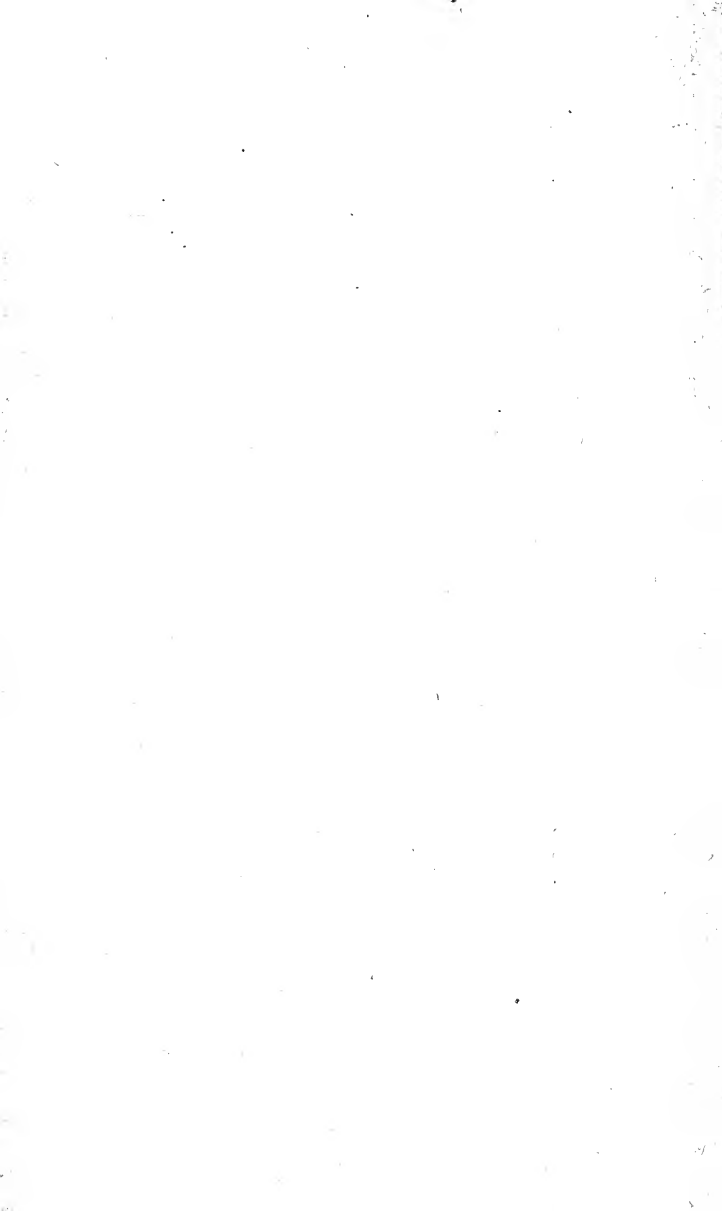


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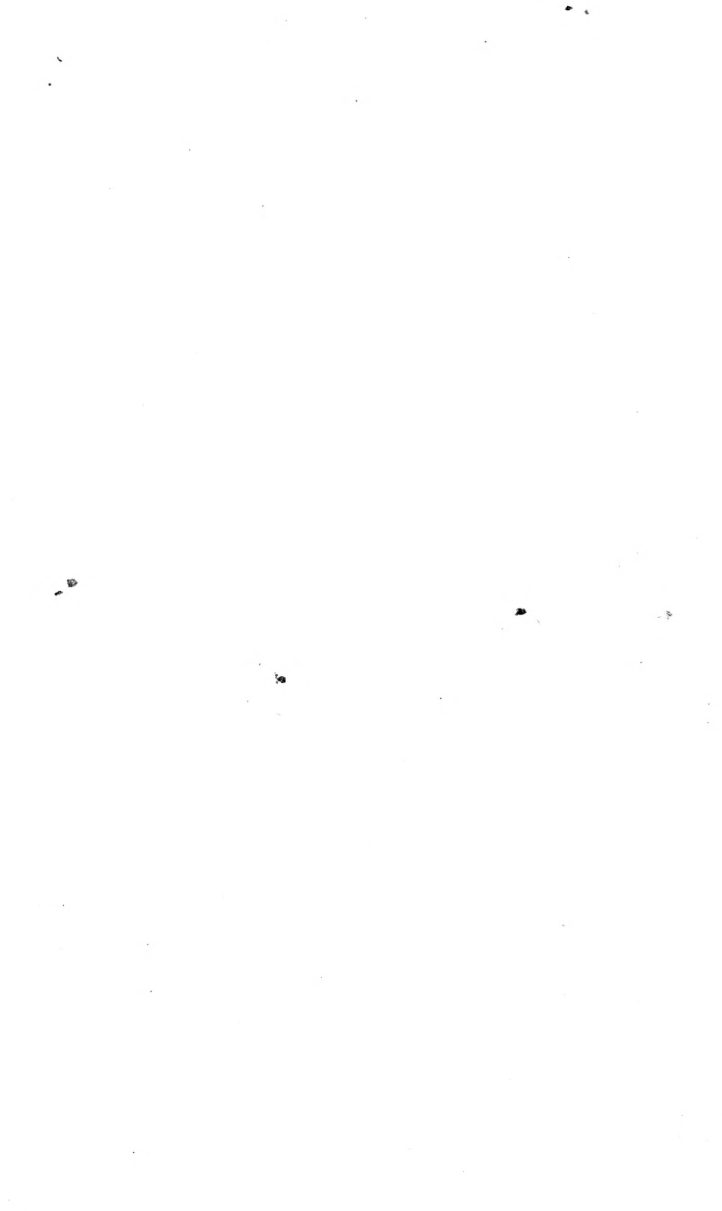
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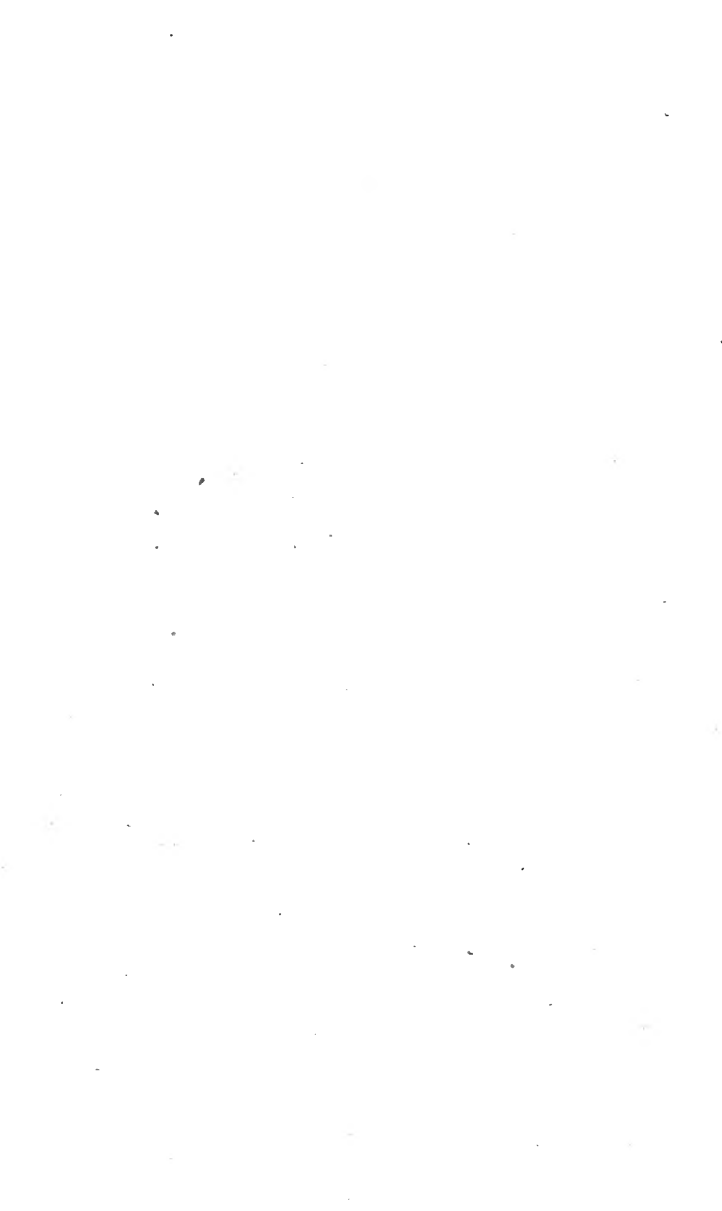


W. H. Treadway,
Washington, D. C.
August, 1874.

(These sermons were subscribed
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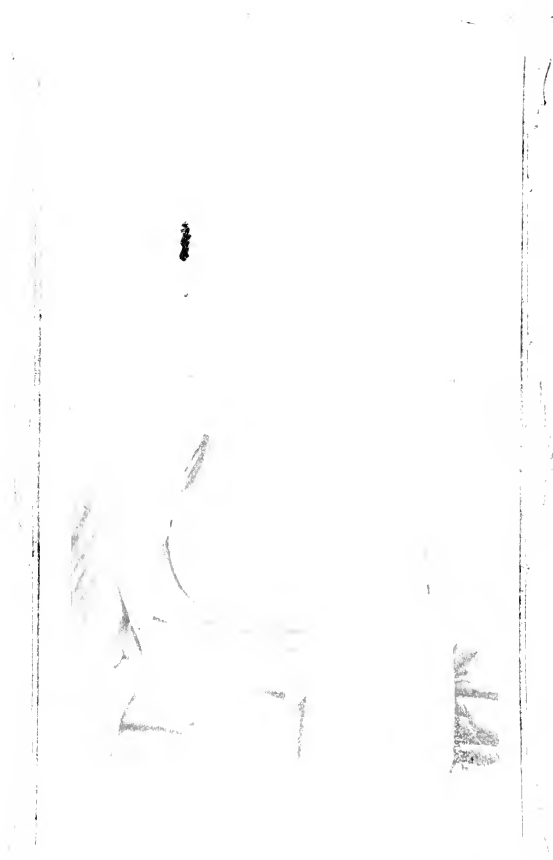
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A. P. Smith

A
SERIES OF DISCOURSES

ON

VARIOUS SUBJECTS,

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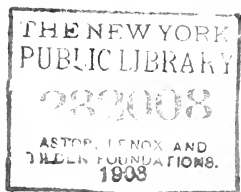
A BRIEF SYNOPSIS OF THE DIVINE SCHEME OF HUMAN
REDEMPTION AND RECOVERY
FROM SIN.

BY
BUTLER KENNEDY SMITH.

Let God be true, but every man a liar. — PAUL.

INDIANAPOLIS:
PRINTING AND PUBLISHING HOUSE PRINT.
1874.

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P R E F A C E.



“This while I’ve ta’en a mind asklent,
To try my hand in guid black prent;
But still the mair I’m that way bent,
 Something cries Hooley!
I rede ye, honest mon, take tent,
 Ye’ll show your folly.

There’s ither authors, much your betters—
Far skilled in Greek—deep men o’ letters,
That thought they had insured their debtors,
 A’ future ages;
Now moths deform in shapeless tatters,
 Their unread pages.”



In committing my volume of sermons (using the word in the popular sense) to the tender mercies of the reading public, I cannot but feel, to some extent, the solicitude expressed in the above lines—quoted from memory with slight alterations—from Burns’ epistle to a friend when about to publish the first edition of his poems.

’Tis true, this is not my first venture “in guid black prent,” as his appears to have been. I have been showing my “folly” in this respect for a good many years—in a small way; and the favor with which those smaller efforts have been received, has encouraged this larger “folly,” if such it shall prove. And now, the *first* question to be solved

is, have I presumed too much on the indulgence of the reading public, or on my popularity as a writer, in venturing to offer a two dollar volume of sermons to a market already glutted with this kind of literature? This question can only be answered *favorably* by a ready sale of this first stereotyped edition.

As to the subject matter of the discourses, no one need object to the book on the score of a want of method and artistic arrangement of the subjects discussed. If I were to go over the ground again, I would very probably change the *order* somewhat myself. And yet, I am not sure that the intrinsic value of the work, as a whole, would be materially enhanced thereby. Each discourse is intended to be as nearly complete in itself as possible, in the limited space assigned to it, and the reader may read them in any order that suits him best.

I am not so vain as to imagine that every reader will at once adopt every thought presented in the series. Indeed I do not expect any *one* reader to gulp down every thing I have said without taking time to investigate and satisfy himself as to its correctness. I would not have any one do so. I never do so myself, with anything but the inspired word; to *that* I bow with unreasoning submission; and *by* it I test the correctness of my own or any other uninspired man's views. In the light of that word, according to the ability God has given me, I have endeavored to *simplify* the scheme of redemption and recovery from sin, as far as my limits will allow. My investigations, however, have been rather suggestive than exhaustive on all the great themes discussed—presenting simply food for thought, rather than elaborate arguments and conclusions.

In this work I have endeavored neither to follow blindly

in the wake of *any* uninspired leader, nor yet have I knowingly differed with any one, merely for the sake of appearing to be original. Originality is a quality to which I lay no claim. All I know has been taught me by some one. And yet, these discourses, as such, are (under God) emphatically my own. I neither learned them from, nor was taught them by men, but by an earnest examination of the word of the Lord. To his name be the praise, if good shall result; and upon my own head be the blame, if harm shall come of it.

I am happy in the thought, however, that whether correct or incorrect in the expositions I have given of the various mooted passages discussed, my views involve no dangerous *practical* heresy. This, I think the most torturing criticism will only make manifest. So let it come, if I may be allowed equal space in which to defend myself.

As to the *literary* merit of the work, as I affect not the ornate in style, if a few typographical errors, which, with all our vigilance to prevent, have found their way into the plates, were corrected, the critics might crack their whips over it to their heart's content.

And now, kind reader, with an humble reliance on the Divine favor, and an earnest prayer for the speedy consummation of the Church's mission in the conversion of the world, I send my offering forth, hoping it may be humbly instrumental in hastening that glorious event.

B. K. SMITH.

Indianapolis, July, 1874.

THE NATURAL MAN.

But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned. I Cor. ii: 14.

BELOVED AUDIENCE:—I propose to predicate my present discourse on the passage just read. Inasmuch as I propose, by the Divine blessing, to give a series of discourses, embodying a complete synopsis of the Divine scheme of human redemption and recovery from sin, I have concluded to make my introductory discourse from this passage of Holy Writ. My reason for this will appear as we advance in the series.

This passage is relied upon by the mystics of our own times, as well as by those of former days, to prove that an unconverted man can not, without a special illumination by the Holy Spirit, understand the Word of God—the Scriptures. Now, if this be so, there is no use for the *written word* at all; for if God has to reveal the meaning of every passage, by a special inspiration, to every individual that ever becomes wise unto salvation; he could just as easily do it without any written word as with it. And if he reveals it to one, and withholds it from another, there can be no moral responsibility resting on the creature in any case. The believer is wise unto salvation, because God has made him so, and the unbeliever is ignorant and unbelieving, because God has withheld from him what he has imparted to his more fortunate fellow man. The latter is no more

entitled to blame, than the former is to praise; the difference between them being simply the result of partiality in the Creator. This conclusion is too God-dishonoring to be entertained for a moment.

Let us, then, examine the passage, in its contextual connection; not to prove *any* theory by it, but to ascertain its true meaning as used by its inspired author.

Before examining the context, let us notice the *terms* of the proposition: "The *natural* man *receiveth not* the *things* of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

You perceive that I have emphasized the words in our text, which theorists misconstrue in using it to prove the theory we have just exploded. Before they can make it prove their theory, they must show that *natural*, in this connection, is equivalent to *unconverted*; that *receiveth not* means *can not receive*; and that *things*, and the words by which they are explained, are one and the same in meaning; all of which are manifest misconstructions in this connection.

First, as to *things* and *words*: Every one can easily perceive the difference between the substantive thing which I hold in my hand, (*holding up a hymn book*), and the word, or name by which it is called. Show this book to an unlettered savage, and it would be foolishness (unintelligible) to him; but instruct him in the art of reading, and he will soon become familiar, not only with the *thing*, but also with its name and use.

Second. *Receiveth not* is by no means equivalent to *can not receive*. It simply affirms a general principle in this connection—that certain characters do

not, as a general rule, receive the things of the Spirit of God; and the next sentence gives the *reason* why, viz: "They are foolishness (unintelligible) unto them." A few cases are on record, where God has given such *things* to such characters—just enough to verify Paul's statement; and the result was just as he says—they were foolishness to them. We may have occasion to notice a few of these cases before we are through; but for the present we will pass on.

Third. *Natural* is an adjective, expressing quality. in this instance it qualifies the noun *man*, and is used in contrast with another adjective, qualifying the same noun on the opposite side of an antithesis. Now, it is a law of language, which no grammarian will dispute, that an adjective used in comparison, or contrast with another, on the opposite side of an antithesis, is regulated as to the extent of its meaning by its opposite adjective—expressing just the opposite of that: no more, and no less. The word under consideration is used in a great variety of contrasts, as applied both to men and things; as *natural* and *artificial*; *natural* and *cultivated*; *natural* and *affected*; *natural* and *disguised*; *natural* and *educated*; *natural* and *renewed*, or *converted*; *natural* and *spiritual*, etc., etc.

To illustrate this principle, or law of language, let us suppose two men, A and B, to be tested by as many of the above contrasts as may with propriety be applied to man. A is an humble, pious, godly-walking Christian man, but entirely illiterate. All he knows of the Bible, or any other book, he has learned by hearing others read and speak of it. B, on the other hand, is a finished scholar, so far as book learning is concerned; but he is unconverted—

a man of the world. Knows nothing, either experimentally, or practically, of the religion of the Gospel. Now, try them by the first contrast named above—*natural* and *artificial*. They are both natural men, according to that. Nay, the inspired Apostles, with the Lord Jesus Christ at their head, were all natural men, according to that contrast—the man contrasted with them being but a lifeless imitation, carved, chiseled, or moulded by the art of man.

We will next apply the fifth contrast, as time and space admonish us of the necessity of consulting brevity. In this contrast, A is found the *natural* man and B the *educated* man; but in the next test B is found the *natural*, and A the *converted* or *renewed* man! And when we ascertain the exact meaning of the word *spiritual*, as used in the context of our subject, we will find A and B both natural men, according to our seventh and last contrast. The natural man of our text, being the exact opposite of the spiritual man of our context. To this inquiry we will next invite your attention.

You would do well, my auditors, to read, with thoughtful attention, the whole of the preceding context, especially from the 18th verse of the first chapter. It was by so doing, many years ago, that I, myself, got hold of the clue by which I have been enabled to unravel this subject to the great joy of many earnest hearts besides my own. But time and space forbid my reading and commenting on the whole of the suggested context in this discourse.

As sufficient for our present purpose, we call your attention to the demonstrated inability of the human mind, with all its boasted powers of ratiocination, to find out, or know God, as intimated, chap. i, 18-23—the wisest of them being incapable of

making anything but "foolishness"—unintelligible jargon—out of the simplest of God's works and ways. After this fact had been fully demonstrated by a 2,000 years' experiment—from Noah to Christ—"it pleased God, by the foolishness of preaching, to save them that believed."

And even then, God's simple plan of saving men, by preaching a crucified and risen Redeemer, was, to the unbelieving "Jews a stumbling block, and to the Greeks foolishness"; but to all who would believe and obey him, it was "Christ, the wisdom of God, and the power of God." The instruments chosen for this work—the poor, illiterate, unendowed and unrecognized Galilean fishermen—were, to human conception, so illy adapted to such a work, that the haughty Scribes and Pharisees among the Jews, and self-sufficient philosophers among the Gentiles, each felt that it was compromising their dignity to notice, or listen to such unseemly teachers. Hence, the comparatively small number of the wise, mighty, or noble, according to the flesh, who responded to the Divine call.

But such was God's plan—to employ foolish things (in human estimation) to confound the wise; weak things to confound the strong, and base, despised—even "things that are not, to bring to nought things that are; that no flesh should glory in his presence." Hence, Paul, though himself a finished scholar, "came not with excellency of speech, or of wisdom," when he declared to those Corinthians the Divine testimony. It was simply "Jesus Christ, and him crucified," accompanied by "demonstration of the Spirit, and of power." And the faith thus produced stood "not in the wisdom of men, but in the power of God."

It was nevertheless "wisdom among the perfect," the revelation of a secret, which God had withheld from preceding ages and generations. "Eye hath not seen," says Paul, "nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for those that love him. But to us God hath revealed them by his Spirit. For the Spirit searcheth all things, even the profound things of God." Chap. ii, 9, 10.

Now the "us" of this quotation, (which is from the Catholic version, as it happens to lie at my elbow,) is evidently defined, Eph. iii, 5, to be "his holy apostles and prophets." But let us pursue the reading: "For what man knoweth the things of a man, but the spirit of man that is in him? So the things also that are of God, no man knoweth, but the Spirit of God. Now we (the apostles and prophets) have received, not the spirit of this world, but the Spirit that is of God, that we may know the things that are given us from God." Verses 11, 12.

From this last reading we learn, that a common medium of intelligence is indispensable to satisfactory intercourse between parties. The spirit of man common to our race, enables us to communicate freely with one another. Still, it is only by language, mutually understood—words, or the symbols of words—that we can, either convey or receive any intelligent ideas. Psychology, if a science at all, has not as yet furnished our race with anything that enables us to dispense with language as a means of imparting and receiving intelligible communications with one another. Hence, the school master is still in demand, and will be, as long as time lasts.

But how are we to communicate with beings of another race, either superior or inferior? If we could impart our spirit—the spirit of man into our domestic animals, we might converse as freely with them as we do with our own children, or one another. We could either teach them our language, or learn theirs—they doubtless have a language of their own—and hold social intercourse with them as often as we chose. But, for want of this common medium of intelligence, we can only *guess* at their wants, wishes and ailments; and can only teach them to understand a few monosyllables, signs and motions. But God is able to impart His Spirit to any of his creatures; and as the “Spirit searcheth all things,” the creature thus invested is enabled to know, i. e., understand the *things* which may be committed to him, of God, from time to time, and also to communicate them in the language of the party to whom the message is sent.

To illustrate this thought, I call your attention to a remarkable incident, recorded in the book of Numbers, xxii. 28, where the Lord opened the mouth of a dumb brute, and for the moment, endowed it with the voice and language of a man. Balaam was madly bent on earning Balak’s princely rewards, by cursing Israel whom the Lord intended to bless; and as he was not disposed to be governed by the will of God as communicated directly to himself, the Lord made the dumb ass his messenger, to rebuke the madness of the prophet; delivering the rebuke in Balaam’s own vernacular.

But to resume our reading: “Now we (apostles and prophets) have received, not the spirit of this world, but the Spirit which is of God, that we may know (understand) the things that are given us

from God; which things also we speak, not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual," vs. 12, 13, Cath. ver. Macknight renders the 13th verse thus: "Which things also we speak, not in words taught by human wisdom; but in words taught by the Spirit, explaining spiritual things in spiritual words." The common version is familiar to you all; we will not therefore repeat it here, as there are only slight verbal differences in any version of the passage I have ever noticed.

Here we find, clearly recognized, the distinction between *things* and the words which explain them, as noticed in the early part of this discourse. First, God gave His Spirit to those holy apostles and prophets, that they might know (understand) the *things* He might give them from time to time; then commanded them to speak, or explain those *things* "not in words which man's wisdom teacheth, but which the Holy Ghost teacheth," (com. ver.,) "explaining spiritual *things* in spiritual words." Living Oracles.

