



"Twin Preachers" SERMONS
T.F. AND T.H. HARRISON.



FEET—WASHING,

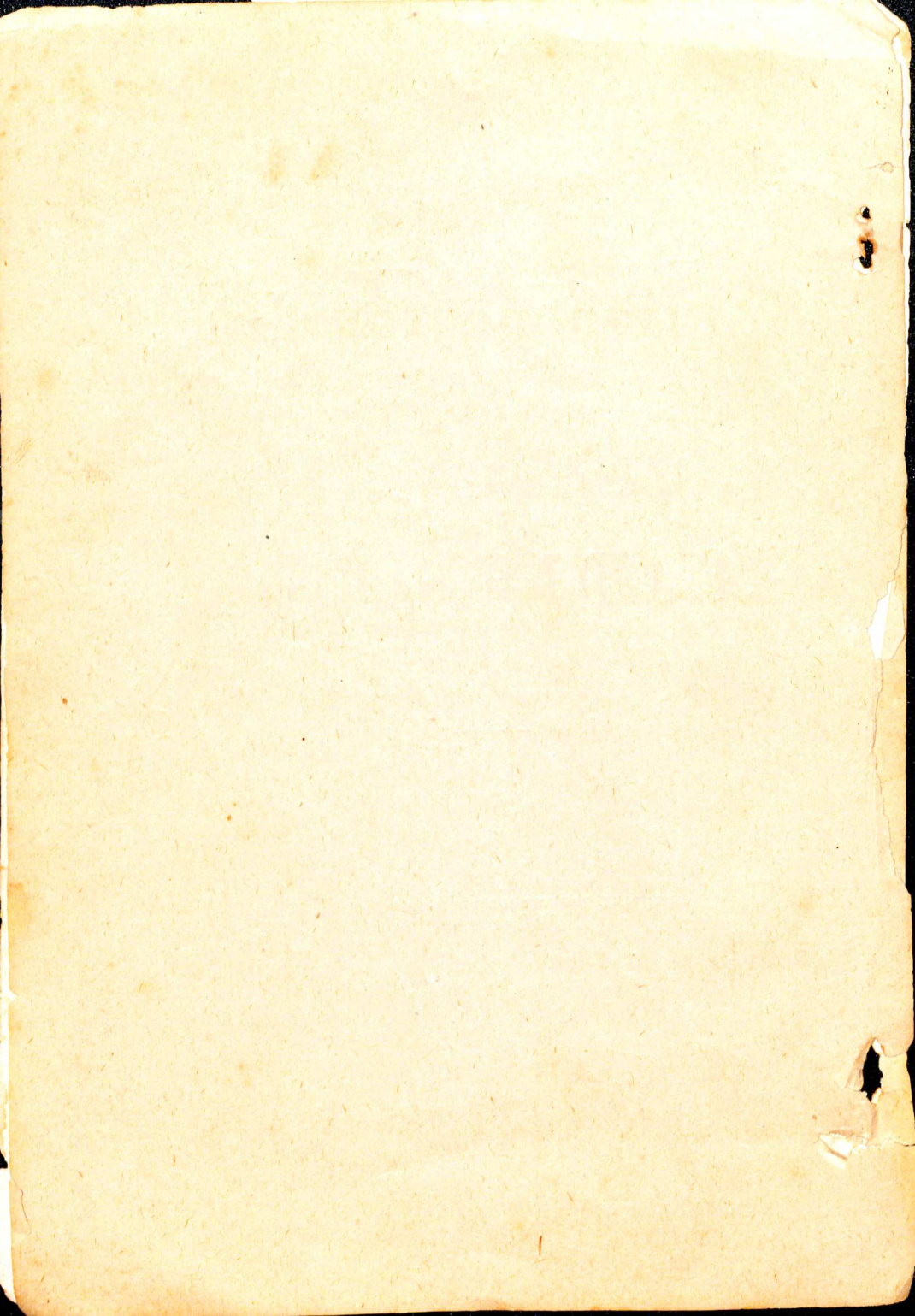
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“TWIN PREACHERS”

T. F. AND T. H. HARRISON.

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INTRODUCTORY.

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We have written this Tract for believers in Christ Jesus, hoping all who read it may be made better. Our desire is to see all of our Heavenly Father's children, follow in the footsteps of our Blessed Savior.

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

“TWIN PREACHERS.”

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FEET-WASHING.

TEXT—"If ye know these things, happy are ye if ye do them." John 13: 17.

"Blessed are the meek." Matt. 5: 5.

I. FEET-WASHING AS AN EXAMPLE OF HUMILITY.

Some of the translations, correctly, too, instead of this word, "blessed," give us the word happy. "Happy are the meek." Here, then, in the Lord's great opening discourse, soon after he had entered his divine mission, he taught humbleness or humility.

