



## A Story In Chapters

I. Furnace properly and carefully installed.

With great ease water is placed in water-pan, drafts opened and coal fire started. Fire soon burns up brightly, drafts are closed and check-draft opened. Immediately heat-power begins to penetrate dome and radiator surrounding dome. The incoming cold air immediately receives the energy of this heat-power, and by natural law ascends up the hot-air pipes, thence to rooms. No gas escapes into cellar or rooms because there is an automatic gas damper providing for its escape up the chimney.

II. In the morning a gentle rooking of the lever removes all ashes from grates. No dust in operator's face, for he first opened damper into dust-pipe leading from ash-pit, then direct draft at smoke-pipe entrance, and all dust passed up dust-pipe to dome, then out chimney.

III. No need to shovel any ashes away. All nicely settled in ash-pan ready to be quickly and easily removed from pit. On coming upstairs operator finds that he requires no whisking off, and his wife don't scold him for "making everything white."

IV. Operator is delighted. When asked the name of his furnace, he proudly said,

**Sunshine**

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## FELLOWSHIP WOULD BE HEAVEN ON EARTH

If It Could Approach The Quality That Is Hinted At In The Text Herewith—Unity In Him Is The Prayer Of Jesus.

Text—Neither pray I for these alone, but for them also which shall believe on me through thy word; That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. (John 17. 20-21.)

(John 17. 20-21.)

If all Christians could be brought into a full fellowship of gospel truth, we would have gospel unity and a real heaven on earth. Both natural and revealed religion show organic unity in God's order of things. In the matter of the Church, the New Testament teaches that God purposed it, Christ prayed and planned it, the Holy Spirit commands it, and we are held responsible to it, not work to maintain it. Paul, in the fourth chapter of Ephesians, gives us the basis of the Church of Jesus Christ, and asserts that it is an organic unity, an "e pluribus unum"—one in many; a spiritual community in which many heads are brought together in one. The Church, therefore, is Christ's body, and he has but one body; a body, too, in which there is no schism, so that whatsoever may be its constituency, the true Church of Jesus Christ is not only a unity, but a unit; it is one house not divided against itself; a body in which the members war not the one against the other but have the same love and sympathy; if one suffers all suffer; if one rejoices all rejoice.

The unity of the part of the Godhead naturally produce the church of but one body. God, the source of the Church, is one—not many, not several—but one. Though the Godhead is a trinity, yet these three are one and agree in one. In essence and operation the Father, Son and Holy Spirit are one, and with all power in heaven and in earth given into his hands, says "I and my Father are One." It is written, "I delight to do thy will, O God!" "He that hath seen me hath seen the Father." The evidence is just as strong and clear concerning the operation and essence of the Holy Spirit in the Godhead; in the matter of salvation, we have God planning, Christ executing and the Holy Spirit reiterating and elucidating the work. These three are one, ever working to the same end; hence, to say that there should be any other than a house which is in every sense one, and all of whose parts maintain the strictest unity and harmony, would be to make him the author of confusion and disorder. So to speak of the Church of God as a distinction which is wholly without difference and is just as meaningless when used in that way as it would be to talk of the Church of the Holy Spirit as separate from God and Christ. Hence, the term Church of God is generic and includes all that by the one Holy Spirit are baptized into the one body, the Church of Jesus Christ. The Apostle, in Ephesians 4:11-17, shows that while the Church is a unity, it is a unity of diversity. Some one has said that variety is the spice of life. We have it in the Church. When I first began to preach an "old elder" said, "Clarence, you will find as much difference in people as in the different parts of my body." Monotony is a deadening process; the world would seem a sky that had no changing colors of flowers, if they were all the same kind and color. So the Church is made up of a diversity of talents, temperaments, nationalities and many differentiating marks. A Church constituted of persons all alike in all respects would produce such melody as comes from an instrument of one string; such fragrance as comes from the rose alone; such a sense of beauty as is experienced by looking at the clear blue sky only, or the expanse of the ocean sleeping in the calm of a quiet summer day. The experience is more enjoyable to pass through a field of flowers of every color as I have felt in passing through various groves in parks and gardens; to watch the ocean and see the waves pass from the beautiful to the grand, and then the sublime, as the billows roll and chase each other toward the shore. The members of the Church are, as distinct in habits of thought, opinions and opportunities as the waves of the sea, yet it must be one church as there is one sea.

This unity is not that forced conformity, Jesus never intended that his Church should be an hierarchy or despotic monarchy. The unifying principle is not in her ministry, nor her deity, nor priests, nor ritualism, but in the Truth; and just to the extent that individual reason and conscience of men approach of fact and practice, will they find themselves being drawn to a common centre and, hence, to one another. This belongs to God and His truth. In some cases, men have taken this divine prerogative, as their hands and forged claims and fastened them on the consciences and reason of the fellowmen; this tampering with the Word of God and, in instances, doctoring it, has divided the body into warring classes, and hindered the coming of the millennium hundreds of years. As some one has said "The millennium can never come to a divided church."

Again let me repeat, the unifying principle is not to be found in opinions or sentiments, not in the ministry, priests or methods, but in the Truth. This is the standard by which each individual reason and conscience must measure what it knows. In the Church of Jesus Christ there is no book of authority but the Bible, no creed but the Christ. As to the source of authority, every member

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