The next thing in this connection is our text, which we will read in connection with the 15th and 16th verses—the close of the chapter. We read from the common version—that being the one from which the text was originally read: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, [of a spiritual character,] yet he himself is judged of no [uninspired] man. For who [uninspired] hath known the mind of the Lord, that he may instruct

him? [the spiritual man.] But we [spiritual men] have the mind of Christ.

Now, can any one, who has attentively considered this subject as we have been examining it, doubt the spiritual men of this whole context, being the inspired apostles and prophets, to whom God entrusted the message of salvation to a lost and ruined world? If so, the natural man of the text, being the exactly opposite character, is the uninspired man; be he prince or peasant, savage or sage, a Chesterfield or a clown, a Christian or an infidel. All are natural men in the sense of this contrast, and as such, do not receive the things of the Spirit of God; and that too, for the very reason assigned in our text:—they would be foolishness to us; for without the Spirit of inspiration were given with the *things*, we could neither understand them ourselves nor explain them to the understanding of others.

I spoke of this in the outset, as a *general*, not a *universal* rule, and promised, if time and space would permit, to notice a few of the exceptions to this general rule, which I will now proceed to do, as further illustration of the propriety of this general rule. The first case to which I call your attention is recorded in the forty-fourth chapter of Genesis. You can read it at your leisure. Does any one doubt the duplicate dream vouchsafed to Pharaoh, as there recorded, being a “thing of the spirit of God?” or that Pharaoh was a *natural man* in the sense of our text? Well, he could make nothing of it. It was “foolishness” to him, also to all his magicians and sooth-sayers. Why? Because they were all natural men; had not received the spirit which is of God, that they might know this *thing*, which

was manifestly given to Pharaoh of God. But when Joseph—a spiritual man—one to whom God had given, not the spirit of this world, but that Spirit which “searcheth all things, even the deep things of God,” comes in, he explains it (in spiritual words, of course) to the perfect understanding of Pharaoh and all his court. In this case, the *thing* was received by a natural man, and was, as Paul says, unintelligible to him, till explained by a spiritual man. And his receiving and understanding the explanation did not make him a spiritual man. He was still as much a natural man, in the sense of our text, as ever.

We might refer you to the dreams of Nebuchadnezzar, and the hand-writing on the wall in Belshazzar’s banqueting hall—all interpreted by Daniel the prophet—as further exceptions to the general rule stated in our text; but the foregoing case fully illustrates the thought I wished to impress upon your minds, and we will not tire your patience by a particular notice of any other Old Testament cases. We will, however, notice a couple of New Testament cases, quite illustrative of the distinction between *things*, and the words which explain them. The *thing* which indicated the coronation of Christ in heaven, and the going into effect of the oracle predicted by Joel, that “whosoever shall call upon the name of the Lord shall be saved”—the great outpouring of the Spirit on the day of pentecost—was to the thousands who thronged the streets of Jerusalem, a perfect enigma—unintelligible to all the *natural* men there. But when explained to them by Peter, “not in the learned words of human wisdom, but in the doctrine of the Spirit” (to adopt the style of the Catholic version, as quoted in a for-

mer part of this discourse) three thousand glad souls at once understood, obeyed, and rejoiced in the salvation it proposed.

Again: The *thing* indicative of the calling of the Gentiles—the vision seen by Peter on the house-top at Joppa—though full of interest to untold millions of human beings, would, had it not been explained to Peter by the Spirit, and by him to us, have remained an inscrutable mystery to this day.

One fact must be borne in mind: The things committed to those spiritual men, were not given for *their* exclusive benefit; but generally for the benefit of all who would, or will yet, receive their inspired explanation, and avail themselves of the benefits and blessings proposed. When Christ ascended up on high, leading Captivity captive, “he received gifts for men; even for the rebellious, that the Lord God might dwell among them,” as says the Psalmist.

In defining these gifts, Paul, Eph. iv, calls them apostles, prophets, evangelists, pastors and teachers; and their work, the building up of the Church, or body of Christ, by adding new converts, of course, to the body, and then training them in the service of the Lord. The servants and handmaids, on whom God said by Joel, that he would “pour out of his spirit, and they should prophesy,” were the same; and their prophesying was to the “rebellious” ones, *for* whom the whole scheme was inaugurated. How cruel then, not to say *wicked*, to shut up the minds of poor, rebellious sinners, for whom the Lord has done so much—even redeeming them from death at the fearful expense of dying for them, and then establishing so simple a medium of communication, with the express purpose of reclaiming them from their rebellion, that *He* might dwell with them here

spiritually, and *they* with him literally in heaven. I say, how cruel it is, to persuade such persons, that they can not understand the things of the Spirit of God, even when explained to them in spiritual words, by the very agencies to whom they were given for the express purpose of benefitting *them—the hearers!*

Such teachers must be, it seems to me, the “lost” (bewildered) persons spoken of by Paul, II Cor. iv, to whom the Gospel was hidden, (mysterious,) and “by whom the god of this world (the devil) hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them,” verses 3, 4. Just convince a man that the Gospel is a hidden, mysterious thing, which, without a direct operation on his heart by the Holy Spirit, he can not understand or obey to the saving of his soul, and you have his mind completely blinded from ever receiving the “light of the Gospel of the glory of Christ,” as long as that conviction remains fixed in his mind.

There is another thought I wish to present, for the benefit, both of teachers and learners, before I dismiss this subject. Paul says in the preceding verse to our text: “Which things also we speak, not in words taught by human wisdom, but in words taught by the Spirit.” He also thus exhorts Timothy: “Hold fast the form of sound words which thou hast heard of me, with faith and love which is in Christ Jesus.”—II Tim, i. 13. It would therefore seem, that, not only the *things*, but the *words*—even the form of their arrangement—were dictated by the Spirit, and religiously observed by those spiritual men. Not only so, they strictly charged their children in the gospel, to hold fast.

not only the *words* but their very *form* in speaking those things to others. Paul, in another place, charges Timothy: "The things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—II Tim. ii. 2. Thus he provides for their being handed down, from generation to generation, unchanged, either in substance or form. He also pronounces a severe anathema, Gal. i. 7-9, against himself, angels, or any other man, who shall dare to preach any other gospel, or even a perversion of the gospel he had preached; that *it* was not from, of, or by man, that he learned it; "but by the revelation of Jesus Christ," vs. 11, 12. It was therefore sacred, and *must* not be trifled with. Any variation, change, transposition, or substitution of terms, would be a perversion, and therefore subject the offender to the anathema. How careful then, should we be, my *preaching* brethren especially, lest we involve ourselves in this anathema. O! how solemn the responsibility on all who undertake to re-preach the gospel of Christ! God help us.

But I may be met here, as I have been often in conversation, with the objection, that the *words* in which these things were originally uttered are in a dead language; that we can only get the meaning of the things by a translation of the words into our own vernacular; and as translators differ in their renderings, we, who are entirely dependent on translators, can not be certain that we have the true meaning of the original words. To this objection I would reply: It is not an objection to anything *I* have urged in this discourse. If a valid objection at all, it is to the Apostle Paul—or rather to Paul's Master—for being so strenuous about adhering to

the very form of words in which the Divine messages were couched.

But as we dare not file objections to the Divine fiat on this, or any other subject, we must find some other way to obviate the difficulty. Let us see what can be done in that direction. It is manifest that the plan was, and is, to have all Divine messages delivered in the vernacular of the party, or parties, to whom they are sent. Balaam received his rebuke in his own language, though the words of the rebuke were the only words the messenger ever uttered, as we suppose. But this was scarcely a greater miracle than that which attended the first presentation of the Gospel message, which pierced three thousand souls to the heart, and made them cry out, "What must we do?" Peter, though a man, instead of an ass, was as ignorant as that animal of any language save his Galilean dialect, until the spirit of inspiration came upon him. Still, when he opened his mouth to deliver God's message, those parted tongues of lambent fire carried the message in seventeen different languages and dialects—to each hearer, in his "own native tongue wherein he was born"! They all heard the same discourse, were all convinced by the same testimony, and all submitted to the same conditions of pardon. Yes, and all rejoiced in the same salvation.

Now, did the Penticostians all hear the same things? Certainly they did; but not the same articulate sounds. The Spirit miraculously translated the words into each hearer's own vernacular. But we have no inspired translations nor translators now, says some one. Granted. Hence the importance of looking well to the translations we have, and consulting all we can have access to. As all uninspired

human productions are more or less imperfect, and the great majority of mankind are unable to read the Bible in the original tongues, if we were shut up to a single translation, and that a confessedly imperfect one, we would labor under some disadvantage, and be left somewhat in uncertainty about some things; but I thank God, we, of the English language, are becoming rich in translations of the blessed Word of God, by examining and comparing which we can *always*, if earnest and honest in our researches, find out the meaning of the Spirit, so far as our immediate duty is concerned.

My experience in consulting different translations of the Bible, has entirely cured me of the fear I once entertained, and which many, no doubt, yet entertain, that the multiplication of versions would unsettle the minds of the people and shake their confidence in even the inspired original. Exactly the opposite result has been *my* experience; and I doubt not such is, and will be, the experience of every one who consults different versions, not to sustain a pet theory, but to learn the truth and imbibe the mind of the Spirit. Such a course will soon convince the earnest student of the Bible, that, altogether, they confirm the divinity of the Savior, and present his Gospel in terms sufficiently clear and uniform to leave him without excuse if he fails, or refuses to believe and obey it.

I can take any version of the New Testament I have ever examined—from King James' down—including the Douay, (Catholic,) and maintain the ground we have been contending for, the last fifty years, (the Lord being my helper,) against all opposition in a fair, open discussion. At least I *think* so.

But it is time to bring this discourse to a close. Fellow citizens—saints and sinners: What think you now of the natural man of our text? Simply that he is the uninspired man—all uninspired men are natural men in that sense, say you. Then, what of the spiritual? Undoubtedly the inspired apostles and prophets are the spiritual men of that context, you reply. What relation, then, do we, as natural men, sustain to those spiritual men? The relation of pupils in Divine things. They are the divinely appointed medium of intercourse between God and us. His message of salvation through a crucified Redeemer can only reach the sinner “through their word;” and his lessons of instruction to his children—the saints—come through the same medium.

The details of these respective lessons will form materials for succeeding discourses, if the Lord wills, and I can be favored with your attention.

Remember, sinner, you can not longer hide behind the mistaken idea, that because you were not inspired to know and speak the things of the Spirit, you can not understand those things when *explained* to you by those whom God has chosen and qualified for that very work: It was for *your* benefit those men were thus endowed, as much as that Christ died for you. I shall be after you in my next.

May the Lord bless and give efficacy to the truth, and pardon and render powerless for evil anything contrary to truth in this discourse, is my earnest prayer, in the name of Christ. Amen.

BORN OF GOD.

“But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:” “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—Jno. 1: 12, 13.

BELOVED AUDIENCE:—As announced at the close of our former discourse, I propose in this, to examine the scriptural manner of becoming sons of God. Our former discourse (as was intended) deduced the conclusion—fairly, we think—that the human mind, unaided by Divine inspiration, is unable to comprehend the things of the Spirit of God. That a medium of intelligence is indispensable, and that this medium, so far as the Divine scheme of human redemption and recovery from sin is concerned, is none other than the inspired apostles and prophets, who have explained those things in human language—the words, and the very form of them being taught by the Holy Spirit. It only then remains for us to become fully acquainted with the words in which those things are explained to become wise unto salvation through faith in Christ Jesus, submitting implicitly to what those words enjoin us to do.

The subject we have chosen as the theme of this discourse, is one of those “deep things of God,” which it is the province of the Spirit to search out,

which, until explained to us by the Spirit through the inspired apostles, was wholly unknown to the human family. And since its revelation to our race, so many have undertaken to speak of it in words which human wisdom teaches, instead of confining themselves to the words of inspiration, that great confusion of ideas prevails among different theorists on the subject. Let us approach it with all prepossessions laid aside, intent only on learning it from the inspired word. Whatever that word teaches is undoubtedly true, and all else is false.

We will read our text again: "But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

It will be seen by a glance at the context, our Lord Jesus Christ is the antecedent to the personal pronouns—*he*, *his*, and *him*—in the text. It was *Him* they received; *He* gave them power to become sons; and it was *His* name on which they believed. The 12th verse tells *who* (of his own) received him; *how* they received him—i. e. what receiving him consists of; and what effect his reception had upon *them* who received him. Let us see: "He came to his own,"—world or nation, it matters not, in our present inquiry, which you make the noun to which *own* belongs in this place—"and his own received him not; but as many as received him, to them" (not to those who rejected him) "gave he power to become sons of God." Then receiving Jesus gives us "power to become sons of God." And to

receive him, as defined in the next clause, is to believe on his name.

The first question then to discuss is, how to obtain faith in his name; for "without faith *it is* impossible to please him; for he that cometh to God must believe *that* he is, and that he is the rewarder of them who diligently seek him."—Heb. xi. 6. This faith, which removes the imbecility of the human heart and enables its possessor to please God, to come to him and become his child, can only be received by hearing the word of God, as spoken, or written by those spiritual men of whom we spoke in the other discourse.

This thought is beautifully argued out by Paul in the tenth of Romans, thus: "But how shall they call on him in whom they have not believed? or how shall they believe in him of whom they have not heard? and how can they hear without a preacher? and how can they preach unless they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace; of them that bring glad tidings of good things? But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the [preached] word of God."—Rom. x. 14–17.

From this quotation we learn two important ideas: First, that the only way to get *saving* faith, is by hearing the word; and second, that not all who hear, believe after hearing. This shows that men have the power to resist God's word, in which his power for salvation is vested. How awful the responsibility resting on the sinner, who hears the

gospel all his life, but still withholds his belief and obedience to it! His condemnation must be vastly deeper than his who has not enjoyed such golden opportunities. Sinner, beware.

But to resume. We next inquire, what effect receiving Jesus had on those who received him? Did that make them sons of God? Our text says, it simply gave them power (the right or privilege) to become sons. Does any other text teach differently? Of course not, for that would array the inspired word against itself, and thereby destroy its authority. Well, are not all justified persons, in the gospel sense of the term, recognized as the children of God? Certainly, says one; why do you ask? Because, if our text teaches the truth, and all justified persons are children of God, that tenet, "that we are justified by faith only," is not only *not* a "wholesome doctrine," but the "comfort" of which it is said to be full, is false and delusive to those who rely on it.

All those proof texts, then, relied on by theorists to prove the above exploded theory, are manifestly misapplied when used for any such purpose. Time and space forbid a very wide range of illustration of this idea, but we will give a specimen or two as examples, and pass on. For instance: "Whosoever believeth that Jesus is the Christ, is born of God, 1 Jno. v: 2. Now, here is an apparent contradiction of the idea taught in our text, and both statements from the same inspired writer; how are they to be reconciled? We dare not ignore either the first or the last. Let us see. In our text he is laying down the condition on which men are admitted to the

privilege of becoming sons of God, and this is shown to be an unreserved reception of Jesus—believing on his name. In the epistle he is laying down criteria by which a professed follower of Christ may test the genuineness of the faith by which he claims to be a follower of Christ. The genuine believer in the Messiahship of Jesus is “born of God.” Any one professing to be a believer in this sense of the term who is not born of God, is *self-deceived* if he *thinks himself* a child of God; or a false pretender, if he simply tries to pass himself off as a true believer. The same thought is repeated in verse 10, in other words: “He that believeth on the Son of God hath the witness in himself”—the threefold testimony of God—“the Spirit, the water, and the blood”—by which he attests every child he receives. He that claims to be a believer in this sense, and yet neglects or refuses this evidence, John denounces as one who “believeth not God,” and “hath made him a liar, because he believeth not the testimony which he hath given of his Son.” Thus we see, there is no contradiction between Jno. i: 12, and 1 John v: 1, when we come to understand both passages; and as our present object in this discourse is to ascertain exactly what it is to be “born of God,” according to John, we will proceed with our investigation, leaving other passages *which seem* to favor the *faith alone* theory, to be attended to as they may incidentally come up in this or succeeding discourses.

Having ascertained the exact nature and effect of faith as a condition of becoming sons of God, we will next inquire how the *power, privilege, or right*, thus acquired, may be successfully exercised to *insure*

the attainment of the relation—sons of God. For it must not be forgotten that the legal right, and the physical ability, (both of which I understand are possessed by the persons here described,) may be possessed by an individual, to do or accomplish something, and yet, for want of *intellectual* ability, the person may totally fail to accomplish the object; or, possessing all these, he may neglect to avail himself of the threefold power he possesses, and live and die without accomplishing the object. You can all, no doubt, call to mind some period in your past lives when you had it in your power to accomplish some desirable object, but through negligence, or some other cause, you suffered the golden opportunity to pass unimproved, and now the object is beyond your reach. This, I fear, may be the case with some of you, my dear auditors, on the subject we are now discussing. Oh! how poignant, yet unavailing, will be your regret, to wake up in eternity to the awful consciousness that during long years of your mortal existence you enjoyed the high and holy privilege of making your everlasting fortune, of becoming a child of God, and, as such, an heir of God and a joint heir with Jesus, the Christ—the heir of all things! But you let it all slip through your fingers for the glittering baubles of earth, which, at best, could only afford you momentary enjoyment.

Methinks I hear you respond: “Show us the way into the this high and holy relation. Make the steps to be taken by us as plain as you have the fact that we possess the power, and are responsible for its proper exercise—for we find we have received Jesus, believing on his name—and most gladly

will we walk in those steps." Well, dear souls, this is what I propose to do, the Lord being my helper.

To avoid the possibility of misleading you on this transcendently important, initial point, let us carefully examine our text once more.

I read from Wesley's version, which happens to lie at my elbow: "But as many as received him, to them gave he the privilege to become the sons of God, to those that believe in his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The 13th verse is what we are now concerned in, the 12th having already been examined. "*Who were born.*" This shows that the relation of sons was—and of course is yet—attained by a birth; and this being the first occurrence of this term in all the Bible, as expressive of the change elsewhere called conversion, it stands us in hand to examine it closely. Here is, indeed, the place to commence the study of the New Birth, if we wish to arrive at satisfactory results.

Well, they "were born;" but how? Strange as it may seem, the Spirit mentions three ways that it was *not*, before telling how it *was*. This circumlocution is manifestly for a purpose, and we must try and ascertain that purpose, if possible, that we may avoid the errors it is intended to guard us against.

1st. It is "not of blood." This manifestly means lineage—the blood of pious ancestors, running back in an unbroken chain, to Abraham, could not confer the relation. John the Baptist warned the Jews of this change in the forthcoming reign of favor, when he saw the Pharisees and Saducees crowding out to

his baptism. "Think not to say within yourselves, We have Abraham to our father; for I say unto you, God is able of these stones to raise up children unto Abraham." And yet, in the face of this, and much more that might be quoted, several of the most respectable of modern denominations claim for their children a birth-right membership in their churches—*a birth of blood!* But this, you see, our text emphatically vetoes. "NOT OF BLOOD," says the Holy Spirit.

2d. "Nor of the will of the flesh." Now, the meaning of this may not be so clear at the first blush as the preceding; but a very little reflection must satisfy every unprejudiced mind that it refers to another practice which the Omniscient Spirit of inspiration foresaw, that the yearnings of parental affection—*anxious to throw around their offspring the protecting arms of the Covenant of Grace—after the dogma of inherent depravity should induce the idea that infants were liable to eternal damnation—would resort to.* It is a notorious fact that infant baptism, (it was actual baptism, i. e. immersion, at first,) took its rise after the dogma of total hereditary depravity was invented, and nothing was more natural than for parental affection to seek some way of securing their offspring from the danger of dying under the guilt of original sin, from which, even as late as Wesley's time, *he* thought they could ordinarily, only be saved by baptism. (See his tract on the subject.)

That the *intention* of the rite was to make them children of God—the very thing we are now discussing—is evident from the name it is still called by in Europe—*Christening*.

If this is not the meaning of this second *not*, I

freely confess I can not *guess* its meaning; and it means something, you may rest assured, or the Spirit of inspiration would not have dictated it.

3d. "*Nor of the will of man.*" Here again, if the reference is not to a practice I am about to name, I will be obliged to any one who will give us the true reference. It will not do to ignore it. The Holy Spirit means *something* by it, and it behooves us to ascertain what that something is, that we may avoid it; for a claim based on the "will of [the] man"—his own will—is hereby expressly vetoed. What practice comes so near exactly filling the description here given, as the boasted liberality of our Pedo Baptist brethren, in allowing their adult converts to choose for themselves the *mode*, as they call it, of their baptism, or engrafting into Christ? "The will of man" is the sole authority for such a regulation, and the will of the individual dictates the choice in each particular case.

Now, in the exercise of this *humanly authorized* right of choice, the Divine authority is completely ignored; so, if any one should happen to choose the very act the Lord commanded, it is exceedingly doubtful whether the Lord will recognize it or not; for it was the will of the *individual*, rather than that of the *Lord*, which was obeyed. And if he should choose something the Lord never commanded, there can be no question about its recognition by the Lord.

It was *not*, then, in any of these three ways—a birth of *blood*, of the *will of the flesh*, or of the *will of man*—that the relation of sons of God was attained by those of the Savior's own time and nation, who re-

ceived him, and thus received power to become sons: neither is it safe to depend upon either of them, to secure that relation in these last days. Then how, says one, may it be certainly obtained? Let us read the text again: "Who were born—not of blood, nor of the will of the flesh, nor of the will of man, but of God." Of God, as contradistinguished from blood, the will of the flesh, and the will of man. But how can a man be born of God, as contradistinguished from these human appliances? This phrase, *born of God*, is manifestly elliptical, and must be construed with the word *will* implied, to fill the elipsis. This, every grammarian will at once recognize, as in strict accordance with the laws of language. The antithesis would be incomplete without the *idea* of *will* there, to match the same idea on the opposite side of the antithesis. It was, then, the will of God, as contradistinguished from the will of the flesh, or the will of man, of which these persons were born.

Our next inquiry will be, is it the *secret* or the *revealed* will of God, that is here implied? We read in some of the religious standards, a great deal about the secret counsels of God's will. Wonder how the authors of those standards ever found out anything about the *secret* counsels? or if they were entrusted with any of those confidential secrets, how they came to violate the trust reposed in them, by blabbing them? As I profess to know nothing of those secret things, (which "belong to the Lord,") we will reason a little on this question. These persons had received the power, and of course were responsible for its proper exercise—the power to become sons of God. Now, suppose it was the *secret* will of God of which they

were to be born; how could they ever know when they had accomplished that birth, and become actually sons of God?

Such is, indeed, the condition of all who rely upon the evidence of their own feelings for the settlement of this question. Sometimes they are quite sanguine in their feelings, and soar aloft, as Charles Wesley expresses it in the following lines :

“I rode on the sky, freely justified I;
Nor did envy Elijah his seat.
My soul mounted higher than his chariot of fire,
And the Moon, it was under my feet.”

But the very next day, they can sing with equal propriety—

“Oh! where am I now; when was it, or how,
That I fell from my heaven of bliss?”