A Father in the early church said: "There are three steps to heaven. The first step is *humility*; the second step is HUMILITY; the third step is HUMILITY." It is humility all along the way. Christ taught humility: "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matt. 23: 12. He not only taught, but practiced humility. "I am *meek* and lowly in heart." Matt. 11: 29. Every step and every beat of our Blessed Savior's heart, was meekness. We hear John say to the multitude; seeing the humble work of Christ, called their attention to it: "Behold the Lamb of God." John 1: 29. And again. "And being found in fashion as a man, he humbled himself, and became obedient unto death, the

death of the cross." Phil. 2: 8. One of the most practical lessons in humility is recorded by John. "Jesus, riseth from supper, and laid aside his garments and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." Read John 13: 1-20, and when troubled by pride, think of the Master's act of humility. Look at the top of the mountains. They represent pride. Nothing grows there. See how bare and barren they are! And then come with me and look at the quiet, low-lying valeys. They represent meekness and humility. And see how beautiful they are in their greenness, beauty and fertility. The highest branches of the vine or tree, represent pride. You find no fruit on them. The low branches represent humility and meekness. These you will find bending down with the load of rich, ripe fruit hanging upon them. "Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." James 4: 6. One of the fruits of the Spirit is "meekness." Gal. 3: 23.

A farmer went with his son into the wheat-field to see if it was ready for harvest. "See, father," said the boy, "how straight those stems hold up their heads! They must be the best ones. Those that hang down their heads, as if they were ashamed, can't be good for much, I'm sure."

The farmer plucked a stalk of each kind, and said, "Look here foolish child; this stalk that stood up so straight, is almost good for

nothing, while this that hung its head so modestly, is full of the most beautiful grain."

"The fear of the Lord is the instruction of wisdom; and before honor is humility. Prov. 15: 33; 18: 12. "By humility and the fear of the Lord are riches, and honor, and life." Prov. 22: 4. "Serving the Lord with all humility of mind." Acts 20: 19. "Humility and worshiping of angels." Col. 2: 18. "Be clothed with humility." 1 Pet. 5: 5. "Moses was very meek." Num. 12: 3. David says: "The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live forever." Psalms 22: 26. "The meek will he guide in judgment: and the meek will he teach his way." "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalms 37: 11. "Save all the meek of the earth." Psalms 76: 9. "The Lord lifteth up the meek." Psalms 147: 6. "For the Lord taketh pleasure in his people: he will beautify the meek with Salvation." Psalms 149: 4. "The meek also shall increase their joy in the Lord." Isaiah 29: 19. "The Lord hath anointed me to preach good tidings unto the meek." Isaiah 61: 1. "The way of the meek." Amos 2: 7. "Seek the Lord ye meek of the earth." Zechariah 2: 3. "Blessed are the meek." Matthew 5: 5. "Behold, thy King cometh unto the meek." Matthew 21: 5. "Shall I come unto you with rod, or in love, and in the spirit of meekness." 1 Corinthians 3: 21. "Now, I Paul, myself, beseech you by the meekness and gentleness of Christ." 2 Corinthians 10: 1. "Showing all meekness to all men." Titus 3: 2. "Receive with meekness

the engrafted word which is able to save your souls." James 1:21. Cause us to walk, yea, to keep thy commandments. Put thy law within us. Write it on the fleshly tables of our hearts. Make us meek, humble, lowly, kind, and forgiving. Keep alive in us the true spirit of prayer and praise. Make us thankful. Give us great zeal in thy service. Let none of us trust in ourselves that we are righteous, and despise others.

Make us kind to the fallen; and help us to remember at all times, the words of the Blessed Savior: "Ye call me Master and Lord: and ye say well; for so I am. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash oneanother's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." John 13: 13-17.

As the sweet fragrance of the morning flowers, decorated with the falling dew, sweetened with the songs of the beautiful birds, wafted over the trees by the morning breeze. Yes, the May roses are flinging abroad their rich fragrance on the morning air! May dews glide noiselessly to the newly awakened earth, and lose themselves in her fresh, green bosom. A soft May moon steals above the eastern horizon, and gilds with radiant lustre, the brow of night. Gentle May zephyrs from their airy home, glide over the earth, kissing the lips of the roses, and the tender cheeks of the hedge-row violet. Young and ten-

der May leaves whisper to each other tales of love, away, away in the tender heart is thrilling the loving sound: "If ye know these things, happy are ye if ye do them."

The revised version says: "If ye know these things, blessed are ye if you do them." The blessing is promised to those who know these things, and do them.

Alexander Campbell says in his translation of the Bible, "Happy are you who know these things, provided you practice them." Brother Campbell, the founder of the Disciple church, gives the strongest proof on the great necessity of practicing washing feet I have ever read. We notice in his translation, he puts in a proviso, "provided you," (He did not say "provided" some one else practice," but uses the personal pronoun "you;" that means every person in the world, and if he was here to-day, he would just drop his precious eye on every person here and say: "Happy are *you*, and *you*, who know these things provided *you* practice them." Now, according to brother Campbell, if you never practice washing the *saint's* feet *you*—that same *you*,—will never be happy.

