would make them a people, and
that they should be fellowheirs
with the Jews. And this mystery
was made manifest in this man-
ner, please read:

"Even the mystery which hath
been hid from ages and from
generations, but now is made
manifest to his saints:

To whom God would make
known what is the riches of the
glory of this mystery among the
Gentiles; which is Christ in you
the hope of glory. Col. 1-26-28

In this birth the Gentiles
gets a Christ and a hope
as you see in the scripture
above, Now then the question
can be asked in this manner.

What did Christ give this Gen-
tile world? And we shall answer
by the word, please read.

I say then, Have they stumbled
that they should fall? God forbid
but rather through their fall
salvation is come unto the Gen-
tiles, for to provoke them to
jealousy. Rom. 11-11.

The Gentile world was with-
out salvation until this time, and
this completes them as a people
for Peter said this:

But ye are a chosen generation, a royal
priesthood, a holy nation, a peculiar people,
that ye should shew forth the praises of him
who hath called you out of darkness into his
marvellous light:

Which in times past were not a people, but
are now the people of God, which shall shew
forth his excellency, having obtained mercy,
by whom ye have obtained salvation in
Christ Jesus. 1 Peter, 2:9-10.

By Christ giving them sal-
vation, he made them a nation,
which they had not been before,
and in giving them salvation,

promise was fulfilled which he
spoke in this manner:

And this is the promise that he hath promised
us, even eternal life. 1 John, 2:25.

Also:

And this is the record, that God hath given
to us, even eternal life, and this life is in his Son.
1 John, 3:11.

Now brother Newby you have
before you the new birth, which
the Gentiles was to receive,
which Christ spoke of, when he
spoke to Nicodemus. This birth
will develop more and more as
we proceed to show the second
birth of the Israelites, that
Christ spoke of when he said to
Nichodemus, that ye must be
born again. But the first thing
that we have to do in order to
show this second birth of the Is-
raelites, we must prove that
when Christ was here in the
flesh he blinded the eyes of the
Israelites by parables.

This Christ done in order that
those Jews would condemn him
to death and deliver him unto
the Gentiles to mock, and to
scourge and to crucify, so that in
his death he could bring salva-
tion to the Gentiles; as we have
above stated. And for the evi-
dence of them being blinded we
shall first, ask you to read:

What then Israel hath not obtained that
which he seeketh for; but the election hath
obtained it, and the rest were blinded.
(According as it is written, and hath given
them the spirit of slumber, eyes that they
should not see, and ears that they should not
hear: unto this day. Rom. 11:7-8.

So we see that Israel did not
obtain, that which they sought
for. They were seeking for
their king to come, which in real-
ity was Christ. And we plainly see
the reason why they did not ob-
tain him. God gave them the
spirit of slumber, so that they
would not see. And it was for
this reason John said:

Therefore they could not believe, because
that Isaiah said again.

He hath blinded their eyes and hardened
their heart; that they should not see with their
eyes, nor understand with their hearts, and be
converted, and I should heal them.

These things said Isaiah, when he saw his
glory, and spake of him. St. John 12:40-41

Christ had the two purposes in
blinding their eyes the one was
as we have already said to give
the new birth to the Gentiles,
and in blinding their eyes Christ
was fitting the Israelites for
their new birth, which is yet in
the future. That is after he
takes a people from the Gentiles
for his name sake; then he will
return to the Israelites; Please
read:

To be Continued.

60 YEARS
EXPERIENCE

60 YEARS
EXPERIENCE