What is the matter? They have imagined themselves born again of the unrevealed will of God. Their feelings have been of a peculiar kind; which, under the teaching they have had, they have interpreted as the operation of the Holy Spirit. And as was seen in our former discourse, uninspired men, when they undertake to *guess* out the meaning of the things of the Spirit of God, are sure to guess wrong, so, in this case. If it were even certain that their peculiar feelings was the work of the Spirit, unless they had some infallible criterion to guide them in their interpretation of their feelings, they must be beset with doubts and uncertainty at best. To know the *certainty* of it, they must be born of the *revealed* will of God.

But we are not left to rest the case on this reasoning alone, however clear it may be; for we have the

positive testimony of Peter, confirming our conclusion, beyond all doubt or cavil: "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible; by the word of God, which liveth and abideth forever"—1 Pet. i: 22, 23. Here we have it in unmistakable language. The *word* of God is nothing more nor less than the *revealed will* of God. Peter calls it incorruptible, as contrasted with the will of the flesh, and the will of man. Hear him: "All flesh is as grass"—and therefore corruptible. John says it is not "of the will of the flesh," and Peter tells the reason—it would be corruptible—perishable—seed, and therefore unfit to produce an imperishable relation. But, again: "And all the glory of man (his will) is as the flower of the grass"—corruptible—perishable. Here, again, John says, "Nor of the will of man," and Peter gives the reason: It is "as the flower of grass"—v. 24.

But hear Peter a little further: "The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which is preached to you in the gospel," (as Wesley renders this last sentence,) vs. 24, 25.

Yes; the word of the Lord—the imperishable seed—which (by or in) the gospel is preached to you—by which alone you can be *legitimately* born of God—will remain in full power and vigor, when all human schemes and theories of conversion, or the New Birth, like their authors, shall pass away and be forgotten. *It* shall endure forever. As long as there is a sinner, willing to be saved from the wrath to come, this word will be the ever prolific

mother to give him an assured birth into the family of God here on earth; and after the last child of man shall have been born a child of God, this word will still remain the eternal voucher for the divine paternity of all the glorified sons and daughters of the Lord Almighty.

Who, then, would not prefer a certainty to an uncertainty? a divine, to a human tenure—the simplicity (“foolishness”) of the divine scheme to all that the wisdom of man can devise, as the basis of your claim to the everlasting kingdom?

Presuming you are all satisfied that certainty is preferable to uncertainty, and that the word of the Lord is the only *safe* reliance, we proceed, now, to give you that word, as actually preached to such as had received Jesus—believing on his name. The Pentecostian case is exactly in point, and we will call your attention to it. Turning to Acts ii: 37, we read from Wesley’s version as follows:

“And hearing this, they were pierced to the heart, and said to Peter and the rest of the apostles, Brethren, what shall we do?”

Here were three thousand of Christ’s “own,” who had just received him; and, according to our text, had just received the *power, privilege, or right* to become sons of God; and their question, when fully expressed, is, “What shall (or must) we do to become sons of God?” Now the answer to their question, is “the word which by the gospel, is (was) preached unto” them; and to you, my friends, also. Will you have it? We read:

“And Peter said unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost. For the promise is to you,

and to your children, and to all that are afar off; whomsoever the Lord our God shall call"—verses 38, 39.

Does this answer satisfy you, my friends? or must I find some passage which describes the agony of the penitent while struggling in what modern *spiritual accouchers* (?) call the "pangs of the New Birth"? I trust I need only remind you that the books which treat of such matters have all been compiled long since the inspired canon was completed, and can not be referred to in this investigation. We have given you the word whereby the gospel was preached to the first inquirers under the apostolic commission. And the promises connected with it—the remission of sins and the gift of the Holy Guest—are not confined to them who heard that discourse, but are to all, even as many as the Lord our God has called. And since the opening of the kingdom to the Gentiles at the house of Cornelius (Acts x,) he calls upon "*all men, everywhere, to repent.*"

"Are you certain," says one, "that a hearty compliance with that Penticostian answer will make me a child of God?" Just as certain as that your compliance *is* a hearty one.

"The passage itself does not promise that," you reply. Are you sure of that? Let us see. It promises you the pardon of your sins, and the Holy Spirit as an indwelling guest or comforter. Now, to whom does the Lord make such promises—the latter especially? Not to the world, for the world can not receive it, says the Lord, Jno. xiv: 16; not to the disobedient, for "God giveth it to all them that obey him," says Peter, Acts v: 32. But Paul comes in with a testimony that all the quibblers in Christendom can neither evade nor refute: "And because ye

are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father"—Gal. iv: 6.

That settles the question beyond a reasonable doubt, to every ingenuous mind in my audience. Now the question is, how many are prepared to make an ingenuous surrender—an unqualified offering of yourselves, soul, body, and spirit, to Him who has done and suffered so much for you? It was the love of God, compassionating our helpless, ruined estate, that sent his Son on the errand of our recovery. It was the same divine compassion in the Son that nerved him for the work of our redemption from death and from the power of the grave. He became partner with us in our ruin, that we might become partners with him in his divine royalty. He became a Son of man that we might become sons of God. And can you hesitate, gladly and gratefully, to accept his condescending overtures of mercy—a plenary pardon of all past offenses, a participation of his divine nature, and a joint inheritance with him in the empire of the universe—all upon the simple condition that you cease to do evil and learn to do well.

Come to him, then, my dying friends. Fly to the out-stretched arms of redeeming mercy. Submit to his authority while it is yet called to-day, and rejoice in the "knowledge of salvation by the remission of your past sins," the gift of the Holy Spirit, and an assured inheritance among the sanctified.

If others are willing to take the risk—presuming on the uncovenanted mercy of God—and neglect or reject the gracious conditions proposed in the imperishable word, why should you? Suppose it could be proved that God does, in some instances, admit persons to the relation of children, and even re-

ceive them into glory, without a literal compliance with the word as preached by the apostles, and just repeated in your hearing, has he ever made any special promise to you of exemption from his revealed law in the case? I presume not. Then why will you risk it?

"Oh," say you, "my father and mother were both pious Christians. They lived devoted and died happy, and they never heard of *this* way of being born again. They got religion in the good old mourner's bench style, and I am waiting for such an experience of grace as I have often heard *them* tell."

Admit it, for the sake of the argument, that your parents got religion at the mourner's bench—an institution not two hundred years old and not mentioned in the Bible—lived devoted, died happy, and, better than all, that they will not be met, as many will at the day of judgment, with the astounding announcement by the Judge, "I never knew you. Depart from me ye that work iniquity," Matt. vii: 22, 23. I say, admitting that your parents may escape that awful disappointment, *because* they never heard of the *divine* way of becoming children of God, that will not excuse you. *You have* heard, and can not therefore plead ignorance.

Then, if you wish to enjoy the kingdom of glory with those pious parents, you must obey the superior light you have. May the Lord bless you, and incline your hearts to wisdom's ways.

WORK OUT YOUR OWN SALVATION.

“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his own good pleasure.” Phil. ii: 12, 13.

BELoved AUDIENCE:—The Scripture just read contains an important exhortation, addressed to Christians. It would be misapplied if addressed to an audience of unconverted sinners, for the simple reason that they would be incapable of obeying it; and God is not so unreasonable as to require anything of his creatures that he has not first given them the ability to perform.

A failure to properly discriminate at this point, has filled Christendom with jarring and discordant theories and sects. The theorist first adopts a theory made ready to his hand—Calvinism, or its opposite, Arminianism; Trinitarianism or its converse, Arianism; and then searches the Bible for proof texts to sustain his chosen theory. He has no use for the Bible only as it can be made to subserve his purpose of proving his theory. All passages that seem to oppose his theory, he ignores, but gloats over those which seem to favor it. For instance, the Arminian delights in such passages as our text, and applies them indiscriminately to saint and sinner; while the Calvinist, with equal indiscrimina-

applies to every one such passages as Eph; ii: 8, 9; II Tim. i: 9; Tit. iii: 5, etc.

Now, these Scriptures are all from the same inspired pen, and of equal authority as our text. What shall we do? Shall we count proof texts, and give the verdict to the majority? Then the Arminian must be allowed to ransack the Bible for additional texts on his side of the question, and which ever side gained the verdict, it would be at the expense of ignoring all the rest of the Bible. But this would never do. The passages must be reconciled, so as to teach the same things, or the authority of the Bible is destroyed. Let us read our text again:

“Wherefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God who worketh in you both to will and to do of his own good pleasure.”

The persons here addressed were evidently Christians—children of God—such as had already received Jesus, thereby receiving power to become sons of God; had exercised that power and been born into the family of God. As such, they possessed the *divine nature*—the Spirit of Christ—and were thus empowered to work out a salvation, at that time, still future to them. The salvation of which those other passages speak, they had already received, and received it just as the Ephesians had—by grace through faith—not of themselves, it (the salvation) was the gift of God; or, like Paul and Timothy, they had been saved, not according to their works, but according to His own gracious purpose, given us in (or concerning) Christ Jesus, (communicated to Abraham 430 years), before the

times of the ages ; but is now made manifest by the appearing of Jesus Christ, who has abolished death, and brought life and immortality to light throughout the gospel ; or, like Paul and Titus, these Philippian brethren had been saved, “ not by works of righteousness which they had done, but of His own mercy * * with the washing of regeneration and renewing of the Holy Spirit, which he shed on them abundantly through Jesus Christ.”

You perceive, my friends, I have not given verbal quotations of the foregoing passages, but rather paraphrases, embodying the sense. Time and space forbid quoting and commenting on them at this time, but I hold myself responsible for the substantial correctness of my paraphrases of them. But to return :

These Philippian brethren were required to work out their own salvation, because God had empowered them as we have already seen ; and, being empowered, they were held responsible for its accomplishment. The same is true of all of you, my friends, who are children of God. Your eternal salvation has yet to be wrought out ; and no person in the universe can do it but yourselves—God still working in you to will and to do of his good pleasure.

To do this successfully, you have only to look “ narrowly into the perfect law of liberty, continuing therein, not being a forgetful hearer, but a doer of the work. In so doing, you shall be blessed in the deed ; ” or as Wesley renders it, “ happy in your doing.” James i: 25. Or to give it in the language of Peter, second Epistle, i: 3-11, * * “ giving all diligence, and to your faith courage, and to courage knowledge, and to knowledge temperance, and

to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. For these things being in you and abounding, make you neither slothful nor unfruitful in the knowledge of our Lord Jesus Christ. But he that wanteth these things is blind, not able to see afar off, having forgotten the purification from his former sins. Wherefore brethren, be the more diligent to make your calling and election firm; for if ye do these things ye shall never fall. For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Wesley's translation.

These seven additions to your faith, which, with the pardon of your alien sins, and the gift of the Holy Spirit, you are fully competent to make, completes your christian character, secures to you an abundant entrance into the everlasting kingdom, and is, in fact, working out your own salvation.

But our text says: "It is God who works effectually in you, both to will and to perform, on account of his benevolence." (Living oracles.) Let us examine how this working in us is performed; for if we can not understand God's method of working in us, we never can know whether it is He or some other agency that is moving us to will and to do, in any given instance. We will see, then, if the whole process can not be comprehended—how God effects all the changes for the better, that are wrought in a man—for "all things are of God," from that helpless, imbecile condition described—Jer. xiii: 23; Rom. i: 21-32; Eph. ii: 11-12—and some other passages, of those who by long indulged habitual wickedness have lost all correct knowledge or love of God or his revealed will, to that point of religious and spir-

itual attainment, quoted some time ago from 2 Peter i, 11, as securing an abundant admission into the everlasting Kingdom.

It is manifest that man's responsibility to God, is in the exact ratio of his capability. "Where but little is given, but little is required." Still, whatever *is* required, be it much or little, *must be rendered*. Absolute exemption from responsibility, can only be enjoyed by creatures absolutely destitute of moral and mental capacity. To them, such a thing as *sin*—moral delinquency—is an utter impossibility; consequently there is nothing for such to be saved from but death, and that is abundantly and unconditionally provided for in the universal redemption of the race from death. But let us to our task.

The unenlightened pagan is only required to listen, while God speaks to him in his revealed word. Like the dying Israelite, bitten by the fiery serpent in the Israelitish encampment, who could still turn his eyes and look at the brazen antidote when nearly all his other powers were paralyzed by the virus of the deadly serpent, and he was only required to "look and live." So, also, the most degraded and debased of Adam's *accountable* posterity have still the faculty of hearing, and weighing evidence, and are only required to lend a listening ear to the testimony of God's word—the divinely appointed antidote for the paralyzing effect of ignorance and unbelief—and in the act of listening he receives power to believe.

Thus God works into a debased and fallen sinner the first installment of power, which, if acted upon by the creature, changes his condition from that imbecile, helpless state in which it was impossible for him to do anything pleasing to God; (for "with

out faith it is impossible to please Him"); and makes him capable *of*, and therefore responsible *for*, coming to God. If he refuses to hear, and thereby fails to receive power to believe, (for "faith comes by hearing") his condemnation will rest upon that refusal simply. If he hears but rejects the testimony, his condemnation will rest upon his unbelief. "He that believeth not shall be damned;" and if he hears and believes, but refuses to accept the terms of pardon, his condemnation will rest upon his not obeying the gospel; for the "Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on" two classes of sinners: First, "on those that know not God"—have refused to hear; or hearing, refused to believe on the Lord Jesus Christ; and secondly, on those who "obey not the gospel of our Lord Jesus Christ." Both classes "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." See 2 Thess. i: 7-9.

Thus we see how exactly the gospel is adapted to the wants of fallen and degraded humanity. Only one step required at a time, and capacity and time afforded in which to take it. And every step taken in good faith imparts strength to take the next. And thus it is, that God "works in us to will and to do of his good pleasure." Nothing mysterious—much less miraculous—in the process, but all in accordance with the simplest laws of our nature. For instance, it is natural for the human mind to be influenced by credible testimony—to believe on evidence. It is equally *unnatural* for the mind to im-bibe faith in any fact without some kind of evidence. Nay, it is *impossible* for faith to exist in the absence of all evidence. We may—indeed are liable to—base

our faith on very slight testimony sometimes; especially if the thing proposed be something we desire to have prove true; but in the entire absence of anything we can construe into evidence, belief is an absolute impossibility.

The natural tendency of the human mind is to credulity. We naturally believe our parents, and those around us, till painfully convinced, by repeated instances of falsehood detected, that they are not to be relied on. Oh! how careful parents should be to preserve this amiable credulity in the minds of their children, by always speaking, and *acting* the truth in their presence. But however imperfect—or even false—our earthly parents may have proven themselves, our Heavenly Father has never given us any reason for losing confidence in him. It is, therefore, easier to believe His word than to doubt it. Nothing but an abnormal condition of the human mind, induced by false reasoning on the one hand, or a blind unreasoning, credulous drinking in of the false reasoning of others, can prevent it from receiving the testimony with which God has surrounded the great central truth of christianity—the divinity of the Savior, and his ability to make good his promises; and when it takes in this great truth in all its fullness—including who Jesus is, and what he has suffered and accomplished for our guilty race—what more natural than a desire to flee to him for refuge? Believing that he is, and that he is a rewarder of them who diligently seek him, the soul is in haste to begin the seeking, of Him who is the “chiefest among the ten thousands—the one altogether lovely.”

But how shall he seek? Where shall he go to find him? Has he given any directions, or named any

place where he may be found? The popular teaching of the present times is certainly very deficient at this point. The promise is to the *diligent* seeker; and if the seeking must be diligent, surely the directions should be plain. And such is ever the case, so far as the divine directions are concerned. But men, who undertake to guide inquirers in this search, have devised new ways, entirely unknown to the inspired directions, which render this search a matter of great uncertainty, both to the seeker and his instructors. The strongest assurance they can give, is only a *perhaps* that the Lord *may* be found in the performance of the things they recommend; that many have found peace in so doing. But worse than all, those who do find peace in this way, have to base their confidence on their peculiar feelings, backed up by the assurances of their uninspired religious instructors, and not on any promise of the inspired word.

A few thoughts by way of illustration, may not be inappropriate at this point. We have seen that our ability to come to God, depends upon our believing two things. First, "that he is," and second, "that he is a rewarder of all who *diligently* seek him." Now, if there was not another passage in all the Bible to the same effect, this takes up the faith alone theory, by the very roots. The theory itself is an eternal disqualifier. It repudiates one half of the qualification here affirmed as necessary to enable any one to come to God—that he must believe God a *rewarder* of the diligent seeker. And the reason is obvious. If a person believes God will save him without seeking, he is not likely to seek very *diligently*, to say the utmost; consequently, as the

promise is only to the diligent seeker, he is not likely to find the genuine pardon of his sins.

Now, for an illustration of the methods of seeking recommended, and actually followed by many in these days. A man goes to his neighbor to borrow some of his farming implements—a corn plow, for instance. Well, he meets him just as he is starting away, to be gone all day. He grants his request as soon as asked; tells him exactly where he will find the plow, and goes his way. On his way after the plow, the borrower falls in with another neighbor, who persuades him it is not necessary to go to the precise spot mentioned by the owner. Says he, “Many of the neighbors are in the habit of borrowing that plow, and they never have to go there for it. I, myself, borrowed it last week, and I found it on this side of the creek—just yonder,” pointing to a particular place.

Well, he goes off under this new direction, and searches very diligently for an hour or so, but does not find the plow. At length he falls in with another neighbor, who had found the plow, when *he* borrowed it, on another part of the farm, and away he goes to try his fortune there, but with no better success than before. And thus he spends the day, following the advice of his neighbors who had found the plow at different localities; but never crosses the creek to the spot indicated by the owner; consequently he goes home at night, tired, disappointed, and fretted at his loss of time.

Now, could such an one be said to have *diligently* sought the plow, when, with the owner's directions yet ringing in his ears, he could be so easily turned aside? I think not. His conduct would be justly construed as betraying a total want of confi-

dence in the veracity of the owner of the plow; and he would have no right to complain, if denied the favor entirely.

You can make the application for yourselves, my dear auditors; and let me entreat you not to risk trifling with so important a matter as the salvation of your souls. Follow the Lord's directions implicitly, and heaven and earth shall sooner pass away, than any thing He has promised, fail to be realized.

As our first discourse of this series, demonstrated the incapacity of the "natural man"—i. e. the uninspired man—to discern the things of the Spirit of God; and that all attempts of such to explain them had proven failures; and as our second discourse showed that those who receive Jesus—believing on his name, and thus receive power to become sons of God, can only exercise that power effectually, by being born of the revealed will of God, as contradistinguished from the will, or devices of man; it follows with the force of a demonstration, that any such tenure as that described in the foregoing sketch, is too *uncertain*, to say the least of it, to risk such vital interests upon.

And the natural tendency of the human mind, uninfluenced by any abnormal influences, would be, to consult the divine directions, and "obey from the heart, the form of doctrine delivered" in the gospel. The *doctrine*, as described by Paul 1st Cor. xv: 3, 4, is: "That Christ died for our sins according to the scriptures: and that he was buried; and that he rose from the dead the third day according to the scriptures." The *form* of that doctrine, which the Romans had obeyed, and which all Christians obey, as described in the preceding part of Rom. vi, is, that dying *to* sin, (as Christ had died *for* sin), they

were buried with him by baptism, into his death; (as he had been buried in Joseph's new tomb); and as he was raised up from the dead, by the glory of the Father, they also were raised from the baptismal tomb, or grave, in the likeness of his resurrection.

Thus, the great doctrine of Christ—his death, burial, and resurrection for sin, is significantly symbolized in every case of a penitent sinner turning to God and entering the body of Christ—the Church. They are to reckon themselves henceforth, “as dead indeed unto sin, but alive to God through Jesus Christ our Israel.”

Being then “translated from the power of darkness into the kingdom of God's dear Son,” they imbibe the Spirit of the Son of God, which enables them to copy his example in their lives, and thus, in due time, they become “transformed by the renewing of their minds, and prove what is the good, and acceptable, and perfect will of God.” Rom. xii: 2.

But this transformation is not completed in a moment, like the change from mortality to immortality at the second coming of the Lord will be. It is more like his first coming. In that he came, not with a sudden burst of triumphant glory, such as will characterize his second advent; but in the guise of a helpless, dependent infant, and by a strict obedience to the laws of nature, and the customs of mankind, he passed a thirty years minority under his earthly parents, in working out his human development. This was doubtless for an example to us—not a matter of *necessity* with him. For surely he who produced our first parents a full grown man and woman the first hour of their existence, could

have done as much for himself had he chosen so to do.

The fact that he took thirty years to develop and mature his human nature, teaches us that in acquiring his divine nature, we may expect an analogous process of spiritual minority to be worked out by us. And this is "working out our own salvation with fear and trembling." As the humanity of Jesus, during his minority, was under the laws of nature and physical hygiene, subject to parental authority, so, also, our divine nature—acquired by the New Birth—is under the laws of grace and spiritual hygiene, subject to Divine parental authority. As Jesus had to work out the development of his humanity under the protection, oversight and guidance of Joseph and Mary, so have we to work out the development of our divine nature under the protection, oversight and guidance of our Heavenly Father. As the infant Jesus was sustained and caused to grow by the milk from Mary's breast, administered in due quantities, and proper intervals by her maternal attention, so is our Spiritual infancy sustained and caused to grow by the "sincere milk of the word," administered in due quantities and at proper intervals by the nursing fathers and mothers with which every *scripturally* organized congregation of Christians is provided.

This provision, in the infant apostolic churches, was made by supernaturally endowing a sufficient number of the "servants and hand maids" in each congregation for this work, and as these supernaturally endowed servants and hand maids passed away, and the maturity of the churches furnished suitable material of uninspired but spiritually *educated* servants and hand-maids, they were supplied

with permanent elderships for the carrying on of this work, with the official designations of *bishops*, *deacons* and *deaconesses*, according to the common version, but literally *overseer*, *servants* and *hand-maids*. I care not by which of these two ways we translate the original Greek words chosen by the Holy Spirit to designate the only two offices (not *officers*) remaining in the Church after the passing away of Spiritual gifts.

We ought, however, to agree upon one or the other of these ways of rendering these two words, *episkopos* and *diakonos* (with its feminine); and as every *English* version of the New Testament, I believe, gives us *bishop*, *deacons* and *deaconesses*—the latter not in all, but in those regarded accurate—I prefer to use them till an authentic revision of the New Testament shall authorize the others. I am aware that some of our Scribes are rather clamorous for the utter repudiation of those terms, because the Apostacy has diverted them from their original Scripture meaning, and apply them in an apostate sense. But such a principle, carried to its legitimate results, would require us to revolutionize the entire nomenclature of the New Testament; for what prominent term have they not thus abused? Even the name of our adorable Redeemer has been blasphemously appropriated by an impious order of Romish monks. Shall we therefore cease to use the name, Jesus?

His sacred title—*Christ*—is scarcely less blasphemously desecrated to express a rite wholly unknown to His word—*Christen*. Shall we, therefore, repudiate the word *Christ*? His chosen ordinance of initiation into His kingdom—*Baptism*—has been sacriliciously prostituted, both in action and design,

and made to mean anything or nothing, just as the whim of the theorist may choose. Shall we, therefore, drop the word baptism? A fifty years' contest over this question, has about settled it in the minds of our most deeply thinking brethren, that it is as easy to maintain the truth over the word *baptize* as *immerse*. The argument has to turn at last, on the meaning of the original word, *Baptizo*, and can as readily be maintained over *baptize* as on *immerse*.