In the Lord's great opening discourse on the mount, the very beginning, almost, of His sermon, we hear Him say, "Blessed are the meek." He not only preached *meekness*, but he says; "I am meek and lowly in heart." Matt. 11: 29. John says, "Behold the Lamb of God." John 1: 29. These passages proves that Christ preached and practiced in his every-day life, *meekness* and *humility*. "If ye know these things, happy are ye if ye do them."

Joseph King, a Disciple preacher of wonderful mental power, speaking of the thirteenth chapter of John says: "We should all be pupils in Christ's school, learning from Him who is meek and lowly in heart, the way of righteousness, learning the practice of all that is good, noble, excellent, praiseworthy, and beneficial to man, and that is an honor to God." Again he says, "Behold our Savior! Compassionate, sympathetic, tender, yet having power over death! In him there is a union of gentleness, compassionate regard for the sufferings and woes of men, and majesty, almighty power—a power stronger than that of death. His teaching and the events of His life shows us His character, and should be studied with the closest attention if we would know the Lord Christ." Mark the expression, "If we would know the Lord Christ," we are to know these things and do them. And again he says: "A perfect rule of duty; a perfect example," remember he says, "*a perfect rule of duty; a perfect, not an imperfect, but a perfect EXAMPLE.*" He continues: "A revelation of God's *true* character; an atonement for sin, and the hope of immortality by His resurrection. His word is a perfect rule of duty. What principle of truth or righteousness, does man need to guide him through the mazy labyrinths of this life, that is not found in the teaching of Jesus? We can truthfully say of Him what we can say of no other Teacher, HE MADE NO MISTAKES IN HIS TEACHING. And His example is perfect. It is always safe to follow Him." Write this on the fly-leaf of your Bible; write it in gold, pin it on

your heart: "*He made no mistakes in his teaching. And his example is perfect.*" I ask you: Have you ever practiced this "perfect example." "If ye know these things, happy are ye if ye do them."

Stewart, a Congregationalist, says: "I know of no one usage of ancient times, which seems to be more clearly made out. I cannot see how it is possible for any candid man who examines the subject to deny this." Why could he not see it? Because washing each other's feet is emblematical of the most important fact recorded in the book of God. If ye know these things, happy are ye if ye do them."

Joseph Belcher, D. D., says: "It is the highest delight of the true believer to keep all the commands of his Lord; and the fact of His having kept them has a most potent influence on his spiritual condition. In keeping His commandments there is great reward." "If ye know these things, happy are ye if ye do them."

We were in an argument one day with a man on the subject of Feet-washing. He said: "My greatest objection to washing feet is, it is not a church ordinance." I asked him if he believed the Bible, and if he was willing to obey what it taught, and if he would take the Bible, and the Bible alone, for his guide? His answer was, "I will." I then asked him if "Baptism was a church ordinance?" He said, "It is." I asked him "To come and stand alongside of his Bible and show me where it said baptism was a church ordinance." He said, "I cannot find it." I then told him if "He, or any other man would show

me where the Bible said, communion or baptism, was a church ordinance, I would show him where the Bible said Feet-washing was a church ordinance." You cannot find the word "church ordinance" in the word of God. I then told him the subject of Feet-washing was the strongest command in the Bible, for when Christ was baptized He did not say, "If I then, your Lord and Master, have been baptized, ye also ought to be baptized," But when He washed His disciple's feet He said, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one-another's feet." When He was baptized He did not say: "For I have given you an example, that ye should do as I have done to you," but when He had washed the apostle's feet He said: "I have given you an example," (copy or pattern) "that ye should do as I have done to you." When He was baptized He did not say, "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." When He had washed the apostle's feet He said: "Verily, verily," (in truth,) "I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." When He was baptized He did not say, "If I have been baptized, happy are ye if ye are baptized." When He had washed the apostle's feet He said: "If ye know these things, happy are ye if do them."

"Yes," says the objector, "you see Christ said: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He did not say: "He that is not baptized shall be

danned," but we hear Him say to Peter: "If I wash thee not, thou hast no part with me." Which is the worst, to be danned, or have no part with Christ? You say Christ washed the apostles feet because they wore sandals. Who told you they wore sandals? You have never seen in the Bible where it said: "Christ and His apostles wore sandals." John baptized Christ, and said He had on shoes. "Whose shoes I am not worthy to bear." Matt. 3: 11. If our Blessed Savior washed the apostle's feet because they wore sandals, He would have said, "If I then, your Lord and Master have washed your feet because I wore sandals; ye also ought to wash one another's feet, as long as ye wear sandals." How does that sound? "If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet."

Notwithstanding the fact that our Divine Master plainly commanded His disciples to wash feet, yet we find many people who try to find a fault with the teaching of Christ, and assume to themselves the prerogative of setting aside this example and command of Jesus. In order to do this, they seek for various excuses and reasons why they should not obey this plain command of our Savior. Some of the reasons given are so flimsy that it seems almost incredible that good, honest men would use them. One excuse is, because only a few minor sects observe Feet-washing, and for this reason it should therefore not be practiced. This trifling excuse for not obeying the Lord's command is based upon a false statement.

The Roman Catholic Church has a membership of about 190, 000, 000; that observe this command of Jesus.

The President of the University of Notre Dame, a Catholic school, in an address in regard to their practice of Feet-washing says: "The literal imitation of this, our Savior's act, has always been observed in the church. At the commencement it was almost a daily practice. St. Paul, when mentioning the qualities which should adorn the Christian widow, includes that of 'washing the feet of the saint;' 1 Tim. 5: 10, that is, of the faithful. We find this act of humble charity in the ages of persecution, and even later. The 'Ages of the Saints' of the first six centuries, and the Homilies and writings of the Holy Fathers are filled with allusions to it. Afterwards charity grew cold, and this particular way of exercising it was confined almost exclusively to monasteries. Still, from time to time, it was practiced elsewhere. The church, with that spirit which makes her treasure up every recommendation of her Divine Lord, has introduced this act of humility into her Liturgy, and it is on *Maundy-Thursday*, the day before Good Friday, that she puts the great lesson before her children. In every church of any importance, the Prelate, or Superior, honors our Savior's condescension by the ceremony called 'The Washing of the Feet.' The Bishops throughout the world follow the example set them by the Sovereign Pontiff, who performs this ceremony in the Vatican at Rome. * * * The twelve apostles are represented by twelve poor, who

according to the most general practice, are chosen for the ceremony. After a deacon has chanted the Gospel of the Mass of Maundy-Thursday, which is the thirteenth chapter of St. John, as far as verse fifteenth included, the celebrant then takes off the mantle, girds himself with a towel, and, kneeling down, begins to wash the feet of those who have been chosen."

The following extract will show the position held by the Greek Church that numbers about 90,000,000.

Question.—"What is the practice of the Greek Church as to Feet-washing?"

Answer.—"We wash feet at this place, *i. e.*, Jerusalem, because here Jesus Christ washed his disciples' feet, and we feel we ought to follow his example. All the Patriarchs and Bishops of the Greek Church may wash feet in any of the churches, but we do not now make it a dogma of the church. In practice twelve ministers are chosen to represent the twelve Apostles and the Patriarch washes their feet."

There is about 280,000,000 of people that practice Feet-washing besides the Dunkards or German Baptist, the original Primitive Baptist, the Visigothic churches of Gaul (France), the churches of Spain, the Mennonites, or "Anabaptists," Tunkers, the River Brethren, Wenebrennerians and the Free Will Baptist practice it as a church ordinance or rite. See Smith and Cheetham's Dictionary of Christian Antiquities; Vol. I., page 158, 159; Vol. II., page 1160, 1161; J. H. Blount's Dictionary of Doctrinal and Historical Theology, page 397,

398. McClintock and Strong's Cyclopædia of Biblical, Theological and Ecclesiastical Literature, Vol. III., page 615, 616; Kitto's Cyclopædia of Biblical Literature, Vol. I., page 937; the Schaff-Herzog Encyclopædia of Religious Knowledge, Vol. I., page 823; and J. M. Cramp's Baptist History, page 265 and 389. We give the above facts, not because we base our practice, as a church, on what other religious denominations do, but to show the fallacy of the statement that but a few minor sects observe Feet-washing. Our practice is based on the words of the Lord Jesus Christ, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one anothers' feet."

II. ITS HISTORY.

The very first mention of Feet-washing, found in the word of God, is in Gen. 18: 4, and is the words of Abraham to three messengers, who came to his tent on their memorable visit. "Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree." The service proposed was offered as an act of hospitality to his worthy guests, and as such, was evidently accepted by them, each one serving himself. This was Feet-washing in its primitive or original form, for the cleansing of the angel's feet, and for the comfort of his guests. There is a great difference between this and the lesson given by Jesus Christ upon this subject as taught in John 13: 4-17. The next place it is found is in Gen. 19: 2, when the two angels came to Sodom, and, coming in with Lot, he proposed the service of Feet-washing to them.