The same is true of all those other words that are said to have come to "express apostate ideas." We will do more good, and make greater headway in restoring primitive simplicity, both in faith and practice, by using the words our English versions have furnished us, and defending their Scriptural application to the subjects we discuss. But this is no time or place to discuss those matters at length. I refer you, for further light, on the simplicity of the primitive elderships as nursing fathers and mothers for the new-born babies in Christ, to my little work on that subject. I can still furnish a few hundred copies of it to those not already supplied with it.

But to return to our analogy: The child, Jesus—received daily accessions of physical strength, under the operation of the laws of physical hygiene; and in obedience to those laws he grew up in due time to the measure of the fullness of the stature of manhood. In like manner also, the new-born babe in Christ (if properly fed and exercised) receives daily accessions of Spiritual strength, under the operation of the laws of Spiritual hygiene; and in obedience to those laws, grows up "to the measure of the stature of the fullness of Christ." Eph. iv: 13.

We might pursue this analogy indefinitely if time

and space would permit. Suffice it to say in conclusion, that at every step you take in obedience to the divine will, you find yourself strengthened, both in capacity and disposition, to take the next. This is God working in you, both to will and to do, of his good pleasure. And when you have worked out the problem—solved the mystery of godliness—God manifest in the flesh—by the matured development of the Divine nature in your own person, you will be prepared to grace the triumphal second advent of the now glorious Messiah. In his first sojourn here on earth, he led a suffering, self-denying life. In this he gave us an example of humility and self-denial, which, if we copy successfully in our lives, we will be prepared, both to share and to enjoy his triumph. Then whether we be alive in the flesh, or garnered away like the fully ripe corn, to await his coming, it matters not.

Then will we accomplish another birth, wholly different from anything we have ever experienced or witnessed. If sleeping in the grave, at the sound of the “voice of the Archangel and the trump of God,” our sleeping dust shall be aroused. That divine nature, which we have spent our days of probation here in maturing, as it enabled our Lord Jesus to triumph over death, so will it then be our all sufficient enabler to burst up from our beds of slumber—not now as helpless dependent infants, but as fully developed sons of Gods. If alive and remaining on the earth at that glorious time, we shall, no doubt, stand in wonder and astonishment at the phenomena we will witness—the graves of the saints everywhere bursting up and turning out their glorious tenantry, the sign of the Son of Man coming in the clouds of heaven with power and great glory;

the resurrected saints apparently about to rise from the earth, when all at once, in a moment, in the twinkling of an eye, we find ourselves transformed into the same divine image, and with our resurrected brethren, caught up to meet the Lord in the air. "So shall we be ever with the Lord." Brethren and sisters, "work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of his good pleasure."

THE MYSTERY OF GODLINESS.

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”—1 Tim. iii: 16.

BELoved AUDIENCE:—The proposition contained in the first clause of the verse just read will be the subject discussed in this discourse. A proper understanding of it will be found of vast practical importance to the successful accomplishment of the great object of our profession—a preparation for admission into the everlasting Kingdom of our Lord and Savior Jesus Christ.

The true meaning of any proposition can only be reached by ascertaining the meaning of the terms and phrases which compose it. Let us then spend a few moments in the definition of terms. The proposition reads as follows: “And without controversy great is the mystery of godliness.”

The first word, *and*, is a copulative conjunction, the office of which is, to show a connection between the matter preceding and following it. It sometimes connects only words, but more frequently sentences, and often whole sections, as we shall have occasion to show that it does in this case.

The phrase, “without controversy,” is simply a strong way of affirming a proposition—equivalent to the terms *unquestionably*, *assuredly*, *undoubtedly*, *confessedly*, &c.

The word *mystery* next demands a word of explanation. It is simply equivalent to our every day word *secret*. The secret may be scrutable* or inscrutable, so far as the word *mystery* is concerned. If inscrutable, the secret, or mystery, remains such, and can never be of any value to us; but if scrutable, the secret only remains such till it is understood, and is then a mystery no longer. And this, I hope to show, is the character of the secret of our text.

But the word to which our chief attention must be paid is the word *godliness*. A proper understanding of *it*, will prepare us for comprehending the whole proposition. A misconception of *it*, as used in this place, is the main difficulty in the way of understanding the whole proposition. Let us see, then, if we can not ascertain its true meaning.

Godliness, as defined in Webster's High School Dictionary, means "real piety; a religious life." It is uniformly rendered *piety* in the catholic version of the New Testament; but the definition immediately following in our text is sufficiently clear for our present purpose—*God manifest in the flesh*. This is an inspired definition of the word, and of course, infallibly correct. It is "God manifest in the flesh"—Divinity and humanity co-existing in the same person—a mysterious combination truly. Yet, confessedly great as the mystery is affirmed to be, it is one that we must each and every one of us practically solve, or never be admitted into the everlasting kingdom.

This word, *godliness*, though a noun, is derived

Scrutable.—Perhaps this word is here used for the first time. It suits my purpose here as expressing the opposite of *inscrutable*. Hence I use it.

from an adjective, and still retains its adjective property of expressing *quality*. And the quality it expresses is everywhere, in the apostolic teaching, recognized as one of the indispensable attributes of the Christian character. Without it, that character is by no means complete. As, for instance, in II Pet. i: 6, it is named as the fifth of seven indispensable acquisitions that the Christian must add to his faith. Beginning at the fifth verse, we read as follows:

“And besides this, giving all diligence, add to your faith virtue (moral courage); and to virtue (moral courage), knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.” These seven items constitute a chain, of which godliness is the fifth link, any one of which links being wanting, destroys the chain; and the chain being wanting, the individual is described, verse 9, as blind—*i. e.*, near sighted, and forgetful of the purification “from his old sins.” But *with* these things, practically exemplified in his life, he is assured of an entrance being abundantly ministered to him “into the everlasting kingdom of our Lord and Savior Jesus Christ.”

Paul uses the word *godliness* some four or five times in this same epistle, and always in the sense of a Christian accomplishment—except our text forms an exception, and there is no hint of any change of acceptation here. In ii, 1, 2, he exhorts that prayers, intercessions, and giving of thanks be made for all men—for kings and all that are in authority—that we may lead a quiet and peaceable life in all *godliness* and honesty;” and in verse 10, he speaks

of "women, professing *godliness*." Again, in iv, 7, 8, he uses it thus: "But refuse profane and old wives' fables, and exercise thyself rather unto *godliness*. For bodily exercise profiteth little, but *godliness* is profitable unto all things, having the promise of the life that now is, and of that which is to come." And in vi, 5, 6, he speaks of "perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is *godliness*; from such withdraw thyself. But *godliness* with contentment is great gain."

You perceive I have emphasized the word *godliness* in all these quotations and references, that you may see the obvious sense in which it is used every where else; and as there is no intimation that it is here used in a different sense, we shall regard the point established, that, however great the mystery of godliness, its solution by each individual Christian is indispensable to his or her ever entering the everlasting kingdom.

We now return to our inspired definition of the word—"God manifest in the flesh"—Divinity and humanity co-existing in the same person. But, says one, is such a combination attainable by such poor-fallen creatures as we? That is the very question we are now discussing. We have just established its *necessity* as a prerequisite to admission into the everlasting kingdom; we will next attempt to show its practicability.

The succeeding context furnishes, not only an infallible definition of godliness, but it also refers to an example: "God *was* manifested in the flesh, justified in (or by) the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Now, I presume there is not a child

of ten years old, who has ever read the New Testament through, that needs to be told that the allusion of this passage is to our Lord Jesus Christ. In His person this strange combination of Divinity and humanity was first exhibited—a spectacle of astonishment and admiration to the angelic intelligences on first beholding it. Was it this eager astonishment and admiration of the angels on first beholding God and man united in the person of Jesus, that was prefigured by the position of intense interest and curiosity given the golden cherubims, which overshadowed the mercy seat in the tabernacle reared by Moses in the wilderness; under which mercy seat was the ark of the covenant, containing, in deeply veiled types and symbols, the, as yet, undeveloped purposes of God in behalf of the children of men; “which things,” says Peter, “the angels desired to look into”?

But strange as this spectacle was, when first beheld by the angels, it is destined to become a familiar sight, when *all* the “ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads;” (Isa. xxxv, 10) for they shall all “be like Him”—I Jno., iii, 2. But the question now before us is, how are we to be made like Him?

We answer this question in general terms, that the gospel message to our race contemplates nothing short of a complete transformation of us, “by the renewing of our mind, that ye may prove what is that good and acceptable, and perfect will of God”—Rom. xii, 2.

But, to begin at the logical commencement of this investigation—Christ, who was originally Divine, became a partaker of our nature—humanity—that, as one of us, and for us, he might encounter and

vanquish our arch-enemy, the devil; and deliver us, who through fear of death were all our life time subject to bondage. He has also by his example shown us the practicability of the Divine and human natures co-existing in the same person; also, that thus assisted, we may, in like manner, conquer all the powers of darkness (including death), and rise to the fulfillment of our original destiny—a divine royalty in the eternal world, swaying a sceptre of dominion or the works of God's hands.

See the avowed purpose of God in the creation of our race, as intimated on the first page of the inspired volume, Gen. i: 26; but more fully expressed by David, Ps. viii: 6, and is by Paul, Heb. ii: 5—15, infallibly commenting on David's language, shown to refer to the Divine purpose in man's creation. The passage here referred to reads as follows:

“For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him! Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren. Saying, I will declare thy name unto my brethren: in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. And deliver them, who, through fear of death, were all their lifetime subject to bondage."

This reading needs no comment. We will therefore proceed.

As the counterpart of his becoming partaker of our nature, we have the avowed object of the Gospel message as stated by Peter, 2d Ep., i, 4, "that by these" (great and precious promises, committed to the apostles for all who would receive them) "ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." In other words, having accepted the "great and precious promises" on the terms proposed, we realize what they involve, viz: the pardon of our past sins, and the gift of the Holy Spirit, as an indwelling, abiding comforter.

Now, as Christ became partaker of our nature by being born into it—of a human mother—analogy would suggest that we, in assuming his nature, would have to be born into it. But we are not left to base our conclusion on analogy alone. He plainly informs us—Jno. iii, 3—"Except a man be born again he can not see the kingdom of God." Thus we are shown, both by his example and his teaching, that

in order to the attainment of godliness we must be born into the Divine nature. The process of that birth formed the burden of our second discourse of this series. It is therefore not necessary to repeat it here. Suffice it to say, they are born—such as receive Jesus, believing on his name, “not of blood, nor of the will of the flesh, nor of the will of man, but of [the will of] God.”

We will now pursue the analogy between the new born Savior and the new born child of God, a little while. As Jesus entered upon humanity a helpless, dependent infant, analogy would suggest that the new born child of God would enter upon the Divine nature in spiritual infancy. And here again, analogy is corroborated by the inspired word—“Wherefore, laying aside all malice, and all guile, and all hypocracies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby”—1 Pet., ii, 2. Now it is manifestly the spiritual, not the physical man, that Peter here wishes to have grow. Just as the humanity of Jesus, while in infancy, was dependent upon the milk of his mother for his growth and prosperity, physically, in like manner the Divinity in the new born babe in Christ is dependent on the milk of the Word—the mother of which it is born, according to the figure used in the preceding context—for its growth and prosperity.

And as the infant Jesus, however healthy and vigorous his physical organs of digestion and assimilation, and however keen his appetite, would have perished miserably, had he been left to find his own way to his mother’s breast—the fountain whence his sustenance was to be drawn; so also, the new-born babe in Christ, however sound his conversion, and

however healthy and vigorous his spiritual constitution, appetite and digestion, is greatly dependent upon the watch-care, oversight and assistance of the nursing fathers and mothers, always found in a *Scripturally* organized church of God in Christ Jesus. These nursing fathers and mothers were provided for the infant churches, planted by the apostles, by supernatural endowment, as stated in our last discourse, pp. 44, 45. It is unnecessary to repeat it here.

A few words explanatory of the *manner* of conferring those Spiritual gifts, not given in any previous discourse of this series, may not be out of place here. We find two methods on record: First, by an outpouring of the Spirit, as at Jerusalem and at the house of Cornelius. Here the Spirit was poured out on the entire congregations respectively assembled on those two occasions. The primary object of the outpouring each time was to bring to pass the oracle uttered by Joel the prophet, "that whosoever shall call on the name of the Lord shall be saved." Joel ii: 32, as quoted by Peter, Acts ii: 21. But incidentally with this object, the *effect* of the outpouring was, to qualify each individual on whom it fell, for the specific service he or she was to perform in converting sinners, and rearing up the babes in Christ to the stature of men and women in that relation. Hence, we have no account of the apostles imparting Spiritual gifts by the laying on of their hands, to any of the new converts, either at Jerusalem or at Cesarea. But when, in response to the publication of the Gospel at other points, men and women began to call on the name of the Lord and be saved, and it became necessary to form them into churches, the apostles, as a part of their commission,

were enabled to distribute supernatural gifts among the "servants and handmaids" of the Lord—of the first fruits of the Gospel in any given locality; the Holy Spirit thus making them overseers, or, if you please, nursing fathers and mothers to the infant churches thus constituted. See Acts viii: 15-17; xiv: 23; xix: 6. This was always done by the laying on of apostolic hands—*generally*, if not *always*, accompanied with fasting and prayer.

Thus were the infant churches supplied with all the gifts necessary to the conversion of sinners, and the confirmation and building up of saints in their most holy faith; in other words, nursing fathers and mothers were supernaturally qualified to administer the milk of the word, necessary to the growth and development of the latent divinity in all new-born babes in Christ—*themselves included*. For it is an ascertained fact, that the possession of Spiritual gifts did not always bespeak a high degree of godliness, or even its possession at all. See 1 Cor., xiii, in confirmation of this thought.

Another thought, by the way: If it had been the Lord's plan, under any circumstances, to convert, sanctify and save men by an abstract operation, or operations of the Spirit, independent of his written or spoken word, or of human instrumentality as a medium through which the word should be communicated, here was certainly a fine opportunity for operating in that way. But instead of proceeding in that way, we find him qualifying men and women by supernatural endowment, while the cause was too much in its infancy to furnish *educated* elders to do the work he designed elders to do through all coming time.

But the time had now come, when, by the with-

drawal, or passing away of Spiritual gifts, and the approximate completion of the canon of the inspired Scriptures, the churches were to be provided with nursing fathers and mothers who had been brought up and educated for the work in the church—the school of Christ. And here we will call your attention to the conjunction *and*, as showing the connection between our text and the preceding context. We will read, commencing at verse 14: “These things write I unto thee, hoping to come unto thee shortly, but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness. God was manifested in the flesh, justified in (or by) the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

From this reading we learn that the implicit observance of “these things” on the part of Timothy, was considered by Paul as of vast importance to the successful solution (by the church) of the confessedly great mystery of godliness. The statement is made as his closing and crowning reason why Timothy should implicitly follow the instructions alluded to by the phrase “these things.” Godliness is an indispensable acquisition. Without it, no man (or woman) can form such a character as will entitle him (or her) to admission into the everlasting kingdom. If wanting in the individual members, it can not characterize the church as such; and if wanting in the church, she can, in no sense, be “prepared as a bride, adorned for her husband.” Paul, therefore, urges upon Timothy a strict observance of his instructions, found in the preceding connection; lest,

by an injudicious selection, and a premature setting apart of unqualified persons to act as nursing fathers and mothers in the church, he should jeopardize the successful solution of the confessedly great secret of godliness.

The practical importance of this thought can not be exaggerated. You will, therefore, allow me to enlarge upon it a little right here. The prophet Jeremiah, in deploring the state of things in Judea and Jerusalem immediately preceeding the Babylonian captivity, states the case in the following words: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Jer. v: 30, 31.

The principle involved in this quotation is just as true in Christianity as it was in Judaism—in religious, as in civil ethics. From it the proverbial sayings, "Like master, like man," "Like priest, like people," have been deduced. A still more homely, though equally true saying, "As the old cock crows the young one learns," is also derived from this principle. If we consult the pages of history, civil or ecclesiastic, sacred or profane, we find the principle prevails, with perhaps a few rare exceptions. The people take their cue from the leaders who go before them. The moral and religious status of the people is rarely, if ever, above that of their rulers.

But let us apply the principle a little nearer home, my dear brethren. Where will you find a congregation among our now quite numerous Brotherhood, whose moral and religious status, among the rank and file of the membership, is above, or even equal to, that of their ostensible eldership?

By the term eldership, I always mean the entire officary of the congregation—bishop, deacons and deaconesses, including, as one of them, the recognized preacher, if they have one, be he a resident, or only a statedly visiting minister. Indeed *he*, more than any other individual, may be regarded as a fair index of the moral and religious status of the congregation that employs and sustains him. He is, while he sustains this relation, the *de facto* bishop of the congregation, call him by whatever name or title you may; and as such, according to the instructions of Paul to Timothy in the context of our subject, he “must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report from them which are without; lest he fall into reproach and the snare of the devil.” Verses 2 to 7 inclusive.

His instructions to Titus touching the qualifications for the same office are, of course, substantially the same as here. In Titus, he is required to have faithful, i. e., believing children, “not accused of riot or unruly.” It may be said, by way of comment, that the phrase “filthy lucre,” is to be understood of *unjust* or *unlawful* gains. Honest gain is not called *filthy lucre* anywhere in the Bible, as now recollected. But to return.

It may be seen by what has just been read, in the

light of our whole subject, how much is risked by our congregations in calling young men—even stripplings often, without even a wife, much less believing children—and installing them as *pastors*, which is practically equivalent to the bishop's office of Paul to Timothy and Titus. If they possess the qualifications for ruling which the rearing of a well ordered family attests, it must be latent; and the safety of the church, as well as of the untried neophyte himself, is greatly jeopardized by the risk. Can it be wondered at, then, that so many of our churches are developing the mystery of *iniquity* rather than that of *godliness*? It pains my heart to be compelled, in the faithful discussion of my subject, to so speak; but while I still cling to the hope that all will yet come right, and our fifty year's labor to restore gospel simplicity and purity, not prove a failure, I am solemnly convinced that in order to avoid crystalizing into a "sister denomination" among the sects around us, we must probe to the bottom some of the manners and customs into which our brethren are rather thoughtlessly gliding; among which this rage for young, inexperienced *pastors*, must be cured, or the success of the "Current Reformation" greatly endangered, to say the least of it.

Let no young preacher infer from the foregoing, that I would have him quit preaching. By no means. The future success of the cause depends on them. Let them work with all their might and main, wherever their labor can be safely and profitably bestowed—under the saddle, at the off wheel, or in the off lead it may be; but in no case in the lead, until they have become so thoroughly broken to the single line, that its slightest movement in the hand of the **MASTER** will be understood and obeyed instanter.

Let us now look into "these things" as respects the qualifications of the other members of one of Paul's kind of elderships: "Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also be first proved; then let them use the office of a deacon, being found blameless. * * * Let the deacons be the husbands of one wife, [each,] ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith." Verses 8, 9, 10, 12, 13.

These qualifications need very little comment, save to emphasize the word *must* with which they are introduced. Think you, if all our so-called deacons filled the description as here given, of indispensable qualifications for the office, that we should find any too timid to lead a Lord's day meeting of the church, to pray or speak when called on at the prayer meeting, to lead their own families in family worship, or even to offer thanks at their own or a neighbor's table? O! that it could in truth be said, we have none such among us. Then would I hope to see the rank and file members growing up to manhood in Christ—the solution of the mystery of godliness.

But we skipped the 11th verse in our last reading. Let us now examine it: "Even so *must their wives be* grave, not slanderous, sober, faithful in all things." This is the exact reading of the common version, italics and all. The College of Rheims' version (Catholic) gives us the literal reading from the original, without any added words, thus: "The women, in like manner, chaste, not detracting, sober,

faithful in all things." You discover this gives *women*, instead of *wives*. To this agree all the authorities at hand, except Wesley, who gives the common version without any notice of the word *wives* at all. Clarke gives the common version in the text, (as he does throughout the Bible,) but in his comment gives *women* as the true reading, and refers it to the deaconesses. Dr. Noyes, of Harvard University, gives *women* in the text, and in a note at the bottom of the page refers it to the deaconesses, as does also our own beloved and venerated Bro. Campbell, in his "Living Oracles."

It is, then, a foregone conclusion, that the 11th verse describes the qualifications of the deaconesses of a scripturally organized Church of God, and not those of a deacon's wife, as such.

For a further elaboration of this subject, I must again refer you to my "Earnest Inquiry," as I have barely space here, in conclusion, to say: If Paul thought the solution of the confessedly great mystery of godliness at Ephesus, depended on Timothy's implicit observance of "these things," how can we expect our modern churches to succeed in that indispensable acquisition unless we implicitly observe the same admonitions? Let us rouse up to a full sense of the importance of this matter, and set about the practical solution of this great secret, ere the Lord spews us out of his mouth and raises up another people through whom he will accomplish what we have failed to do. The Lord bless and guide us into the love and practice of the whole truth. Amen.

THE MYSTERY OF INIQUITY.

“For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.”—
11 Thess. ii: 16.

MY DEAR AUDIENCE:—I propose talking to you in this discourse of the Mystery of Iniquity. The Mystery of Godliness, which formed the theme of our last, naturally suggests this as a suitable theme for the present discourse. It may with propriety be said, that every congregation, or individual professor of Christianity, is practically solving the one mystery or the other. Every one is either for Christ or against him. If for him, he is walking in obedience to his commands and ordinances, the result of which is, that he grows up in him, to the measure of the stature of the fulness of Christ. If against Christ, the opposite will be his course, and the result a final estrangement from Christ and his ways.

The epistle containing our text was written to the Thessalonians, according to the chronology adopted by Adam Clarke, in the year 52, of the Christian era. It was manifestly written to correct a misunderstanding of some passages in his first Thessalonian letter, to the purport that the coming of the Lord was just at hand.

Right here we may present, by way of episode, a thought, which it is important that you should bear in

mind, as necessary to the proper understanding of many of the sayings of the apostles. The inspiration of the apostles—and, we may say, of the prophets also—only embraced the subject matter of their missions respectively. Outside of that, an apostle or prophet was as other men, liable to mistakes. While their utterances, being dictated by the spirit of inspiration are infallibly true, they knew no more than other men how to interpret their own predictions, so far as the symbolic and figurative language they used was concerned.

As to the *time*, for instance, in which their predictions would be fulfilled, they were instructed—and have informed us—that “with the Lord, one day is as a thousand years, and a thousand years as one day.”—II Pet. ii: 8. In other words, Jehovah has not bound himself down to a specified number of years, days, or hours, for the working out of His purposes. If He should extend the events which *we* suppose a single day might bring forth, over a thousand years or more, we are not to esteem him “slack concerning his promise;” and if, as in the work of creation, he brings to pass, in six literal days and nights, events which our conceptions and the outgivings of the so-called science of geology would say, must have required many thousands of years to accomplish, all we have to do is, to receive the testimony of His word as conclusive evidence of the *fact*, and bow in love, wonder and adoration of omniscience and omnipotence of our God.

Now for an application: Paul, though inspired to predict the events which must precede the second coming of the Lord—events which have been more

than eighteen centuries in process of fulfillment, and yet not fully consummated—as a *man*, he knew no better than other men, how long it would take, fully to develop the mystery of iniquity and usher in the coming of the Lord. His language in the first epistle (iv: 15) using the first person plural, “*we* who are alive and remain unto the coming of the Lord shall not anticipate them who are asleep,” though doubtless to be understood of those Christians who may be alive at the coming of the Lord, without reference to Paul, or any other individuals as such, *may* have been misunderstood by *Paul himself*—as a man—and led him to suppose that all he speaks of in the second epistle as necessarily preceding that day, might come to pass during his own lifetime. His language, I Cor. xv: 51., “*we* shall not all sleep,” written four years after the second to the Thessalonians, according to Clarke’s chronology, expresses the same thought—that Paul himself *might* be yet alive at the coming of the Lord.