"And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet." No doubt it was accepted, and for the same purpose as before; but it was not like the service performed and taught by Christ. In the next place we find Abraham's servant, and the men who were with him, engaged in Feet-washing when they reached the home of Abraham's kindred, for he gave him "water to wash his feet, and the men's feet that were with them." Gen. 24: 32; but still it was not like the service given by our Lord. Again we read that when Jacob's sons came to Joseph's house in Egypt, water was given them, and they washed their feet. "And the man brought the men into Joseph's house, and gave them water, and they washed their feet." Gen. 43: 24; but not as shown in our Master's lesson. A similar case is also named in Judges. "And they washed their feet." Judges 19: 21. The next is a commandment of the Lord to Moses, and taught as a religious service of so much importance to Aaron and his sons, that death was the penalty, in case it was not done: "And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not." Ex. 30. 17-20. In Ex. 40: 31, we read: "And Moses and Aaron and his sons washed their hands and their feet." The commandment was given for Aaron, his sons, and their

successor, yet Moses took part and led the way, as a faithful leader of Israel and servant of God. So with our Blessed Savior, He took the form of a servant and led the way for all saints, in washing the feet of each other. John 23. Again we find in 1 Sam. 25: 41, that Abigail "arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord." Abigail introduced the first known case of washing, or offering to wash other's feet, but Jesus, in His lesson on Feet-washing, calls it an "example," and to follow Him is to take His example. We cannot follow Him without this step also, for this is one of the humblest given by Him.

Here the objector says: "On account of the warm climate in oriental countries, and the mode of travel, it become necessary, for the sake of comfort, to practice Feet-washing on entering a dwelling; therefore this Feet-washing by the Savior was for a common or temporal purpose, and not for a spiritual one."

ANSWER—The common, or temporal use of an article or ceremony does not preclude its sacred use. It is agreed that the common practice of Feet-washing prevailed in oriental countries from the days of Abraham until after the advent of Christ, as an act of personal cleanliness and comfort. It must also be admitted that the common use of wine, as a beverage can be traced to the days of Noah, yet no one is willing to offer this common use of wine as an argument against the sacred use the Savior made of it on the night in which He was betrayed, and instituted the

Communion services. The common use of eating bread might be traced still further back, even to the days of Adam and Eve, and all their descendants in every nation, have made this common use of it. Yet no one offers this as an argument against the sacred use of bread in the Communion service, though that sacred use was instituted on the same night that the Savior instituted Feet-washing. Our conclusion is, the common use of anything is no argument against its sacred use. The first record we have of one actually washing the feet of another, is the washing given our Savior, by the woman who bathed His feet with tears, and wiped them with the hairs of her head, and, kissing them, anointed them with ointment. See Luke 7: 36-50.

III. GOSPEL DISPENSATION.

I now call attention to Feet-washing, under the Gospel dispensation, as commanded by Christ. "And supper being ended," the following acts of our Savior follow in their order: First, "He riseth from supper." Second, He "laid aside His garments" or mantle: Third, He "took a towel and girded Himself." Fourth, "He poureth water into a basin." Fifth, "He began to wash his disciple's feet." Sixth, "And to wipe them with the towel wherewith He was girded." Seventh, When He had finished He said, "I have given you an example, that ye should do as I have done to you." Again He said, "If ye know these things, happy are ye if ye do them." John 13: 15-17. He said to His disciples, "Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and

Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13: 13,14,15. There are three things connected with this subject that cannot be disputed.

1. Christ did wash His disciple's feet.
2. He commanded them "to wash one another's feet."
3. The apostle's occupied ground that was infallibly safe, whenever they did what Christ commanded them to do.

IV. LOOKING FOR SAFE GROUND.

We are looking for safe ground, and not vain speculations, theories and hair-splittings of modern theologians. Is it right to wash one another's feet? Nobody doubts this except those who do not practice Feet-washing, but those who do what Jesus commanded, occupy safe ground in this particular, and say it is right. The great difficulty concerning this subject, is with those who refuse to obey this command. Those that practice Feet-washing are always satisfied, but those who do not practice it, are always dissatisfied until they obey Christ and get on safe ground.

V. WHO IS SAFE?

QUESTION—Can those who do not obey the Gospel, be safe? Here grave doubts come in. There are no doubts respecting those who obey Christ. The doubt is found with those who do not obey the Savior. Let us ask some of those who do not obey this command of Christ, a few questions: "Do you believe that the Bible is the

Word of God?" The reply is, "Certainly we do." "Then, is it right to obey the Word of God?" Again your answer must be the same. "Does not the man who obeys the teachings of the Bible, enjoy life as those who violate them?"

ANSWER—"Certainly; he is the happiest man in all the world." Very well, will he not also be happy in the world to come? Here you must give the same reply. Now then, in view of this important subject, I summon the whole Fraternity that object to obeying the very last command of Christ, to render an impartial verdict in the case. It is agreed that the Bible is the Word of God, that it is right to obey it, and that the man who does so, will be happy in this world and also in the world to come. Now then, I want to know if that man who obeys every command of Christ, is not *infallibly* safe? The whole world responds and says: "*He is infallibly safe.*" Then the man, who wilfully ignores the teachings of the Scriptures, is beyond question, occupying the ground that is unsafe. He is running the risk of losing both soul and body in hell. Christ and the apostles practiced Feet-washing, has never been called in question, and that they occupied ground that is infallibly safe, is admitted the world over. Now, then, in view of our eternal welfare, I ask every candid man, is there any other safe ground, save that which was occupied by Christ and the apostles? If there is, then point it out and tell us where it is. If the Free Will Baptist, as a religious body, occupy the same ground occupied by Christ and His apostles, I then ask, in the name of all reason,

do we not occupy ground that is *infallibly* safe? We will suppose for the sake of argument, that the Lord did not intend to make it obligatory upon us to wash one anothers' feet. Do you believe He will condemn us simply because we practice this ordinance? Christ and the apostles did the same; and admitting that it is not binding upon us; we are then safe as well as they. But if on the contrary, it is binding, then we are *safe* anyhow. The question arises; What about those who do not practice it? This is where the danger comes in, for they are never safe.

VI. LOSING HEAVEN.

Is it not remarkable that Peter after being in the ministry for three years, did not know his hope of heaven depended on Christ washing his feet? It was all a new service to Peter, and, as he thought, needless, until he had learned that his part with Christ was at stake, that he was in danger of losing heaven. It would have been more than grief, had Peter lost his part in glory at this important step the Master took; will it not be horrible to learn, in the day of judgment, that our lack of approval in heaven was due to the non-observance of one commandment? "Who among the lost will not then weep to learn that the words of Jesus are both spirit and life to all who receive them?" John 6: 63. This is just where the trouble was with Peter, not about having his feet-washed, but about *not* having them washed. Here is also where the difficulty was about the widow, mentioned in 1 Tim. 5: 10. That those who "Washed the saints' feet"

had done right, is not questioned by none; the trouble was about those who had *not* washed the saints' feet; and let me warn you my friend, that right here is where some of the difficulties are going to lie in the world to come, for a faithful adherence to divine ordinance is commanded in the Scriptures. "I pray you, that ye remember me in all things, and keep the ordinances as I delivered them to you." 1 Cor. 11: 2. One of the sins of the scribes and pharisees was, they rejected the commands of God to keep the traditions of men, "For laying aside the commandments of God, ye hold the tradition of men,—making the word of God of none effect through your tradition. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men." Mark. 7: 7-13. We see man has no right to change a *divine* institution. As much authority is required to *change* an institution as to *establish one*. If we change a divine law, we put ourselves in direct opposition to God. If therefore we change this ordinance, may we not with as little impropriety change the Lord's supper and every other part of revealed worship? When two of the sons of Aaron made a change in the offering of incense. "There went a fire from the Lord and devoured them." Lev. 10: 1-3. The most severe judgments are denounced against those who "Add to" or "Take away from the book" of God. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall take away his part out of the book of life, and out of the

holy city, and from the things which are written in this book." Rev. 22: 18,16. And again, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. These solemn portions of divine truth, should cause us to tremble at the awful thought of dying and losing heaven, because we had "no part with Christ."

VII. "KNOW YE WHAT I HAVE DONE TO YOU?"

What a wonderful question for twelve ministers! Why should Christ say anything about it, if not of vast importance? And if it were common, why ask these ministers if they knew what had been done for them? Why speak of His example, if not to be followed? Our Blessed Savior abode in a Father's love by keeping his commandments, and if we keep His commandments, we shall abide in His love." John 15: 10.

VIII. EXCUSED.

Suppose Peter had told the Lord that Feet-washing was simply an act of hospitality, and therefore not binding, do you suppose the Savior would have excused him? If, then, the Savior would not have excused Peter, how do you suppose He is going to excuse you? When Peter asked to be excused, Christ told him, "If I wash thee not, then thou hast no part with me." We plainly see Peter occupied dangerous ground simply because he refused to submit to the ordinance of Feet-washing. What will be your condition if you occupy the same ground?

IX. FEET-WASHING ESSENTIAL TO SALVATION.

Landon West being asked if Feet-washing was

essential to salvation, instantly replied, "Certainly it is, to all who can observe it; for we have proof of that. Peter's part with Christ was made dependent upon it. Nothing was said of faith or baptism, or of any principles of salvation, but that of Feet-washing, and it was all that was then prescribed for him. Had he refused, it would have been enough to cause his rejection. His acceptance was enough to give him a part, hence, one of the most important "steps" of his life "

X. CLEANSE THE FEET.

J. H. Moore says: "Feet-washing, as commanded by Christ, is no more designed to cleanse the feet, than baptism for the remission of sins is designed to wash away the filth of the flesh."