We will now return and read our text in its contextual connection. Beginning at the first of the chapter, we read from the common version, as follows: “Now I beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, that you be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped

so that he as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth (hinders or withholds) *will let*, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

We have read to the end of verse 8, which is sufficient to show the circumstances which elicited the statement of our text. As before stated, a misconception of some words in his former epistle, fanned to a flame, as some suppose, by some pretender to inspiration, who, availing himself of the seeming endorsement of Paul's first letter, had wrought the Thesolonians up to such a pitch of excitement that some had abandoned all secular pursuits and became idlers and "busybodies." These he commands and exhorts, iii:12, "by our Lord Jesus Christ, that with quietness they work, and eat their own bread." He also commands the church, (ver. 6), to "withdraw from every brother that walks disorderly,"—every one who should disregard his instructions in this epistle.

The first two questions that present themselves in this place, are, first, what is, or was, this mystery of iniquity? And, second, what was it that withheld "that he might be revealed in his time?" In the face of so much learned jargon as I find in the speculations of both Catholic and Protestant divines on

this subject, I confess to a good deal of timidity in offering my *homespun* conclusions ; but as I am responsible, only to the Master, I shall present what, after as thorough a study of the subject as my opportunities have enabled me to give it, appears to my mind the most rational conclusions ; and you may take them at your own estimate of their value, without any fear of disobliging me, if you think you have better answers.

To the first of these questions I answer : A spirit of unholy human ambition—a desire for pre-eminence—was already cropping out, though in rather a modest way ; for, as yet, the name and cause of Christ was too unpopular, and the profession of faith in him attended with too much personal risk, to invite the real demagogue to a display of his proclivities. Still, as there were, even among the personal followers of the Lord, yearnings for the pre-eminence—so much so that Jesus made it the subject, or occasion, of some of his most important lessons of instruction to his disciples—we may well suppose, that among the great variety of humanity that by this time had become identified with the church, there would be many Judases, who only needed to have their *price* offered, to sell the cause and its Divine Founder, whenever their unhallowed lust of power and pre-eminence could be satiated thereby.

But, as yet, this proclivity was held in abeyance by a power, equally inimical to the religion of the despised Nazarine, but under Divine Providence made to operate as a restraint upon the incipient Antichrist that was even then, secretly working in the body of the church. This power, which Pau

personifies in the latter clause of the seventh verse as "he who now letteth," or withholds, was evidently the Roman government. And this is my answer to the second question. The impersonation of this withholding power may, without impropriety, I presume, be applied to the then reigning emperor, Claudius Caesar, and his successors; but it was the secular government—altogether Pagan in its sympathies—of which the emperor was the head, that restrained, and prevented, for centuries, the full development of the man of sin.

The severe edicts of the Roman emperors, and the existing laws of the empire against Christianity, made conspicuity in the church rather a dangerous position, too much so to be sought after by the mere demagogue. Still there were many ways in which the spirit of Antichrist could be made apparent. But it is not necessary to occupy time and space, with speculations as to the secret workings of that spirit at this early stage of the incipient apostacy. Enough, that an inspired apostle informs us that it was even then secretly working.

John, who wrote some forty or forty-five years after this epistle was written, alluding to the prediction that Antichrist should come, assures us that even then there were many antichrists: "whereby," says he, "we know that the last time has come." (Noyes' translation of Tischendorf). He then identifies these antichrists as comprizing all those who, after professedly embracing Christ, denied his divinity, contemned his divine authority, and thus, in effect, denied both the Father and Son. "They went out from us," says he, "but they were not o

us; for if they had been of us, they would have remained with us; but they went out, that they might be made manifest that they were not all of us." To deny the Christhood of Jesus, according to John, was to repudiate the Father and the Son, and thus become both a "liar" and an "antichrist." See 1 Jno. ii: 18-29.

This strong language of "the disciple whom Jesus loved," was no doubt levelled at those pseudo professors of the faith of Christ, who had crept into the church before John's death, from that school of philosophers (socalled) who had assumed the title of *Gnostics*, (knowing ones); and, like many modern self-styled philosophers, they knew too much to receive with implicit confidence the apostolic testimony concerning Jesus of Nazareth. Instead of allowing the divine testimony to correct and modify their philosophical and scientific crudities, they must explain away everything in the apostolic testimony that seemed to conflict with the outgivings of their philosophy. And thus every vestige of divinity as characterizing the Author and Finisher of the Christian faith was frittered away, and he reduced (by their theory) to the plane of a mere human reformer—the promulgator of a greatly improved system of human ethics.

To meet this insidious form of opposition to the prevalence of pure Christianity, John was, no doubt, providentially, if not miraculously, preserved till near the close of the first century, that he might put the seal of his inspired testimony on this insidious issue. We may have occasion to examine this issue in a future discourse more elaborately than time or space will admit of here. We will therefore

pass it for the present, with the remark that, after the unequivocal testimony borne by John—matters of *fact*, in which he could not be mistaken, the admission of which as true establishes the Divine Sonship of Jesus beyond all controversy. I say, after such testimony as John's gospel and epistles afford, it is a mystery to me, how any one can acknowledge the sincerity of the witnesses, (for John only confirmed the testimony of the whole college of apostles) and still deny the essential divinity of the Savior. He places the issue on the footing of a simple question of veracity. If he, and his fellow apostles were honest, candid men, Jesus was, indeed, the Son—not simply a servant, (such Moses and the Old Testament prophets,)—of the living God. And the evidence they have given of sincerity admits of no doubt.

But this method of opposing Christ—an open denial of his divinity, and resolving all his miracles into philosophical and scientific problems, which only require a fuller understanding of the laws of nature and of Psychology, (which modern spiritualists profess to have discovered), to comprehend, and even perform similar wonders;—I say this method of opposing Christ, though soul-destroying to those who are seduced into it, and doubtless one phase of that “deceivableness of unrighteousness in them that perish,” spoken of in verse 10 of our context, yet it can not be regarded as fully exhausting Paul's “Man of Sin,” or “Son of Perdition,” of whom he speaks as a *personality*, who, instead of reducing the Christ to a mere man, should oppose and exalt himself to a position superior to that of the Divine Redeemer; assuming, as the vicegerent of Christ

here on earth, authority and powers which Christ himself not only never claimed, but emphatically *disclaimed*, while he was on earth.

When petitioned, to settle a question between two brothers among his followers, as to the division of their paternal inheritance, his reply was, "Who made me a judge or a divider among you?" When about to be taken by the violence of the populace, and proclaimed king of the Jews, he secretly withdrew himself from them, and thus eluded the honor. And when questioned by the Roman Procurator as to his kingly pretensions, his emphatic answer was, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." What a pity that so many of the professed followers of Jesus entirely ignore this distinctive characteristic of Him and his true followers, and participate in contests for temporal power with as much eagerness as the veriest worldlings! Is it because the "Man of Sin" has more influence over them than the Divine Master?

Bear with me, my dear audience, while I amplify this thought a little more fully. We, as Americans, are particularly liable to be carried away by political excitement. Brought up from infancy to regard our civil and political rights as paramount—a sacred legacy bequeathed to us by our Revolutionary forefathers, and as such to be maintained and transmitted unimpaired to our posterity at all hazards—we are in danger of rating our political, above our religious obligations; or, as I have heard some of our beloved brethren express it, make politics the leading feature of our religion.

Now, while it is no part of my present purpose to

mark out the precise line which divides between our religious and our political obligations, I may safely say, that, as Christians, we must always give the Lord and his cause the preference, whenever an antagonism, seeming or real, occurs. His cause demands our *hearty, active, positive* service; while the temporal government under which we live, only requires—at *our* hands—quiet, passive obedience to its mandates. The Lord has taught us, both by precept and example, how to be quiet, law-abiding, and even wrong-suffering *subjects* of temporal governments, but has failed to give us one word of instruction as to how we shall behave as *rulers* in temporal governments! A singular circumstance truly, if he intended that his people should aspire to, and exercise authority as temporal rulers.

But, says one, “Are not the kingdoms of the earth to be given eventually to the people of the saints of the most high God?”

Assuredly. This is one of the promises of the sure word of prophecy; and when it comes to pass, we will doubtless receive full instructions touching the new position we will then occupy. But how are we to acquire this dominion under the whole heavens? Manifestly not by the use of carnal weapons, nor any other of the appliances of temporal human governments. These must all be subverted and destroyed before that glorious day can be ushered in. But how shall this be done? Listen, and I will read it from the sure word of prophecy:

“Behold my servant, whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles.” But how will he do it? We will read on and see: “He shall not cry, nor lift up, nor cause

his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." Isa. xlii: 1-4.

This prophecy, as its quotation and application, Matt. xii: 18-21, shows, refers to the Messiah; predicts his eventual triumph over all opposing elements on the earth, and also indicates his method of prosecuting the war. So utterly different from all *human* conquerors, is his plan of conquest, that his own professed followers, in a great measure, overlook and ignore it; and by their incessant efforts to effect the object, by getting control of the temporal governments, and subduing all opposing powers with the sword of *temporal* justice—an instrument which the Lord neither used himself nor allowed his followers to use in his behalf—they have greatly retarded, and are still retarding the successful accomplishment of the Lord's plan of conquest. Not only so, but they are unconsciously serving Antichrist—working into the hands of the Man of Sin, and thus developing the Mystery of Iniquity.

Perhaps another objector is ready to ask: "Are not temporal governments—the powers that be—ordained of God: and their rulers ministers of God, to the Christian, for good?" Certainly: such is the teaching of Paul, Rom. xiii: 1-7; but a careful reading of the whole passage will show very conclusively that the rulers there spoken of were not Christians, though ministers of God, for good, to Christians. The pagan Roman magistrates are the ministers of God there alluded to; and the duties enjoined upon Christians there, is simple unresisting

submission to them—not participation with them in the work of ruling. The passage must be sorely tortured to make it teach, by the most far-fetched inferences, the duty (to the Christian) either of holding such offices, or of his voting or fighting, for those who do.

“But our government is a republic,” says one, “and the people being the sovereigns, and the appointment of the rulers devolving upon them, it is the duty of every qualified voter to attend the elections and vote for the men he thinks best qualified for the respective offices to be filled.”

Just strike out the word *duty*, and insert *privilege* in its place, and I will accept the above without argument. It is simply a political privilege of our free and happy government; but no law, human or divine, makes it a *duty*, or imposes any penalty for its non-performance. And now, if loyalty to my Heavenly King renders the exercise of this political privilege inexpedient, or of doubtful propriety, is it not my duty to forego the privilege, rather than risk any breach of allegiance to my heavenly king?

“But suppose all Christians should take this view of the subject, and refrain from voting, holding office, or taking any interest in the temporal government, what would become of our civil and religious liberties? If all political power is given up into the hands of worldlings, will not Christianity be proscribed, and its adherents persecuted?”

Possibly such might be the case; but, with our happy form of constitutional government—the work of such *free-thinkers* as Franklin, Jefferson, and the elder Adams, all reputed Deists—it is not very probable. At any rate, it would not be likely to get as bad as it was under the pagan Roman emperors

and these were the ministers of God, to whom the Roman brethren were commanded to render *tribute, custom, fear, honor*; and for whom the Christians throughout the world were taught, by the apostles, to pray. It is, however, no concern of ours to speculate on the probable results of our implicitly obeying any command of our heavenly king. Duty is ours: results are in His hands. We are no better than the primitive disciples; and if it should become necessary for us to enter the everlasting kingdom through the door of martyrdom, the same Almighty arm that carried them triumphantly through, will be made bare for our support.

But we must pay some attention to the personal embodiment of "that man of sin, * * the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

Hitherto we have discussed our subject mainly with reference to the principles involved, without reference to any individual person, or institution, as being *the* person, or *the* institution meant by the spirit of inspiration. And in this I believe I am on safe ground at least, to warn my brethren against every phase of the development of the Mystery of Iniquity; whether it be impersonated in the Pope of Rome, the Council that has recently voted him infallible, the hierarchy of which the Pope is the acknowledged head, in any or all its various ramifications of monks, nuns, &c., or in the more unpretending congregations of our own boasted Reformation of the nineteenth century. Wherever you find a church, or individual, that has nothing more to learn—that is infallibly right in everything—you

may take it for granted that such church, or individual as the case may be, is, in principle at least, an antichrist, and only wants the *power* of the Pope, to be as truly the Man of Sin as His Holiness himself.

We have said, in a former part of this discourse, that the pagan Roman government, of which the emperor Claudius was at that time the head, was what withheld, or prevented the immediate development of the Man of Sin. We have also seen, that the disciples were taught to pray for kings, and all that were in (temporal) authority, that they (the Christians) might lead quiet and peaceable lives in all godliness and honesty. Some think that these instructions were given by the apostles from their knowledge (by inspiration) of the fact, that the Roman authority was the power that restrained the spirit of unholy ambition already latently existing in the church; esteeming the frequent hardships and persecutions to which they were exposed under their pagan rulers, as less dangerous to the cause of pure Christianity, than in its infancy, so to speak, than the corruptions and usurpations which would be induced by the union of Church and State.

Now, while I doubt the correctness of this supposition, as to the *reason* of the aforesaid teaching and practice of the apostles and early Christians, it is nevertheless a fact, that the purest and most prosperous days of the church's history, was when she was, as it were, outlawed by the existing temporal authority, "The blood of the martyrs was the seed of the Church," And the converts made under such circumstances, were not induced to incur the hazards of the Christian profession, by any sinister or impure motives.

But when she was taken into imperial favor by

Constantine, in the beginning of the fourth century, and Christianity (so called) made the religion of the empire, what a change ensued! How soon were her simple elderships, (consisting, at the close of the apostolic ministry, of a simple bishop, or overseer, of a single congregation, with such assistants, under the unpretending style of deacons and deaconesses, as were necessary for the spiritual training of the flock, and the conversion of sinners,) changed; the former into Diocesan--Provincial and Metropolitan Bishops--with the Pope at their head; and the latter, the males, into Abbots, Deans, Prebendaries, Monks, Friars, Deacons, Arch-Deacons, and the Lord knows how many other unscriptural titles; and the females into Nuns, with their endless variety of orders, such as Sisters of Charity, Sisters of Mercy, &c., &c, each with a Lady Abbess, Prioress, or Lady Superior at their head.

But this transformation was not completed in a day. No, nor in any one generation, or even in one century. As long as the empire remained a unit, and the emperor resided at Rome, the title, Pontifex Maximum (Supreme Pontiff) still adhered to him, as under the Pagan rule. But when Constantine virtually abdicated the mitre by taking up his residence at Constantinople, it was an easy matter for the Bishop of Rome to *assume* the title; and in the course of time, all the Western empire recognized his claim; and about the year 606, A. D., he was formally declared Universal Bishop by those who claimed to act for the churches of the Western empire. But the Eastern portion of the empire never did acknowledge him as Universal Bishop; and have not to this day.

All that portion of the old Roman empire, that

have not gone into Mohammedanism, or downright Paganism, are now in the communion of the Greek Church, and condemn the Pope's pretensions as Vicar of Christ and successor of St. Peter, as cordially as any Protestant does. But the climax of absurd—even blasphemous—assumption was never reached, till the late Vatican Council, by a bare majority—and a *packed* one at that—declared the present incumbent of the Pontifical Chair infallible. In his person the Mystery of Iniquity is tangibly developed and is a mystery no longer. The political events that have followed in quick succession—stripping him of the last vestige of temporal power—evince too plainly to be misunderstood by the intelligent believer in the inspiration of our context, that the “hour” draws near, when Mystic Babylon shall be, like the mill-stone which the angel cast into the sea, “with great power,” utterly thrown down and destroyed.

The Lord help us, my dear friends, to eschew her merchandize (i. e., her sins) that we receive not of her plagues.

“The Lord is at hand.”

CALLING ON THE NAME OF THE LORD.

“For whosoever shall call upon the name of the Lord, shall be saved.”—Rom. x: 13.

The passage just read, my dear audience, is manifestly a quotation from the prophecy of Joel, to which allusion was made in a former discourse.* We propose making it the theme of the present lecture, to which your most earnest attention is solicited.

This oracle, as prophetically announced by Joel, in its contextual connection, reads as follows: “And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days, will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord *come*. And it shall come to pass, that whosoever shall call on the name of the Lord, shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” Joel ii. 28—32.

Peter identifies the fulfillment of this prophecy, so far as Abraham’s “flesh” is concerned, with the

* See No 4, p. 57.

outpouring of the spirit on the day of Pentecost; saying, "This is that which was spoken by the prophet Joel;" and quotes the prophecy with some verbal variations,—probably occasioned by his quoting from the Septuagint, but whether so or not, the sanction of his inspired testimony commends his version and application of it to us, as infallibly correct; i. e., expressing the same *thoughts* infallibly, though in slightly different words.

This remark, touching the plenary authority of the apostolic applications of Old Testament Scriptures, I almost blush to say, is rendered necessary by the fact, that some of our cotemporaries are inclined, rather to *correct* the apostles by appealing to the reading as found in the Old Testament, instead of construing Old Testament passages by the inspired quotations and applications given in the New. A striking instance of this occurred some years ago in my correspondence with "A Hebrew Christian," which was published in the weekly "Christian Record" and the "A. C. Review." My correspondent insisted on applying this, and nearly all the other prophecies which are applied by the apostles to the Christian dispensation, to the second coming of the Lord.

And when I called his attention to the apostolic application of them—especially of this one by Joel—he criticized Peter's quotation, as well as his application of it, and, in effect, repudiated Peter's authority as an inspired expounder of the prophecy. Instead of accepting his verbal variations in Terminology—his "last days" as equivalent to Joel's "afterwards," "*my* servants and handmaids," to *the* servants," &c., "*vapor* of smoke" to "*pillar*" &c.,

“notable” to “terrible,” and “saved” to “delivered,”—he even referred to them as evidence of unfaithfulness, either in Luke’s report of the discourse, or of Peter’s quotation of the prophecy. He enlarged upon Peter’s using the terms *above* and *beneath*, as applicable to the heavens and the earth.

The difficulty with him was, that the prosperity described in the preceding verses, from the 18th to the 27th inclusive—had not been realized by the Jews previous to the day of Pentecost, and the prophecy places the outpouring “afterward.” He overlooked the fact that this pictured prosperity was only promised on conditions, which they failed to comply with; consequently, the calamities described in the preceding part of this prophecy—which might have been averted, had they obeyed the exhortation, ii. 12–17 inclusive—were realized instead thereof. But their contumacious disregard of the Divine warning, could not, and did not, change the Divine purpose of pouring out His Spirit upon all flesh—in the persons of His servants and handmaids—and bringing to pass the oracle which forms our present text—that “Whosoever shall call on the name of the Lord, shall be saved.”

If my Hebrew brother’s position were correct, not only was Peter mistaken, on the day of Pentecost, and at the house of Cornelius, but Paul also, in the text before us; and it has not *yet* “come to pass that whosoever shall call on the name of the Lord shall be saved;” for the fulfillment of this prophecy was to be the signal, previous to which no such oracle was ever, by Divine authority, promulgated, either to Jew or Gentile. But I rejoice in the assurance of these inspired expounders of prophecy—the apostles—that since the outpouring on the Gen-

tile portion of human "flesh," in the person of Cornelius and his household, it has been the privilege of all men, everywhere, to call on the name of the Lord and be saved.

It is all important, therefore, that we understand precisely the *practical* meaning of this oracle; for heaven and earth shall sooner pass away, than this promise fail, when its true conditions are complied with. And yet, we have known many, who have called on the name of the Lord, in the popular acceptance of the words—prayers for salvation, or pardon—for indefinite periods, without ever obtaining what they sought. Now it is manifest, that the failure in such cases is not to be charged to a want of faithfulness on the Lord's part, to make good his promises; nor can it be, in all cases, chargeable to the want of sincerity or earnestness, of the seekers. For I have known instances of persons becoming so intensely interested, as to lose their reason, and live and die raving maniacs; on account of failing to realize what their religious instructors taught them to seek for and expect.

Calling on the name of the Lord then, in the sense of our text, must involve something more than crying for mercy at the mourner's bench, or any other humanly devised altar of prayer. Indeed our Lord warns us of that fact in the sermon on the mount, in the following words: "Not every one that *sayeth* unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that *doeth* the will of my Father who is in heaven." Matt. vii: 21.

You notice that I emphasize the words *sayeth* and *doeth*, in this quotation, to impress the thought on your minds, that it is *doing*, rather than *saying*, that brings us within the purview of the Divine

promises. It is *doing the will of the heavenly Father*, rather than *saying pretty things, to or of Him*, that recommends us to his favor. Let us then endeavor, to ascertain the Divine will in the case before us; for, the moment *that* it is complied with, salvation inures to the penitent believer, as certainly as that God can not lie.

We will first notice Paul's comment on our text, as he has it in his argument to the Romans. After quoting it, as read at the opening of this discourse, he shows that calling on him involves faith, or confidence in him; and this faith, to be available, involves obedience to the gospel. The reason why *all* who *hear* the gospel are not saved, is, because "they have not *all* obeyed it;" and the reason they have not obeyed it is, because they have not "believed (the) report," v. 16. To call on the name of the Lord *savingly*, as taught by Paul to the Romans, involves, 1st. Hearing the word of God—the gospel of the death, burial and resurrection of Christ for our sins; 2nd. Believing "with the heart unto righteousness," or doing right; 3rd. "Confessing with the mouth unto salvation;" which involves 4thly. Obeying "from the heart, the form of doctrine"—the gospel, thus learned, believed, and confessed; 5th. And as a grand result, the individual is "then made free from sin"—"saved" in the sense of our text—and "becomes a servant of God; has his fruit unto holiness, and the end everlasting life." See Chap. vi: 17, 18, 22.

We will next turn to Peter's exposition of the same oracle on the day of Pentacost. It will be remembered, that he identifies the outpouring of the Spirit then and there being enacted, saying, "This is that, which was spoken by the prophet Joel."

Acts ii: 18: also, that he closes his quotation with the language of our text: "And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved." Verse 21. Nothing said, as yet, of "the remnant"—Gentiles—whom the Lord should afterwards call. We will see a glimpse of that after a while. This oracle then, may be regarded as the text of Peter's discourse to his countrymen on that memorable occasion. A rigid examination of this initial case, with its surroundings and consequences, will shed a flood of light on the whole subject; to which I now invite your attention.

I. A few words, right here, touching the phrase "*all flesh*," indicative of the subjects of the outpouring, may not be out of place. The phrase in question is manifestly not to be interpreted literally, for the following reasons. 1st. A literal interpretation would include animals of every description, as well as men, which no one in his senses would think of; and 2nd. It can not be understood of every *individual* of the human race, in any other sense than by the figure in rhetoric, called Synecdoche, in which a part is made to represent the whole. For instance: There could have been, at the utmost, only a little over five hundred individuals—the aggregate number of Christ's disciples—present (in the house) at the time of this outpouring; and none but those in the house received it; and we read of no other outpouring on the Abrahamic part of humanity.