XI. "IF."

Now it is very clear that "if" is not intended to convey any doubt, whether the Savior washed his disciple's feet or not, because in John 13: 12, it is clearly stated that He did, beyond a doubt, wash their feet. The word "if" must either imply doubt, whether the Lord washed His disciple's feet or not, or it must be taken with the same meaning as the word since. Therefore "if" implies condition, and may be expressed thus: "Since I, your Lord and Master have washed your feet; ye also ought to wash one another's feet. We therefore conclude that the word "if" only strengthens the command to wash feet, and the idea intended seems to be, "If I, being your Lord and Master, have washed your feet, how much more ought ye to wash one another's feet." The word "if" in the New Testament implies, *first*,

a condition; see Luke 9: 23; *second*, a supposition, Rom. 4: 2; 1 Pet. 3: 17; *third*, a reason of a matter, Eph. 4: 12. Our Savior says, "If any man will come after me let him deny himself, and take up his cross daily and follow me." Luke 9:23. Would any one claim that self-denial is not intended in this case, which is preferable to the one in John 13: 14? Can a single command or request be found in the Bible which is nullified by being introduced by "if," the same "if" in our text? "If ye know these things, happy are ye if," the same "if," ye do them."

XII. "OUGHT."

Some people say "Ought, does not mean anything." "Ought" means an obligation. Naught, means a cipher, nothing. Christ did not say "*Naught*," but "OUGHT." "Ye also *ought* to wash one another's feet." Now, if "ought does not mean anything in the thirteenth chapter of John, it does not mean anything in any part of the Bible. In the first epistle of John 2:6, we find these words, "He that sayeth he abideth in him *ought* himself to walk, even as he walked." "Ought" in this passage means a duty to be performed. Again we read: "Therefore we *ought* to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." In these two passages the word "ought" means a duty. If you leave out these two "*oughts*," you leave out your duty. So, in the thirteenth chapter of John, if you leave out "*ought*," you leave out Christ and have no part with Him. John 13:8. Again we read in the twenty-fifth chapter of Matthew, of three men

that was given talents. The one that received five talents gained other five; the one that received two gained other two; the one that received the one talent "went and buried his lord's money." "And after a long time the lord of those servants cometh and reckoneth with them." The one that had received five talents had gained other five; the one that had received two talents had gained other two, and was admitted into the joys of their lord; the one that had received the one talent, no doubt said to himself, "ought does not mean anything, so I will bury my talent." When his lord called for him, he had done nothing. What did his lord say to him? "thou oughtest therefore to have put my money to the exchangers." What did he do with him for leaving out "ought?" Answer^d—"Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Poor man in hell for leaving out "ought." If leaving out "ought" caused one man to be cast in an awful burning hell, let us be careful how we leave out "ought" in the thirteenth chapter of John; lest we, at the "Great Judgment, have no part with Christ. The word "ought," derived from the word "owe," implies duty or obligation. This fact we never heard denied.

XIII. "THESE THINGS."

There is not a grammarian in the world or out of the world, that can make "these things" refer to Communion or Feet-washing alone, but to the Lord's Supper and Feet-washing combined. If He had Communed or washed feet alone, it would be *this thing* instead of "these things."

Now, if you Commune and do not wash feet, you have failed to obey Christ. Why do I say so? Because He said: "These things," and not *this thing*. From the above it is plainly seen that Feet-washing is connected with the supper and cannot be separated. The supper was prepared when Jesus and His disciples sat down to it, or He could not have risen from supper to wash feet. The supper then, beyond dispute, is connected with the Communion, for "as they were eating" (the supper) "he took bread and blest it." Feet-washing is connected with the supper and Communion as may be seen in the following order of events: First, "When evening was come He sat down with the twelve." See Matt. 26: 20; Mark 14: 17; Luke 22: 14. Second, "He riseth from supper." Third, "He laid aside His garments." Fourth, "He took a towel and girded Himself." Fifth, "He poureth water into a basin." Sixth, "He began to wash His disciple's feet. Seventh, "And to wipe them with the towel wherewith He was girded." Eighth, When He had finished, He said: "I have given you an example, that ye should do as I have done to you." John 13: 15. Ninth, After sitting down again and conversing with His disciples, He mentioned His betrayal. Tenth, The disciples inquired who it was that should betray Him? Eleventh, Jesus pointed out the betrayer by giving a sop to Judas Iscariot, who then went out. Twelfth, Then spake Jesus of His sufferings as they continued to eat the supper which Jesus called "this passover." Thirteenth, As they were eating, Jesus took bread and blest and broke it: and He

gave the disciples and said, "Take eat, this is my body; this do in remembrance of me," Fourteenth, "And He took a cup and gave thanks and gave to them saying, Drink all ye of it." Remember the Bible says: "These things." The Lord has connected Feet-washing and Communion together. "What therefore God has joined together, let not man put asunder."