Now, as the apostle says emphatically, "this is that which was spoken," &c., it follows irresistably, that the whole Abrahamic race was represented *synecdochically*, by that company of disciples.

whether the whole 500 were present, as some think, the 120, as others think, or only the twelve apostles, as some others assume. The signal was taken, and acted upon by the inspired apostles, as applicable to the whole circumcised posterity of Abraham, whether Jews or Samaritans. All were alike invited "to obedience and the sprinkling of the blood of Jesus Christ,"—in other words, to call upon the name of the Lord and be saved. Witness the mission of Philip among the Samaritans.

But when the time came, alluded to by Joel, when the "remnant" should be called, a similar outpouring to that vouchsafed to the circumcision on the day of Pentecost, removed every doubt as to fact that God had "also to the Gentiles granted repentance unto life." See Acts xi: 18. This case completed the fulfillment of the prophecy, so far as the outpouring of the Spirit is concerned; as no other instances are on record; and those imaginary cases, we so frequently hear of in modern times, are wanting in all the essential elements of authenticity. No miraculous powers are imparted to the supposed subjects of them; no inspiration from the Lord attends them; and above all, no new conditions of salvation are signified by them. It is still the Divine will, that "whosoever shall call on the name of the Lord, shall be saved."

II. Assuming that this settles the question as to the application of the phrase "all flesh," as used in the prophecy, we will proceed next, to notice the consequences of the outpouring, on the race as a whole. David tells us, Ps. lxxviii: 18, that the gifts bestowed in this outpouring should be "for the rebellious also, that the Lord God might dwell among them." Paul tells us, 1 Cor., xii: 7, that "the mani-

festation of the Spirit is given to every man, to profit withal"—manifestly alluding to this same outpouring. It is not *a* manifestation, nor *the* manifestations; but *the manifestation*—plainly indicating it a unit. Not only so, it was, when Paul wrote and is yet, a present existing fact; no matter when the manifestation *commenced*, it still exists for the benefit of "every man"—especially the "rebellious." It follows then, if those Scriptures are correctly applied as parallels of Joel's prophecy, that "every man" is entitled to the "profit" of "the manifestation of the Spirit," and nothing but his own neglect, or willfulness, will prevent his profiting by it.

III. The manner of making the rebellious partakers of the benefit of this merciful provision, is indicated in Joel's prophecy as quoted by Peter, in the following words: "And on my servants and on my hand maidens I will pour out in those days of my Spirit, and *they* shall prophesy." Verse 18. I emphasize the word *they*, as you perceive, to call attention to it. *They* were to prophesy; but *to* whom? and for what purpose? To "the rebellious," of course; and for the purpose of their conversion—"that the Lord God might dwell among them."

Here the same plan of communicating with a sinful, fallen race, is indicated, as was shown up in our first discourse of this series; to-wit: God established a medium of communication, by giving to chosen individuals of the race, His Spirit—"not the spirit of the world, but the spirit which is of God; that [they] might know [or understand] the things that [were] freely given [them] of God. Which things, also, they spoke; not in the words which man's wisdom taught, but [in words] which the

Holy Spirit taught; comparing spiritual things with spiritual." 1 Cor. ii: 12, 13.—Here, in like manner, we see the servants of the Lord, filled with the spirit of inspiration and miraculous power, explaining to the rebellious, unbelieving Jews, a *thing* that all the combined wisdom and learning of the Jews could not comprehend; but when explained by Peter, in words dictated by the Spirit, was not only understood, but joyfully accepted by them.

Let us examine, then, this initial case, with some minuteness; for, as we have already seen, "the manifestation of the Spirit" here given, is "for every man to profit" by,—if he will. The inspired explanation of the manifestation is as open to us, as it was to the Pentecostians. If we, like three thousand of that audience, "gladly receive" the explanation, and act upon it, our salvation [from our past sins] is just as certain as theirs was.

How, then, was the manifestation exhibited? Let us read and see.—"And when the day of Pentecost was come, they [the disciples of Christ] were all with one accord, in one place. And suddenly there came a sound from heaven, as of a rushing violent wind, and it filled the house where they were sitting. And there appeared to them distinct tongues, as of fire; and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii: 1-5.

I read, as you see, from Wesley's version, as it lay nearest my hand. Such was the *manner* of the outpouring of the Spirit on the day of Pentecost; and from Peter's testimony, Acts xi: 15, that at the house of Cornelius, was "even as" this—in like *manner* shall we say? Well, upon whom did it come?

Manifestly not upon the multitude; for they were not “in the house;” but came running together, after the outpouring had occurred, and the news of it “was noised abroad.”

What was its effect on those upon whom it came? We have read that already—that “they were all filled with the Holy Spirit,” and spoke languages they had never learned, “as the Spirit gave them utterance.”

Well, what was the effect upon the multitude? Quite different. It was with them just as our first discourse shows it to be with all “*natural*”—i. e. uninspired—men: it was unintelligible to them. They were “confounded”—“amazed, and marveled, saying one to another, ‘Behold are not all these who are speaking Galileans? And how hear we, every one in our own native language?’”—Some seventeen or eighteen languages and dialects, all hearing the same “wonderful works of God!”

“What can this mean?” said some. “Others, mocking, said, They are full of sweet wine.”* How very unlike this, are all the modern (so-called) outpourings of the Spirit! But it is not my purpose to occupy time and space with a detailed contrast. Suffice it to say, if the apostles and inspired writers of the New Testament, understood, and have given us the true application of the Old Testament prophecies, and the Lord’s promise concerning this matter, all the prayers, by modern revivalists, for special outpourings of the Spirit, are unwarranted by either precept or promise, of either Old or New

* Wesley’s note on this reading says:—“*Sweet wine.*—So the Greek word properly signifies. There was no new wine so early in the year as Pentacost.”

Testament; and consequently, the seeming answers they receive can not be from God. It pains me deeply, to *think* that such is the fact—much less to announce it in this public manner; but faithfulness to my convictions of duty requires, that I should not plaster with untempered mortar where interests of eternal importance are at stake.

We will now pursue the examination of this initial case. Peter, standing up with the other eleven apostles, showed the absurdity of the solution offered by those *mockers*—that they were drunk with sweet wine; seeing it was too early in the day for new wine to take effect; besides which, it was not customary, as historians inform us, among the Jews of that day, to drink wine so early in the day. I have often wondered why Peter did not challenge them to produce an instance where wine, old or new, had ever inspired any one to speak languages he had never learned! But the Spirit that dictated the answer, knew better than I, or Peter either what reply to make to such a silly suggestion.

Well, after silencing the *mockers*, he tells them, “This is that which was spoken by the prophet Joel;” and reads or quotes, as has already been read in your hearing, Joel ii : 28–32; stopping short of the latter clause of verse 32, which alludes to the calling of the Gentiles, evidently guided in this by the Spirit of inspiration, as the time for the calling of the Gentiles had not yet come. He closes the quotation from Joel, with the language of our text. “And it shall come to pass,” when these things are fulfilled, “that whosoever shall call on the name of the Lord, shall be saved.”

This then, as has already been stated, may be regarded as Peter’s text on that occasion. Having

shown that it had now come to pass—the oracle now in force—his succeeding words are but the means used by the Spirit, to induce as many as would, to call on the name of the Lord and be saved. And *appropos* to this stage of the investigation, hear Paul's questions immediately following the statement of our text: "But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Here is a multitude whose privilege it has just become to call on the name of the Lord, and be saved. But they can not call on him, because, as yet, they do not believe in him; but here is also a preacher, called, qualified and sent, for this very work. Here then, is the place to learn, exactly how this oracle went into effect at the start, and, of course, how we should preach and apply it now.

Let us then, follow this divinely qualified, and supernaturally guided preacher, and see how he does it. The first thing, according to Paul in our context, is, to tell them of the Lord on whom they must call. Does Peter begin that way? Hear him: "Men of Israel, hear these words: Jesus of Nazareth, a man pointed out to you of God, by miracles and wonders, and signs, which God wrought by him in the midst of you, as yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, as it was not possible that he should be held under it."

Having thus told them of the Lord, and of his resurrection—the great truth to be believed—he

proceeds next, to convince them, by testimonies, mainly drawn from the Psalms of David, (in whom they all had unbounded confidence as a prophet as well as a poet,) that their promised Messiah must rise from the dead, and identified Jesus of Nazareth as filling all the requisitions of the prophecies concerning the Messiah. David had not in person, ascended to heaven—his sepulchre was still closed over his body, which had long since seen corruption—or in other words mouldered to dust; but, “Being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins *one* should sit on his throne; he, foreseeing *this*, spoke of the resurrection of Christ, that his soul was not left in *hades* neither did his flesh see corruption. He concludes his argument with these words: “Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye crucified, both Lord and Christ.”

This short, but telling speech, pierced many of them to the heart with conviction of the truth of the whole statement, and per consequence, of their own enormous guilt; “and (they) said to Peter, and the rest of the apostles, Brethren, what shall we do?” (I still read from Wesley’s version as you perceive.)

Here, now, is an audience, suddenly brought to a deep conviction for sin, by a Divinely inspired preacher, chosen especially of God, to announce, both to Jews and Gentiles, the coming to pass of the oracle which forms our text. They are ready to submit to any conditions, that will release them from the load of guilt that burdens their consciences. What will the man of God tell them to do? Surely he will repeat the oracle, and say to them,

“Get down upon your knees, every one of you, and call vehemently on the name of the Lord, for the remission of sins and the gift of the Holy Ghost.”

This is the course universally pursued by self-styled evangelical preachers of our times. But, strange as it may seem, the preacher in this case—or rather the spirit of inspiration which dictated his answer—appears to have forgotten the oracle—if indeed, the above suggested answer is involved in our text; which was also the text on that occasion!

How is this to be accounted for? It will not do to charge Peter, or the Spirit that inspired him, with either unfaithfulness or incompetency; and yet *his* answer is altogether different from the above. Not a word about getting on their knees to call on the name of the Lord, or asking the prayers of the people of God for their conversion. No mourner’s bench suggested; no marching round the mourners, or any of the appliances of a modern revival.

The fact is, my friends, Peter and Paul, and all the inspired teachers, understood their business much better than modern revivalists. They never *enjoined* prayer as a condition of pardon on any penitent sinner; and why? Not because prayer is unlawful, or, indeed, not *necessary* to a sinner’s acceptance with God; but because they knew, or the spirit which inspired them knew, that whenever true penitence for sin was induced, it needed no *command* to set the penitent to praying. The very breathing of the penitent soul is prayer; and all the powers of darkness can not prevent it. It is not by a formal kneeling at a mourner’s bench, or in any other *public* way, that the breathings of a truly penitent soul finds the most easy access to the

throne of grace. All prayers, to be availing, must be offered in the use of God's appointed means for obtaining the thing prayed for. Even our daily bread must be *worked* for, as well as prayed for.

It is manifestly true then, as Wesley remarks in his note on our text, as quoted by Peter, Acts ii : 21 : "This expression implies the whole of religion, and particularly prayer uttered in faith." But a greater than Wesley had warned the Jews, Matt. vii : 21—positively, that not *saying* to him, Lord, Lord, but *doing* the Heavenly Father's will, would secure an entrance into the kingdom of heaven. But, says one, here is an expression of his will, given prophetically hundreds of years before it came in force, saying, "Whosoever shall call on the name of the Lord, shall be saved." Exactly so; and our present inquiry is, to ascertain exactly what it takes to constitute calling on His name in the sense of such prophetic expression of His will. We have seen, that merely *saying*, Lord, Lord, or Lord save, does not fill the requisition. Let us resume our reading then, and see what the inspired answer was to these first penitents :

"And Peter said, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are afar off; whomsoever the Lord our God shall call."

Here is that *glimpse* of the calling of the Gentiles, I spoke of in the forepart of this discourse; which, more than likely, Peter himself—as a man—did not comprehend when he uttered it, as it required a special vision, when the time came for carrying the gospel to the "far off"—the Gentiles.

But the Spirit which inspired him understood it, and dictated the words which *all* may now understand and act upon to the realizing of the promise.

Another thought: The last sentence of Acts ii, Common version, says: "And the Lord added to the Church daily, such as should be saved." What does this mean in the light of our text? Not what Predestinarians attempt to make of it, assuredly. It simply affirms that daily additions to the church were made, of such, as according to our text—uttered prophetically, hundreds of years before—"should be saved." Such, as hearing, believed, and called on the name of the Lord.

But my limits are nearly exhausted, and I must hasten to a conclusion. One other case out of many that crowd for utterance, illustrative of the exposition of this oracle here given, must suffice for the present. Saul of Tarsius—afterwards Paul the apostle—whose conversion is recorded by Luke, Acts ix, and repeated by Paul himself, xxii, and xxvi, was, in the modern, popular sense of our text, incessantly calling on the name of the Lord, for three days and nights, without sight, food or sleep, after his interview with the Lord, on whom he had *personally* called for instruction during his interview with him. But when the man of God—Ananias—had restored him to sight, thus convincing him that he was the person the Lord had sent to tell him what *he must do*, he said: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Now, my dying friends, if three days and nights of incessant prayer could not bring the earnest Saul within the purview of the promise—that he still had to call on the name of the Lord by being baptized into his name, had you not better go and do likewise?

The Lord bless you, and incline your hearts to wisdom. Amen.

ELECTIOIN.

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace, be multiplied. 1st Peter, chap. i: 1, 2.

The passage just read, my dear friends, is not the only one, and some of you may think, not the most appropriate one in all the Bible, from which to discuss the subject announced for discussion in this discourse. It happens, however, to be the one my own mind has decided on as opening the way for a common sense, intelligible understanding of election as taught in the Bible.

I have long thought that if republican liberty had been understood and enjoyed by the people of the Roman empire, in the days of Augustine, as it is now understood and enjoyed in these United States of America, we would never have been cursed with the soul-withering, God dishonoring theory of eternal election and fore-ordination, first promulgated by Augustine, in the fourth century; (some say the sixth,) and revamped, in more modern times, by the great Geneva Reformer, John Calvin. To us Americans election is a very familiar word, and needs no labored definition to make it understood by all. Even the little boys who never

saw the word in the dictionary, or heard any one define it, know all about it. They know it means the act of choosing, one or more persons, to perform certain services. Well, it is this familiar word we propose talking of to-day. And, first, allow me to tell you the word means the same in the Bible that it does in our dictionaries. In its noun form, it means "*choice, preference, distinction.*" The verb to elect, from which the noun comes, means "*to choose, or select, to prefer*"—Webster.

This necessarily implies a *time* when the choice, selection, or preference was made; the inevitable conclusion, then, must be, that such a thing as *eternal* election is out of the question. For, place the election as long before the foundation of the world as you please, the act marks the *time* of the election, and eternity, being the infinite expansion of time, runs as far back of that as ever. So you see, my friends, that eternal election is a contradiction in terms. The same may be said of eternal predestination, eternal foreordination, eternal decrees, etc.

The only difference between the elections recorded in the Bible, of which we propose speaking to-day, and the elections provided for in our State and national constitutions is, that the electors are different; in the latter class, human; in the former, divine. God is the elector in the cases we propose to speak of from the Bible, while in our temporal elections, human electors make the choice. Some are made by the executive of the government, State or national; some by the two houses of the Legislative Assembly, meeting in convention; some by electors chosen by the people, and some by the people themselves. But in all these elections, the ostensible and true object is, to subserve the inter-

ests of the people—the non-elect—and not to benefit and honor the elect, to the injury or disparagement of the non-elect. In this the analogy holds good between human and divine elections, as we hope to show in this discourse.

Men are elected in our country to a great variety of offices, involving great diversity of service; election to one office giving no authority to act or serve in another, or to claim or enjoy the salary and perquisites of another office. It is also a fact that men are frequently elected to offices which they never fill—some refusing to accept, and others forfeiting their election before induction into the office. All these features of human elections have their counterpart in the Divine elections recorded in the Bible, as we hope to show before we are through.

There are, recorded and taught in the Bible, at least four classes, or kinds, of election, viz.: First, National Election; second, Particular Personal Election; third, Conditional Election; and, fourth, Universal Election. Of these we propose to speak, in the order in which they are here mentioned.

I. OF NATIONAL ELECTION.

It has been the practice of Jehovah, ever since nations began, to multiply on the earth, to make choice of one or more nations, and make them his instruments in working out His purposes, either of blessing or chastisement, to the non-elect nations around them—always having the ultimate good of the race in view. A few examples of this class of elections is all we can devote time and space to here.

1. The first case of this class, which we will

notice at this time, is that of the Egyptians in the days of Joseph, the eleventh son of the patriarch Israel. God saw fit to choose the Egyptian nation, as his instrument, to provide food, during a seven years' famine, which, in his wisdom, and for the furtherance of His inscrutable purposes, He thought proper to bring upon the whole land of Egypt, Syria and Palestine. Surely the benevolence and wisdom of this case of national election will not be called in question by any one. The non-elect nations that were saved from starvation by it, had certainly no reason to complain of it.

2. The second case we call your attention to, is that of the nation of Israel, which, in the providence of God, grew up, from seventy souls who went with their patriarch Jacob from Palestine to Egypt during the aforesaid famine, to near a million during their sojourn in Egypt, which, according to the best data I can get, was about 215 years. This nation was elected by Jehovah, while yet in the loins of their great ancestor Abraham, to a service infinitely superior to that for which any other nation was ever selected, viz., to give the world a Redeemer! And here, the abundant mercy and goodness, to the whole race, of the Divine Elector, is most gloriously displayed. Who can find fault with this case of national election?

The Israelites were also made the chosen instrument—nationally—of subserving the Divine purposes, in many respects; all, however, subordinate to the one grand purpose, of blessing all the families of the earth through the seed of Abraham—to wit, the Messiah. They were the ministers of God's wrath in visiting destruction on the wicked Canaanites, who had filled the measure of their iniquity,

and were ripe for destruction. They were made the depository of God's revealed will to the human race for fifteen centuries of the world's history, and the only nation during that long period where the knowledge and worship of the Living and True God could be learned.

3. During the aforesaid fifteen centuries, this elect nation was repeatedly chastised for its violations of the law under which it was placed, by other nations, elected of God for that purpose. These nations—to wit, the Midianites, the Amalekites, the Philistines, the Assyrians, the Medo-Persians, and finally the Romans—who, from time to time, were successively allowed to harass, devastate, captivate, restore, and finally destroy the notionalty of Israel, were each, in succession, chosen—elect—instruments of God, (though wicked and idolatrous themselves,) to administer His chastisements to His peculiar people. *They* did it—not as service to the living God—but, as they supposed, triumphing over Israel and his God at the same time. Their acts were, therefore, just as sinful (though executing the Divine purposes) as if there had been no Divine purposes to accomplish in them. They were chosen because of their fitness for such dirty work, and were afterwards, each in its turn, destroyed by some other wicked nation.

Thus, in all cases, Jehovah chooses, or elects, a suitable instrument—be it a nation or an individual—for the particular work he wants done; but always having the ultimate good of mankind in view.

II. We will now briefly consider the second class of elections, as classified in a former part of this discourse, to wit:

PARTICULAR, PERSONAL ELECTION.

Of this class, a great many examples occur in the Bible; a few only of which, as mere samples, can be particularly noticed. Each individual thus specially chosen, was elected, not for his or her special benefit, but to render some services for the benefit of the non-elect. At the head of this class—of elect *persons*—stands our adorable Redeemer. “Behold my servant; mine *elect*; in whom my soul delighteth. Isa. xlii: 1, (quoted from memory.)

This language is applied in the New Testament to Jesus of Nazareth, the son of Mary, who is also triumphantly “declared to be the Son of God, with power, according to the Spirit of holiness, by his resurrection from the dead.” Rom. i: 4. These scriptures, with many others which might be adduced, show Him, in a supreme sense, THE ELECT OF GOD. No other being in the universe was adjudged worthy, or capable, to hold the office, or perform the service, to which He was elected. The service to which He was chosen, was nothing less than to die for the redemption of our race from death—its ransom from the power of the grave.

As to the *time* of this election, I will neither speculate nor dogmatize. One thing, however, is certain—it could not have been from all eternity, as was shown in the beginning of this discourse—the *act* (of electing) necessarily implying a *time* when it was performed. This being the case, we would naturally conclude that the election took place after the necessity for the service to be rendered occurred, viz., after the transgression which “brought death into the world, and all our woe.”

But here I may be met with the objection, that Christ is spoken of in the Apocalypse, as “a lamb

slain from the foundation of the world." Well, this does not say *before* the foundation of the world—admitting it to mean the literal creation; nor does it fix this as the time of the *election*, but of the *slaying*; and it is certain that the *slaying* did not literally take place either *before* or *at* the literal creation of the world. We are, then, compelled to find the solution of this passage in some other way than by interpreting it part literal and part figurative.

Let us try it. Was he literally slain before, or at, the occurrence of any event that may with propriety be called an epoch, or a point from which time is thereafter counted? Certainly he was, at the very beginning of the Christian era, from which the whole civilized world date all their business transactions. Is it not, then, highly probable that John alluded to the literal death of Christ, which bears almost even date with our Anno Domini, and actually occurred a few weeks before the setting up of the kingdom of Christ on earth?

Another occurrence of the same phrase—"foundation of the world"—we can barely notice here, but may have occasion to amplify it hereafter. It occurs Eph. i: 4, as follows: "As he hath chosen us through Christ, before the foundation of the world," Wes. ver. Now, this passage, which manifestly refers to the choosing of the twelve apostles "from the multitude of his disciples" by our Lord, is a stronger expression than the one in Revelations, as it says *before* instead of "*from* the foundation of the world." Another passage, 2d Tim. i: 9, speaks of a "gracious purpose" (Wesley) "which was given us in Christ Jesus before the world began." No matter when that purpose was *formed*

in the Divine mind, it could not have been *given to* our race before the race existed. It, therefore, must refer to the promise, concerning Christ, given to Abraham 430 years before the Jewish epoch—the giving of the law of Moses.

But we must leave these passages to be elaborated more fully in a future discourse, should occasion call them up, and proceed with our subject.

Jesus of Nazareth, as we have seen, is first in the class of elect persons. His office is perpetual and untransmissible—"after the power of an endless life" His human progenitors, in a continuous line, from Adam, were each elected to that distinguished honor by the Divine elector, and may be ranked as second in this class. Their election to the office of progenitors of the Messiah—aside from the honor of having their names recorded in the Messianic genealogy—gave them only a common interest, with their non-elect brethren, in the blessings proposed and vouchsafed through the Messiah. Many of them, such as Enoch, Noah, Abraham, Isaac, Jacob and David, were men of eminent piety, and as such were chosen to the performance of important services in their respective times and spheres of service, but all for the benefit of others not so elected.

As third in this class, we may refer to all the *holy* prophets, patriarchs, leaders, priests, judges, kings and rulers of Old Testament times, among whom many of the second rank, as we have just seen, also shine. Time and space would fail us to speak particularly of the services rendered by all these elect servants of God, or even to name them in detail. Their names and mighty deeds are all recorded in the Bible, where you can read them at your leisure.

And, in so doing, you will find, as Peter assures us, "That not unto themselves, but unto us they did minister, the things which have now been declared to you by them that have preached the gospel to you, with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1st Peter, i: 12. The New Testament apostles, prophets, evangelists, pastors and teachers, may also be included in this third rank of elect *persons*.

There is also a fourth rank of elect persons spoken of in the Bible, who, in like manner, were chosen, because of their fitness for the work they did, in causing even the wickedness of men to praise God, and work out His benevolent purposes. I allude to those unholy persons—kings and others—who were the chosen instruments of Jehovah to execute His wrath, both disciplinary and exemplary, upon the subjects of His judgments. Some were specially chosen, as examples of God's wrath, to make his power known throughout the earth; and those were always chosen because of their peculiar fitness—having filled the measure of their iniquity, and become "vessels of wrath, fitted for destruction."

In this fourth rank of particular, personal elections, we may name, first, Pharoah, that monster of wickedness, whom God "raised up," or, as the marginal reading has it, "constituted, established, or caused to stand" upon the usurped throne of Egypt, that He might show His power in him, and that His name might be known throughout the earth. See Ex. ix: 16. Balaam, the Midianitish prophet, who vainly strove to curse Israel for Balak, king of Moab, after *blessing* (through compulsion of God) the very people he was sent for to curse, on three

successive days, from as many different stand points;—still desirous of serving his employer, he taught him to lay a stumbling block, which caused Israel great mischief, though it could not prevent the predicted blessings being realized in their time. He thereby filled his cup of iniquity; and instead of seeking refuge from impending destruction among the people his own mouth had blessed, he returned to the land of Midian, and shared the fate of his countrymen, being slain in battle by the people he had so deeply injured. See Num. xxxi: 8; Josh. xiii: 22. He is a second example of this fourth rank of elect persons.

Saul, the son of Kish, the first king of Israel, may also be regarded as an example of this kind of election. God chose him in anger, because the Israelites desired a king, when they should have been satisfied with Him as their king. He chose him, doubtless, on account of his fitness, (either present or foreseen at the time of his election,) to scourge his people for their disloyalty to himself. You all know his career, and the end to which he came after having answered the purpose for which he was elected, and filled the measure of his iniquity by consulting the Witch of Endor. But we must not dwell longer on this part of our subject. Suffice it to say, that in all the cases of election we have noticed, either national or personal, the subservience of some great and benevolent purpose in behalf of mankind generally, has been the object, directly or indirectly, of the election.

III. We come now to speak of the third class of elections, as laid out in our programme at the beginning of this discourse, viz.:

CONDITIONAL ELECTION.

Under this head, it is proper to say, that *all* of the Divine elections are subject to conditions, expressed or implied. The conditions, however, of the two classes we have been considering, were not understood or accepted, or complied with, by the party to be elected, for the purpose of securing their election. They were elected by the sovereign will of the Great Elector, because of their peculiar fitness for the service to be performed—not as the Westminster Confession has it, “without any foresight of faith, or obedience, or continuance therein, as conditions moving Him thereto.” I quote from memory, not having the Confession at hand, but hold myself responsible for the substantial correctness of the quotation, with this qualification: The Westminster divines make the statement in reference to the election to eternal life—a still greater slander on the wisdom and goodness of God.

But we propose to speak, under this head, of those elections in which the party to be elected had conditions clearly set before him, compliance with which would secure the proposed blessing, and non-compliance be attended with opposite results. As illustrative of this principle, we can only find space for a very brief reference to Old Testament cases. For instance, Moses, after laying down the precepts of the law to his countrymen, says: “The man that doeth these things shall live by them.” Again: “If ye be good and obedient children, ye shall eat the fat of the land; but if ye refuse and rebel, ye shall be cut off; for the mouth of the Lord hath spoken it.” I must notice one remarkable instance, where the conditional blessings proposed were forfeited by the nation of the Jews,

in refusing the conditions, and in consequence thereof, instead of the uninterpreted tide of prosperity and national pre-eminence, described in the prophecy of Joel, as *preceding* the out-pouring of the Spirit upon all flesh, they have drunk to its dregs the cup of calamity described in the same prophecy, and postponed indefinitely the fulfillment of the prediction of peace, plenty, and national pre-eminence they might have enjoyed eighteen centuries ago.

But we must now briefly notice the conditional elections taught in the New Testament, which are exclusively of a spiritual, rather than a temporal character. There are two of these--one to salvation from past sins, and the other to eternal salvation. The one admits the party into the kingdom of Christ here on earth, and the other into the everlasting kingdom. The conditions of the first, as stated by the Lord himself, are, "He that believeth and is baptized shall be saved;" or, as stated by Paul to the Thessalonians, "God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth." Mark xvi: 16; 2d Thess. ii: 13.

The conditions of the election to eternal salvation, as stated by the Lord in various parts of his teaching to his disciples, already enjoying the present salvation, are substantially as follows: "He that holdeth out to the end, the same shall be saved." Or, as spoken through John in the Revelations, "To him that overcometh will I give to sit with me in my throne, even as I overcame and am set down with my Father in his throne." Rev. iii: 21, and various other passages to the same effect. But the most detailed statement of the con-

ditions of this election is found 2d Peter i: 5-11. The passage is too lengthy to quote in full here, but you will find on reading it, that it is addressed to Christians; that it tells them what they must add to their faith, after receiving the pardon of their past sins and the gift of the Holy Spirit; that in so doing they make their calling and *election* sure; and that *so*—by doing “these things”—an entrance shall be ministered to them abundantly “into the everlasting kingdom of our Lord and Savior Jesus Christ.”

Now, it will be seen that this election, to eternal life, is based on the election to salvation; in other words, an entrance into the kingdom of grace here is an indispensable prerequisite to an entrance into the kingdom of glory in heaven; i. e., for all adults who are not idiots. Children, of course, and all irresponsible persons are fit for the kingdom of heaven without the training in the school of Christ here on earth, through which actual sinners must pass. And this election to salvation, it will be seen, is also based on the election of our text, which we now proceed to consider under our fourth head or class.

UNIVERSAL ELECTION.

IV. In examining this class of elections, we must look narrowly at the import of our text. We will, therefore, read it again.

“Peter, an apostle of Jesus Christ, to the sojourners scattered through Pontus, Galatia, Capadocia, Asia, and Bithyniai, elect, (according to the foreknowledge of God the Father, through sanctification of the spirit,) unto obedience and sprinkling of the blood of Jesus Christ. Grace and peace be

multiplied to you." I read from Wesley's version, as it happens to lie at my elbow. I have simply changed his punctuation, by extending his parenthesis from the word *Father* to the word *Spirit*, which, I think, every grammarian in my audience will agree, is where it ought to be placed. To any one not convinced of the correctness of my punctuation, I say listen attentively, and I think you will be convinced before we are through.

The word *elect*, immediately after which the parenthetic clause commences, is evidently a perfect participle in meaning, if not in form, and is equivalent to *elected*. Elected to what? Manifestly, "unto obedience and the sprinkling of the blood of Jesus Christ." Then, of course, all between *elect* and *unto* must be parenthetic, and the parenthetic clause is simply explanatory of the manner of the election, viz., "according to the foreknowledge of God the Father, through sanctification of (or by) the Spirit."

Let us now notice what this election *is* by seeing what it is not. It is not of the first class—an election to national notoriety, either good or bad; it is not a personal election to some particular service, for the benefit of others; nor is it of the third class—an election, either to present salvation or to eternal life. It is simply an election to *obedience and the sprinkling of the blood of Jesus Christ*.

We will next examine the parenthetic clause, and see how, when, and where the election took place. The text informs us it was "according to the foreknowledge of God the Father." This can not refer to that infinite omniscience by which Jehovah sees and knows everything present, past and future. Everything is according to that. No; it must refer

to some *foreshowing* of God, by which its genuineness could be tested. To the prophecies, then, must we look for this foreshowing. And I am happy to say they furnish a ready, and to my mind, a very satisfactory solution of the whole matter. We need go no further than the prophecy containing the text of our last discourse. Joel ii: 28-32. Let us read it again: "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy: and your young men shall see visions, and your old men shall dream dreams: And upon my servants and upon my handmaids will I pour out of my spirit, in those days, and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved. For in Jerusalem and in Mount Zion shall be salvation as the Lord hath said, and on the remnant whom the Lord shall call."

I have read, as you perceive, from Acts ii., as quoted by Peter, all but the last clause of verse 32, which I quote from memory. This prophecy not only indicates the calling of *all flesh*, both Jews and Gentiles, to the privilege of calling on the name of the Lord, and being saved, but it also indicates the signal by which his servants should know *when* to admit men to obedience and the sprinkling of the blood of Jesus Christ. And Peter, to whom it was given to open the kingdom, both to Jews and Gentiles, here in our text, calls it an election to this high and holy privilege.

It was by a public manifestation, sanctifying, or setting apart, all flesh, the Jews on Pentecost, and the Gentiles at the house of Cornelius, to obedience and the sprinkling of the blood of Jesus Christ, that the election of our text was performed. But, as we stated in the outset, it is one thing to be *elected* to an office, and another to accept the office and enjoy its honors and emoluments. And so it is here. Though this election is manifestly universal, comparatively few avail themselves of its gracious provisions, and, by adding to it a practical *belief of the truth*, secure to themselves the election to salvation; and, without it, no one need aspire to the election to life eternal.

Many thoughts here crowd for utterance that can not be expressed in this discourse, as my limits are exhausted. Our next, which I propose shall be on Predestination, will afford opportunity to give utterance to some of them. I can only, in conclusion, say to my unconverted auditors: Seeing you are elected unto obedience and the sprinkling of the blood of Jesus, for your own souls' sake, see that you avail yourselves of the privilege conferred thereby. Obey the gospel, and thus secure your election to salvation, which is your only stepping-stone to that of eternal life. The Lord bless and save you all. Amen.

PREDESTINATION.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

“Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.”—Rom. 8; 29, 30.

This passage, my dear friends, is selected as the text for this discourse, not because it contains the word *predestination* in its noun form, or teaches the theory affirmed by predestinarians under that name. Indeed, the word, in its noun form, is not to be found in the bible, if Butterworth’s Concordance is reliable.

The passage before us, is relied upon by the advocates of that theory, I believe, as confidently as any proof text they have, and though it is not my purpose to notice or reply to the theory as such, if in ascertaining the true import of our text, in its contextual connection, the *baldness* of the theory should be exposed, I can not help it. All I ask is your candid attention to what I have to say on the subject.

Before entering upon the passage before us, I wish to call your attention to the only two other occurrences of the word in the New Testament, viz: Eph. i; 5, and 11. In the first of these, it occurs as follows:—Having predestinated us unto the adop-

tion of children to himself by Jesus Christ, according to the good pleasure of his will." In the other, "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

The first of these states very plainly, what the parties there meant, were predestinated to, viz: "the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Here is a matter which was crowded out of our last discourse, but is equally pertinent here. I mean, a particular notice of the election and predestination of the New Testament apostles, prophets, evangelists, pastors and teachers. This first chapter of Ephesians, in the first twelve verses, evidently refers to these chosen instruments for the conversion of mankind to God through Christ. God chose them in, or by Christ, before the foundation of the (Christian) world, that they might be holy and without blame before him in love. Having predestinated them, *not to be adopted as children themselves*, but to the adoption of others as children by the gospel of Jesus Christ, to himself, according to the good pleasure of his will. To this end, they were invested with "redemption through the blood of Christ, the forgiveness of sins, according to the riches of his grace; wherein he had abounded toward them in all wisdom and prudence," in the dispensing of forgiveness of sins and all other matters connected with their apostolic commission.

To this agree all the instructions given them by our Lord, both before and after his crucifixion, touching their ambassadorship to the world. He

abounded to them in all wisdom and prudence, making known to them the mystery (secret) of his will, according to his good pleasure, which he had before purposed in himself; "that in the dispensation of the fullness of times, he might gather together into one in Christ, all things which are in heaven, and which are on earth." He also gave them an inheritance in the same things they were to tender to others, and of course, on the same conditions,—an abiding trust in Christ; and, as James says, made them "a kind of first fruits of his creatures," i.e. of the new world—the Christian dispensation. See James, i.; 18. And, to fully qualify them for the work they were predestinated to do, he said to them, John xx; 23, "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained."

The Ephesians also trusted in Christ—just as these predestinated ones had—after they heard the word of truth, the gospel of their salvation; in whom, after they believed, they were sealed with the Holy Spirit, as promised to all obedient believers, which is the earnest of our inheritance, till the redemption of the purchased possession, to the praise of his glory, viz: our resurrection from the dead. And yet, none of them was either elected, or predestinated, to such services, as those through whose instrumentality they had been adopted as children of God.

It is due to myself and to the transcendently important subject under discussion, to say here, that I am not sure of the concurrence of any of my brethren in the ministry, in the exegesis just given of these

first twelve verses of Ephesians i., and I am fully aware that all the commentators whom I have consulted; such as Clarke, Wesley, Macknight, etc., give a more or less Calvinistic view of it. But as I am answerable to no one but the Master, and as the foregoing seems to me the more common sense view, and withal more God-honoring than any exposition I have ever seen in print, I give it on my own responsibility.

If the foregoing exposition of Ephesians i.; 1—12, be admitted as correct, it shows that the theory of predestination taught in the Westminster Confession of Faith, whether true or false, has no support from that passage. Its only chance then, for support as a Bible doctrine, must be found, if at all, in our text. Let us then, examine it, contextually; not to prove or disprove any theory, but to ascertain precisely what the apostle means to teach in the passage. To this end we will commence reading at the 28th verse.

“And we know that all things work together for good to them that love God; to them who are the called according to his purpose.”

This is the proposition he sets out to prove; that to the faithful, obedient lover of the Lord, all things, no matter how unlikely or even disastrous they may seem at the time, will work eventual good. How does he prove this proposition? Listen: “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he (the Son) might be the firstborn of many brethren.”

Here the word *for* is a conjunction, and equivalent to *because*. Because, whom he foreknew, etc.,

therefore we know that all things work together for good to them that love God, etc. Well, who were those "whom he did foreknow?" Evidently they must have been persons who had lived in former times,—times previous to the writing of this epistle,—or they could not be referred to as examples in proof of his proposition.

Next, what does this word *foreknow* mean? To define it in the sense of God's omniscience would stultify the whole argument; for in that sense he foreknew everybody and everything; but the persons here alluded to were evidently foreknown in a sense in which others were not foreknown. The verb to *know* is often used in the Scriptures in the sense recognize or approve; as, "The Lord *knoweth* them that are his;" "*Known* unto God are all his works," and "Depart from me, ye workers of iniquity; I never *knew* you." It is also once used by Paul, I Cor., ii.; 2, in the sense of publish, or make known; "For I determined to *know* nothing among you, but Jesus Christ, and him crucified."

But in the case before us, the word is evidently used in the sense of acknowledge or approve. The sentence, we think, may be safely paraphrased thus: "For those, whom in former times he approved, he also did predestinate," etc. In other words, those who, in former times, loved God, and by their faithful service in whatever they were called to, secured his approbation, were by him predestinated to the high honor of being conformed to the image of his Son. This conformity to the image of the Son of God, has a doubtless reference to the resurrection from the dead; in which the Son of God must nec-

essarily take precedence—even over the Old Testament saints; and thus he became the firstborn among many brethren.”

He is thus constituted the elder—may we not say eldest?—brother of the entire race of the redeemed; older, in this sense, than all his progenitors according to the flesh—David, Abraham, Noah, and even Adam; all must recognize him as “Father of the Everlasting age.” But we will resume our reading.

“Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.” Verse 30.

This closes his argument of the proposition contained in the 28th verse. Those persons who, in former times had loved God, and been approved by him, were predestinated to a high honor; nothing less than a conformity to the image of the Son of God; to have their vile body changed and fashioned like unto his glorious body. And being thus predestinated, they were called to the performance of important services in their respective spheres or lines of duty. These services always brought upon them the condemnation of the world, in the respective ages in which they lived and labored; but God always justified them and condemned their wicked persecutors. And being thus justified and caused to triumph even in death, over their wicked contemporaries, when the Son of God gloriously triumphed over the combined malice and power of wicked men, and devils, and was justified in his pretensions as the Son of God, by rising from the dead, these fore-known, predestinated, called and justified servants

of God, were raised from their graves, and in the glorious likeness of their risen Lord, were taken by him,—the antitype of the first ripe sheaf, of the barley harvest,—and presented before his Father's throne, a trophy of his victory in behalf of the race, and a sample sheaf of the great harvest of eternity.

Being now glorified—God's promises all made good to them, notwithstanding the sufferings, privations and even cruel deaths, through which many of them had to pass; they are held up in our context, an irrefragable proof of the truth of the proposition of verse 28. The proposition is in the present tense. It is just as much a present verity now as when the apostle penned it for the encouragement of the Roman brethren. But the examples referred to in illustration of its truth, are all in the past tense. They nevertheless stand forth, as pertinently attesting its truth now, as when the epistle was written. It is still a blessed truth, "That all things work together for good, to them that love God; to them who are the called according to his purpose."

A few words here, on this phrase, *the called*, may be necessary in view of the singular deductions which theorists have derived from it. I think you can not have failed to see the beauty and simplicity of the language of our text, when allowed to stand, as its author designed it, as proof of the above proposition. The *calling* of those referred to, instead of being that mysterious drawing, spoken of by the Westminster divines, as offered *all* in some sense, but only made *effectual* to those from all eternity predestinated to eternal life; I say instead of this, their calling was to particular services, as shown in

our last discourse, having for their object the benefit of the non-elect, or non-predestinated. For instance, Noah (assuming him to be one of those whom God foreknew, and consequently predestinated to be conformed to the image of his Son) was called to the duty of warning the antediluvians of the coming Deluge, and to build an ark for the salvation of his household.

His preaching and example, had they been heeded and acted upon by his cotemporaries, would have carried them as safely through the waters of the deluge as himself, and they would thus have become joint heirs with him, not only of the new world to which he succeeded, but also “of the righteousness which is of faith,” Heb. xi; 7. But they *would not*; hence the event justified *him*, but condemned *them*.

Let us now resume our reading of the context, and see Paul’s deductions from the premises. We can safely trust his deductions, while those of uninspired theologians, no matter how learned, are of questionable authority. Hear him: “What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God’s elect? It is God that justifieth; who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us;” vs. 32—34.

Who are the persons to whom these comforting assurances apply? Not to some supposititious favorites, who, by an unalterable decree, were from all eternity predestinated to eternal life; but to *all*

who love God, and are faithfully serving in whatever line of duty the providence of God may have called them to. No matter how deep the suffering, privation, or danger, attendant upon such a calling. "If God be for us," no matter who, or what may be against us. Wicked men and devils will, of course, do all they can to make the service as unpleasant as possible; but what of that? Hear Paul in continuation:

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay in all these things we are more than conquerors through him that hath loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." vs. 35—39.

What stronger assurance could we ask, of the continued love and protection of our God than is here given? Let all the powers of darkness conspire against us. Let death in its most horrid form, threaten us; let life, with all its blandishments and sinful pleasures, tempt us to turn aside from the onerous service to which we are called; let seducing spirits, though robed in angelic brightness, persuade us to forsake the line of self-denial marked out, and indulge in the (so-called) "innocent amusements" of the times; let temporal principalities and powers hold out the fascinations of political or military fame on the one hand, to beguile us from our allegiance to Christ, or, on the other hand, command

us to forswear said allegiance on pain of confiscation of property, stripes, imprisonment, or even death; let present circumstances and future prospects, both conspire to discourage us in our service; let the highest aspirations of human ambition, allure us on the one hand, and the deepest degradation and suffering deter us on the other; any or all these things combined, shall not be able to separate us from the Divine love, but shall even be made the instruments of good to us, provided we fill the conditions expressed in verse 28.

But in all this there is no hint, or intimation, that *we* can not, at any time, separate *ourselves* from his love by deliberately turning away from his counsel, or yielding to any of the trials through which we may be called to pass. It is to those "who walk not after the flesh, but after the spirit," that all the promises inure, and to no others.

Instead then, of our text, when contextually examined, teaching the theory of unconditional predestination to eternal life, we find it teaches exactly the opposite. Individual personal responsibility is the point argued throughout this entire chapter. He, (the apostle,) sets out with the announcement of his conclusion, deduced from the preceding chapter, that "There is therefore now, no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." In Moses, it was not always so, for "the law of sin and death," as Paul calls the law of Moses, could not always protect, even the pious Jew from the condemnation incurred by the wickedness of his countrymen. For instance, there were many pious Jews involved in the condemnation resulting in the Babylonian captivity. When the armies of Nebuchadnezzar swept

over the land, executing God's judgment on the inhabitants, there was no power in that law, to shield the righteous Jews from a participation in the same calamities. *Their* property was destroyed, and *their* persons captivated by the same ruthless invaders that carried their more wicked countrymen away into captivity.

In this respect, it was comparable to having a dead carcass bound on them; and Paul, personating the righteous Jew thus circumstanced, breaks forth in verse 24 of chapter vii.: "O! wretched man that I am; who shall deliver me from this body of death?" or *dead body*. Immediately answering the question, he says: "I thank God, through Jesus Christ our Lord," [deliverance is obtained.] The proverb so long current in Israel, that the fathers having eaten sour grapes, the children's teeth were on edge, is now superseded by the maxim, which obtains in the Spiritual Israel: "The soul that sinneth, *it* shall die." The man who eats the sour grapes, *his* teeth, and not those of his children, or grandchildren, shall be set on edge: therefore the afore-said conclusion, that, in Christ Jesus, he who walks not after the flesh but after the Spirit, shall escape condemnation.

That this is the gist of the apostle's argument is manifest from what follows: "For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, (or *by a sacrifice for sin*, as some render it), condemned sin in the flesh, that the righteousness of the law might be fulfilled in (or by) us, who walk not after the flesh, but after the Spirit. For,

they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. vs. 2—5.

That all these things—promises on the one hand and threatenings on the other—are addressed to, and spoken of, persons ostensibly in (or under) Christ, as contradistinguished from being in (or under) Moses, is, I think, clearly shown in the preceding exposition. But, to make assurance doubly sure, let us hear him again, commencing at the 12th verse as we can not notice *every* verse in the chapter: “Therefore, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.”

By the term *brethren* here, he evidently means all such (both Jews and Gentiles) as have professed the faith, and sustain the relation of Christians; and including himself with them, says: “We are debtors, not to the flesh, etc., and then adds, “If ye live after the flesh, ye shall die,” [notwithstanding you are ostensibly in Christ.] He affords no “hiding place,” in which the practical sinner can ensconce himself and escape due responsibility for his sins.

On the contrary, the whole gospel scheme, as developed, both in this epistle and elsewhere, exposes and condemns, not only all wicked *actions*, but the very thoughts of our hearts are laid bare to the eyes of Him with whom we have to do. It is the province of the gospel scheme to *destroy* sin—not to cover up and excuse it. It provides a uniform, simple and easy system of pardon for all past sins, or sins that have been committed before the party came in contact with it, which leaves the sinner entirely without excuse, if he remains under the

guilt of sin after being made acquainted with the terms of pardon. It also pledges to the soul thus made free from sin, a participation of the divine nature, by the aid of which, if duly cultivated, the babe in Christ "may grow up into Him who is the head, even Christ;" and thus, in due time, become a full grown man or woman in Christ.

Thus we see the unpardoned sinner and the delinquent Christian are alike left without any excuse or cloak for their sins, and the day of judgment will rip off the flimsy excuses with which they now *salve* their consciences over.

John teaches precisely the same doctrine in his first general epistle, which is also written to believers in Christ, that they may know that they have eternal life, and may continue to believe, or have confidence in the name or authority of the only begotten Son of God. Hear him :

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose was the Son of God manifested; that he might destroy the works of the devil." 1st John iii: 7, 8.