Daniel Hays says: "Now, it is an axiom in mathematics, as well as in logic, "that two things, seperately equal to the same thing, are equal to each other." Matthew and Mark declare that when the Communion was instituted, the traitor was made known. Matt. 26: 21-25; Mark 14: 18-21. John informs us that Feet-washing was observed when the traitor was made known. John 13: 26. Here we have two things, —Feet-washing and Communion,—seperately agreeing in time and place with the same thing—the act of making known the traitor of our Lord. From this we draw the following argument, and put it under the form of the syllogism: Feet-washing and the Communion occurred at the same time and place. The Communion occurred in Jerusalem on the night of Christ's betrayal. Therefore, Feet-washing occurred in Jerusalem on the night of Christ's betrayal. Here it will be seen that the major premise is a logical deduction from an axiomatic or self-evident truth. The minor premise is a universally-admitted fact. Hence, the conclusion is as true as truth can make it."

XIV. TIME AND PLACE.

As this is one of the points that the objectors

claim in favor of their position, we ask them to read what we say on this point, with much care.

QUESTION. Was it instituted the same night the Lord's Supper was, in an upper room in Jerusalem?

ANSWER. "Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead." John 12: 1. After staying with them for four days, they made Him a supper in the house of Simon, and Lazarus was one of the guests. "There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment." Judas Iscariot was offended because he wanted the money that the ointment would have sold for, so he went to the chief priest and contracted to betray his Master. Read Matt. 26: 2-8; Mark 14: 1-5; Matt. 26:14-16; Mark 14: 10-11.

Two days before the Jewish passover Jesus sent Peter and John to Jerusalem to make preparation for the passover. Luke 22: 7-12. You may ask "Are you certain it was in Jerusalem?" I am. Christ said Bethany was the town of Mary and Martha. John 11: 1. He also calls Bethany a village. Mark 11: 1-2. Christ never sent Peter and John in a town or a village to make preparation for the passover, but into the city of Jerusalem. After He washed their feet, He said, "One of you shall betray me." The four gospel

writers all testify that Jesus spoke these words at the supper table. Matthew, Mark, and Luke testify it was in the city of Jerusalem, in an upper room, where the Communion was taken. If it had taken place in the town of Bethany, Lazarus, Mary, and Martha, would have been present. After Christ washed the apostle's feet, He conversed with them awhile and then went across the Brook Kedron, in the direction of Bethany, to the Garden of Gethsemane. John 18: 1. This He could not have done if the Feet-washing had taken place in Bethany, because the Garden of Gethsemane and Bethany are both on the east side of the Brook Kedron, while Jerusalem is on the west side.

XV. "THEE."

A great many people try to get out of Feet-washing because Christ did not say feet instead of "thee." "Thee" is a personal pronoun, but the word employed by John, the inspired writer, in the example and teaching of our Savior, in relation to this rite, is *nipito*, and means to wash a part of the body, as the hands, or feet. This being true, "thee" refers to the feet, and not to the whole body of Peter. Our Savior said to Peter, "If I wash (*nipito* feet) thee not, thou hast no part with me." He had reference to the act of washing Peter's feet, in which He was engaged. This gives Feet-washing the force of a vital connection between Christ and His followers.

XVI. "THE WAY."

While Christ was on earth His text was, "Follow me," until after He washed the apostle's feet, then His text was, "I am the way." He

never told them He was "the way" until after He washed their feet. John 14: 6.

"GREATER WORKS."

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and *greater works* (Christ only washed the feet of twelve, but they were to wash them every where, beginning at Jerusalem) "than these," (washing twelve) "shall he do, because I go to my Father."

XVII. QUESTION.

If Feet-washing has not been practiced as a Church ordinance ever since Christ washed the apostle's, what historian can point back to the time it originated?

XVIII. "LAST MENTION."

In 1 Tim. 5: 9-10, we find the last mention of Feet-washing in the Bible, and at least thirty years after the Savior had left the world. Paul says, of the widow who is to be cared for by the church, "Let not the widow be taken into the number under sixty years of age, having been the wife of one man, well reported of for good work; if she have brought up children, if she have lodged strangers, if she have *washed the saint's feet*, if she have relieved the afflicted, if she have diligently followed every good work." We have our Savior and Paul on our side of the question, for they both taught Feet-washing, hence, we teach it, and practice it.

Now the points found here in regards to the widow, are very peculiar. They relate entirely to parties who are unknown to the church, and it to them. When Christ gave his lesson upon the

subject. Paul was then a Jew, Timothy was unborn, or but a child, and these widows had no connection whatever with our Lord's lesson in John 13, yet were concerned in the washing of feet with saints, not at Jerusalem, but at Ephesus, and at least thirty years after Christ. Christ commanded it: Paul taught it, Timothy was to see that it was observed, the widow was to do it, and the saints at Ephesus were to rescue it. There are many to day like this widow, sixty years old, that need to be taught the importance of washing feet.

In conclusion, we will say:

"May thy meek spirit far remove
From my frail heart insensate pride!
And grant my days, with humble love
To God and man, in peace to glide." Amen.

The End.