In this quotation, which is a fair sample of the entire epistle, we have the same original principle of individual, personal responsibility, which we have found to characterize the context of our subject. Instead of favoring the theory that men are only accounted righteous by an imputation of the righteousness of the Lord Jesus Christ, he warns us to beware of any such soul-destroying delusion. "Let no man deceive you" with any specious deductions, either from the priceless efficacy of the atoning blood of Christ, or from detached sentences of the inspired word, wrested from their proper contextual connection, whereby personal responsibility is overslaughed to sustain a specious theory. Let no specious theorizing by any one, or from any premises, either true or false, draw you away from this important practical truth: "He that doeth

righteousness is righteous, even as he [the Lord] is righteous; and he that committeth sin is of the devil." He who relies upon his theoretic orthodoxy to pass him at the judgment seat, while his life here is practically ungodly, will find himself sadly disappointed when he hears the awful sentence, "Depart from me ye workers of iniquity."

John not only indorses Paul's teaching on the subject of personal responsibility, but, in the last clause of the quotation, he affirms, in other words, precisely the same thought as that expressed in Rom. viii: 3—that the coming of Christ into the world was to *condemn sin in the flesh*, as Paul has it: *destroy the works of the devil*, (which is sin,) according to John. "For this purpose was the Son of God manifested, that he might destroy the works of the devil." Not cover up, hide and excuse the sins of the elect, while the unmitigated wrath of God, in concentrated fury, is permitted to fall on the non-elect, the unpredestinated; not because their practices have been any worse than those of the elect, but because they were from all eternity passed by and foreordained to this awful destiny.

I am happy in the conviction that comparatively few persons, in this enlightened, Bible reading age, are willing to defend the foregoing, which is, nevertheless, but the legitimate *seed-pod* of the Predestinarian theory, as taught in the Westminster and Philadelphia Confessions of Faith. Then why not repudiate the theory which involves such absurd conclusions?

In conclusion of this discourse, I have barely space for a brief notice of another matter which was crowded out of the discourse on election. To introduce it, I will read from Rom. ix: 10-13. "And not only this, [the prediction of Isaac's birth,] but when Rebecca had conceived by one, *even* by our father Isaac; (for *the children* being not yet born, neither having done either good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is

written, Jacob have I loved, but Esau have I hated.”

I have read it just as it stands in the common version, as given by Clarke, italics and all, except the words in brackets; they are my own. You will observe that the phrase, *the children*, is in italics; therefore its equivalent is not in the original. Dr. Clarke notes this fact, and says that *nations* would better express the sense of the apostle's argument than *children*. Be that as it may, it is evident that the language of the Lord to Rebecca, Gen. xxi: 22, 23, had reference to the nations that were to descend from Jacob and Esau, rather than to the boys personally. “Two *nations* are in thy womb; and two manner of *people* shall be separated from thy bowels, and one *people* shall be stronger than the other *people*; and the elder [people] shall serve the younger” [people.]

Now, what were the facts in this case? As individuals, how much older was Esau than Jacob? At furthest, not to exceed an hour; more probably only a few minutes. How much older was Esau, as a nation, than Jacob, as a nation? At the lowest calculation, 215 years; and if the sojourn of Israel in Egypt was, as some think, 400 years, Esau was at least that much older, as a nation, than Jacob. Well, did Esau, as an individual, ever serve Jacob as an individual; or was Jacob, personally, ever stronger than Esau, personally? Never, in either of these particulars. If he had felt himself stronger than Esau, would he have fled for his life from Esau's vengeance, after having circumvented him in the matter of the birth-right and blessing? And after a twenty years' absence, when returning, rich in all the elements of temporal prosperity, why did he propitiate his brother's clemency by a princely present sent before him? and when they met, why did he humble himself before him, calling him *lord*, if conscious that, by Divine decree, he was Esau's lord?

When was it, then, that Jacob became stronger than Esau? and when did Esau serve Jacob? The exact time when Israel became the *stronger people*

may not be so easily ascertained; but it must have been before the *service* predicted of commenced, and that was in the days of king David, who established garrisons all through the land of Edom and Mount Sier, and exacted tribute from the Edomites. See 1st Chron. xviii: 13

Well, how about the closing sentence of the quotation, "Jacob have I loved, but Esau have I hated?" When was it written? Not before the children were born, by many hundreds of years. You will find this writing in the very last of the Old Testament prophets, about the year 397, before the Christian era commenced. It is in the language of rebuke addressed to Israel by Malachi, as follows: "I have loved you, saith the Lord. Yet ye say, wherein hast thou loved me? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." Mal. i: 2, 3.

This laying waste was, *partially* at least, the work of David, when he overran the country of the Edomites, and they became his servants, as has been shown. But there is nothing in this whole case to show that Jacob, or any of his posterity, was elected, or predestinated, to eternal life; or that Esau, or any of his posterity, was foreordained to eternal perdition. The *election* of the passage was simply a choice between the two sons of Isaac, as to which should be a progenitor of the Messiah. They *could not both* be such; and their respective claims to the blessings of salvation through that Messiah, were not at all effected by that election. All mankind are equally entitled to those blessings, and can enjoy them upon the same easy terms, of faith in, and obedience to, the Savior.

Come then, dying sinner, and accept the conditions of salvation so freely offered in the gospel.

The Lord bless you. Amen.

CHURCH UNITY, NO. I.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 1st Corinthians, chap. i: 10.

Our last two discourses resulted, as we think, in establishing the following conclusions: First, that all mankind are elected "to obedience and the sprinkling of the blood of Jesus Christ," and as such are made eligible to the elections, successively, to salvation from sin here, and to eternal life hereafter; and secondly, that all who avail themselves of the advantages of said universal election, and respond in good faith to the calling wherewith they are called, have the Divine assurance that no power in the universe shall be able, *forcibly*, to separate them from the love of God in Christ Jesus, or prevent their attaining to an abundant entrance into the everlasting kingdom. It was also distinctly shown that this perfect immunity from all danger of failure is conditioned upon their walking "not after the flesh, but after the Spirit."

To walk after the Spirit, then, is to obey implicitly the teaching of the Spirit, as uttered by the Lord, and by his inspired apostles. Our present

text is an important item of that teaching, to which your most earnest attention is invited. The precept so earnestly urged in our text is, like the whole epistle, addressed, not only to "the church of God, which is at Corinth," but to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." See verse 2. It is, therefore, equally important to us as to the Corinthian Christians, that we heed the exhortation so pathetically urged by the great apostle of the Gentiles. Let us read it again:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

The importance of this exhortation, to *us* as well as to the Corinthians, may be argued from a great variety of considerations, a few of which we will here call attention to.

1. The relation which we, as Gentiles, sustain to Paul, whose apostolic commission was given him for our especial benefit—"to open *our* eyes; to turn *us* from darkness to light, and *from* the power of Satan unto God; that *we* might receive forgiveness of sins, and an inheritance among them which are sanctified, through faith," in Christ;—I say this relation to the author of the precept demands from us unqualified respect for, and implicit obedience to, whatever he, as our spiritual instructor, has enjoined.

2. The respectability of the Church, which is a

family—the family of God—demands it at our hands, that we should avoid the scandals which are sure to attach to a family known to be at variance among its members. This principle is so obvious, so universally recognized by mankind, that it needs only to be stated to make it palpable to every one. For instance, what so readily destroys the respectability of a literal family as for the fact to transpire, in the surrounding community, that its members have no respect for each other; that strife, contention, and animosity are the rule, and harmony (if it ever prevails) is the exception? On the other hand, what more readily exalts a family, in the estimation of its neighbors, than to have it known that perfect harmony characterizes all its counsels and enterprises?

The damaging effects of divulging family secrets is recognized in the old English forms of indenture for apprentices and house servants; in all of which said apprentices and servants were bound to *keep the secrets* of their masters' families; and a violation of this provision was about as grave an offense as such apprentice or servant could be guilty of. If, then, the respectability of a literal family is so dependent upon their being *reputed* in unity, how much more should we labor to preserve the respectability of the Divine family by preserving, or, as the case now stands, *restoring* its lost unity?

3. As a third argument for the importance of our subject, we may urge, in addition to the two already advanced, that respect for the expressed will of our Divine Redeemer demands it at our hands. Yes,

Paul but re-echoes the known will of his Divine Master, when he beseeches us by *His name*—his authority, “That we all speak the same thing, and that there be no divisions among us; but that we be perfectly joined together in the same mind and in the same judgment.” This, I repeat, is but a re-iteration of the oft repeated teaching of the Savior while tabernacling here in human flesh, and forming the burden of his last recorded prayer, as found in Jno. xvii., 20, 21, “Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.”

Now, to say nothing of the respect due to Paul, as our apostle, or of the argument based on the respectability of the Church—either of which, methinks, is sufficient to bespeak our most respectful attention, can any one who loves the Lord, or has any respect for His authority, so far ignore that authority as to disregard his dying wish, expressed in the above extract from his last public prayer?

4. My fourth argument in this arrangement, though no stronger than the preceding, to an impartial, disinterested mind, will come closer home to us as interested parties; and as such, is the strongest argument that can be addressed to our selfish human nature. For as the old maxim has it: “Self interest is every man’s pole star.” The argument is, *our very salvation depends upon our practical observance of the precept contained in our text.*

“Well,” says one, “if this argument can be sub-

stantiated, it is indeed a home thrust." "You surely do not mean it," says another. Yes, my dear audience, I mean it in all its solemn import; and I pray God that I may be able to impress your minds, as deeply as my own is impressed, with its truth. To that important question then, we will next direct attention.

To come at the matter understandingly, let us inquire into the circumstances in the Corinthian church, which called out this pathetic appeal of the apostle. To ascertain these, we will read in continuation as follows: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now, this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name," etc., vs. 11-15.

This reading reveals to us the fact that the germ of sectarianism was beginning to sprout at Corinth. Not that it had blossomed and brought forth its baleful fruit, of separate and rival denominations. Their fault, as yet, seems to have been rather an undue partiality for favorite teachers than an actual schism in matters of faith. What the apostle would say to the professed christians of to-day, when every one says I am a Papist, a Lutheran, a Calvinist, a Presbyterian, an Episcopalian, a Methodist, a Congregationalist, a Baptist, etc., etc., etc., to the tune of some hundreds of rival sects, we can only infer, from what he did say, to this *incipient* sectarianism.

It was this mere *sprouting* of sectarianism that called forth the earnest language of our text. We would thence infer, that there is something very abhorrent to the Lord, and of course, dangerous to those involved, in this mere germinal division of His body. What, then, must be the loathing with which He looks upon the present divided, and dis

tracted condition of christendom? Settle this question in your own minds, my friends, while I further establish my present argument—that, our very salvation depends on our obeying the injunction of our text.

Turn with me, to the third chapter of this 1st Corinthian epistle, and hear what is said of these brethren in consequence of their incipient sectarianism. “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?” vs. 1-4.

Here, the charge of carnality is three times fastened upon them, and their partyism given as the ground of said charge. To indulge, then, in a partial regard for *persons*, to say nothing of differences of *faith*, and of *ecclesiastical relations*, which are but the culmination of such personal attachments—fixes upon us the charge of carnality. To be *carnal*, without qualification, certainly includes *carnal mindedness*, as the greater always includes the less. Then let us see what is said of carnal mindedness. To ascertain this, we will turn to Rom. viii, 6, 7: “For, to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be.”

Now, if my fourth argument is not established beyond a peradventure, I can conceive of no principle, either of logic or evidence, by which any proposition can be established. For if you can find any rule, either of Scripture or reason, by which persons who are spiritually dead, (that being evidently the kind of death alluded to,) whose minds are “*enmity itself against God*”—“not subject to the law of God,” nor capable of being so subjected.—I say if such characters can be saved. I see no use for a

hell in which to punish incorrigible sinners. Better throw off all restraints, and become Universalists at once; or, what would be more consistent, repudiate the Bible altogether.

To show you that Paul is not the only inspired authority for this startling conclusion, I will cite you to one statement of John, out of many corroborating testimonies that might be adduced were it necessary. I refer you to 1st John i. 6-7: "If we say that we have fellowship with Him (i. e. God,) and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin."

Now, to be saved eternally, we must be cleansed from all sin, for sin can not abide the Divine presence. And to have the assurance of the cleansing efficacy of the blood of Christ, we must be in fellowship with all of God's people. This can only be attained by walking in the light, as God is in the light: in other words, speaking the same thing, and having no divisions among us, but being perfectly joined together in the same mind, and in the same judgment. Thus Paul and John agree in teaching the necessity of unity among us—even for our own salvation.

5. We next present, as a fifth argument, the overwhelming proposition, that the successful accomplishment of the Church's mission—**THE CONVERSION OF THE WORLD**—depends upon our practically observing the precept of our text. This argument, to the genuine child of God, whose soul is full of the love of God; that Divine philanthropy which brought our Lord from the skies on the errand of our redemption, is as much stronger than our fourth, as the whole is greater than one of its parts. That spirit of unselfish benevolence which enabled Paul, Rom. ix, 3, to say in truth, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," which every Christian must acquire to possess the mind that was in Christ, will enable you to appreciate this, as in-

conceivably the strongest argument yet adduced, in proof of the importance of our text.

It only remains then, to establish the truth and pertinency of our present argument, to satisfy every thinking mind of the awful responsibility resting on "all that in every place, call upon the name of Jesus Christ our Lord, both theirs and ours." We will therefore look, somewhat narrowly, into this matter. Let us read from John iii., 16 and 17.

"For God so loved the *world*, that he gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the *world*, but that the world through him might be saved." You discover by the emphasis I place on the words *world* twice and *believeth* once, in this reading, that though the avowed object of Christ's coming was to save the *world*, yet only those (of the world he came to save) who believe in him can, by any possibility, be saved, or attain to eternal life. How shall the world, then, be made to believe, and thus the Savior's object be accomplished?

To ascertain His views on this subject, allow me to repeat a quotation made in a previous part of this discourse, from his prayer recorded in the seventeenth chapter of John: "Neither pray I for these alone, (the apostles) but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they may also be one in us; that the world may believe that thou hast sent me." The last clause of verse 21, which I did not read in my former allusion to this petition, as I was then showing simply what the wish of the Savior was, touching the oneness of His people, I now present, to show the *reason* of his desire for their unity; viz: that the *world* (which he came to save but could not while they remained in unbelief) might believe on him, and thus believing might be saved.

Now, if the unambiguous language of the Lord himself can prove a proposition, we consider our fifth

argument established beyond contradiction; and, hence, we conclude that the great reason why the world thus far has not been converted to christianity, is to be found in the fact, that the unity so earnestly urged in our text upon "all, that in every place, call upon the name of Jesus Christ our Lord," has been so little heeded by the professed followers of Jesus. Oh! my brethren in the profession of our holy religion, what a fearful responsibility rests upon us! Some of us will have a fearful account to render; and we may rest assured, that He who searches the heart, knows where the guilt lies, and our sin (if guilty) will sooner or later find us out. Let us, then, rouse up to a due sense of our responsibility, while time and space are left us in which to change our position, if on an earnest, heart searching examination, we find ourselves occupying unsafe ground.

But there are some minds of so skeptical—or as they would prefer to have it called—philosophical a cast, that the mere word of the Lord is not conclusive, unless corroborated by facts. For the benefit of such, we will look into the facts of history a little. But first allow us a few reflections on the political maxim, "United we stand, divided we fall," which was the watchword of our Revolutionary ancestors. Whence came it? Not from the philosophical minds of the Adamses, Jeffersons and Franklins of Revolutionary fame. They only appropriated it. The origin of the sentiment is found in our Lord's reply to the blasphemous insinuations of the Pharisees—that he cast out devils by Beelzebub the prince of the devils.

"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand. And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?" Matt. xii. 25, 26; Mark iii. 24–26; Luke xi. 17., and other passages may be consulted to the same import. Now for a few facts illustrative of the truth of this maxim:

1. It is a fact, that during the life time of the apostles, their *united* testimony for Jesus brought many thousands—perhaps millions—of souls into the one body of Christ, organized on the day of Pentecost—establishing local congregations of believers, it is generally conceded, in every nation under heaven—at least throughout the Roman empire, which then embraced the civilized world.

2. It is also a fact, that every one who listened, and became convinced of the truth of the gospel of Christ, at once embraced it. None of the puzzling questions, as to which, of a variety of churches, they should join, held them (as now) in the anomalous position of non-professing believers, for indefinite periods of time—sending many to their last account in this anomalous condition, and causing others to settle down under some soul-destroying delusion, no better than downright infidelity. There was but the one church to join—the church of God in Christ Jesus; and when they became believers in Christ, they naturally fell into the ranks of his people. This kept the line which separates the church from the world distinct and visible. All on one side of it were in *the* church—not *a* church—and those on the other side were undisguised enemies of Christ. O! that it were so now. The open hostility of avowed enemies—Jewish and Pagan—backed up by all the power—ecclesiastic and civil—of the most despotic government in the world, could not hinder the triumphant onward march of the cause of Christ, as long as the unity of its advocates was preserved.

3. But when the third fact (of which I propose here to speak,) had transpired—I mean when the first human creed had fairly split the body in two; and set the parties on each side to criminating and recriminating each other instead of employing their united powers against the common enemy,—how soon the onward progress of the cause ceased! And startling as the announcement may sound, I have strong reasons for the opinion—which, by the way, is only my opinion—that, since the unity of

the Church was destroyed by the adoption, by a mere majority of votes, of the Nicene creed, not a root of ground has been gained, relatively speaking, towards the conversion of the world! Not that there have been no genuine conversions made; nor that there may not be more Christians on the earth now, than in the year of grace 325: neither would I affirm that no territory has been reclaimed from heathenism on the earth's surface since that time. The whole American continent, North and South, has been discovered, and *nominally* at least, constituted Christian territory. But the relative proportions of those who acknowledge, and those who oppose Christ, remain about the same.

If we have increased in numbers, as no doubt we have, *nominally* at least, the opposers have increased—Jews, Mahometans, and Pagans in, at least, equal proportions. If we have acquired territory in the New World, we have lost to an equal extent in the Old. Or if this last statement should fail to stand the test of the actual application of scale and dividers, (which I have not deemed it necessary to apply,) the deficit will be more than balanced by the extensive tracts of nominal Christian territory, which are practically as idolatrous as Buddhism itself—to-wit, all purely Roman Catholic nations—to say nothing of the manifest irreligion of the masses in our most favored Protestant regions.

4. It is also a humiliating fact, that under our present Sectarian divisions, our most successful efforts at evangelizing are, at best, only partial successes. Admitting the nominal conversions *all* to be genuine, (which no one will contend for,) such meetings, among all parties, generally close with the painful consciousness that a majority of the inhabitants of the locality operated upon, are still untouched. And this in a (so-called) Christian country! And then, when we come to scrutinize the character of the converts made, and count out all who are mere *proselytes to the party*, not converts to Christ; those who have simply changed their religious associations through personal pique.

or other equally unworthy motive; and that numerous class of mere camp followers, who "join meeting" on all such occasions, our nett gains are found to be meagre indeed.

Now contrast this humiliating state of things with the facts attending the first promulgation of the gospel, and see how fully facts corroborate our proposition—that the conversion of the world depends in a good degree, upon the unity of "all, that in every place, call upon the name of Jesus Christ, our Lord," and claim him as *their* Lord. Witness the result of the very first sermon ever preached under the apostolic commission. The speaker on the Pentecostean occasion, was, with his fellow disciples, in a house in Jerusalem, when the "sound from heaven, as of the rushing of a mighty wind,"—the descent of the Holy Spirit—"filled all the house where they were sitting," and brought the multitude together. These, of course, could not get *into* the house, but must have stood without, while Peter addressed them from a window, a balcony, or possibly from the house-top. Now, with these facts premised, and remembering that the streets of Jerusalem were very narrow compared with the streets of our modern cities, it will at once occur to you, that 3,000 persons, as closely packed as they could find standing room, would fill all the available space within ear-shot, of even a corner house, in such a city as Jerusalem was at that time. Well, three thousand converts were made by that discourse. Evidently the word pierced the hearts of all who heard it on that occasion. But some one is perhaps ready to reply, that the Holy Spirit did the work—operating on the hearts of those who were beyond the reach of Peter's voice.

Well, let us look at the book, and see if there is any evidence of this: "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." Acts ii. 6. This shows, first, that the multitude was not present when the out-pouring took place; consequently it (the Spirit)

did not fall on them personally, but simply on them that were in the house—the disciples of Jesus. It also shows in the second place, that the confounding of the multitude was not because of any effect the Spirit had produced on *them*, but “because every man heard them (the apostles) speak in their own language” — “Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians;” all these heard in their own respective languages and dialects, “the wonderful works of God.” It was what they *saw and heard*—not what they *felt*, as a psychological influence that converted them.

But at the very next discourse, which was delivered in the temple area, where a larger number could stand in hearing distance, five thousand were converted. Here the only demonstration of the Spirit, was manifested in the miracle wrought by Peter in healing the lame man at the beautiful gate of the temple. It was evidently the words uttered by Peter, without any mystical influence, that produced the effect upon their hearts. “It pleased God, by the foolishness of preaching, to save them that believed.” And the convincing power of the *united* testimony of the preachers, was, in a measure, irresistible. Thus it *commenced* at Jerusalem, where the wonderful facts which constitute its burden—to wit, the death, burial and resurrection of Jesus, had just transpired; and if not true, they could then and there have been easily refuted.

From Jerusalem it swept over Judea, Samaria, and finally to the uttermost parts of the earth, carrying conviction to every mind that would listen dispassionately to the simple story of the cross; till, within the brief term of about thirty years, (the average duration of the apostolic ministry,) every nation under heaven had heard, and multiplied thousands in every nation, had obeyed the gospel to the salvation of their souls. Pagan rites and Jew-

ish ceremonies were alike losing their hold on the affections and confidence of mankind. The united rage of men and devils, with all the powers of earth, both civil and ecclesiastical to back it, inflicting the most cruel and unheard-of penalties, could not stay the onward, triumphant progress of the simple story of a crucified and risen Redeemer.

Now my dear friends, why is it that this once potent agency has seemingly lost its power to move the masses as it did in days of yore? Is it less true now than it was then? or are its truths of less importance now than then? Neither of these conclusions can be accepted for a moment as answers to the above question. The same "gospel of God, concerning his Son, Jesus Christ our Lord," unto the ministry of which Paul was "separated," and "received grace and apostleship for obedience to the faith among all nations for his name;" this gospel of Christ is as much the power of God unto salvation to the *genuine believer* now as it ever was; consequently the causes of failure must be sought somewhere else. And it seems to me, in view of what we have seen, the facts of history corroborating the word of the Lord, we need be at no loss as to the causes that have produced such sad results.

Satan, finding the power of *faith* in the simple story of the cross, as wielded by a *united* church, absolutely irresistible, set about devising ways and means to destroy that unity, which, like the unshorn locks of Sampson, contained the secret of the Church's power. He commenced, therefore, even in the apostolic age, by insinuating questions of philosophy, so-called, to distract attention from the main facts of the gospel, (the death, burial, and resurrection of the Christ,) to theories. First, concerning the resurrection, how is it to be accomplished, and with what kind of body shall the dead come forth? This question Paul disposes of in the fifteenth chapter of 1st Corinthians, illustrating it by the process of vegetation. Though we may never fully understand *how* God causes the seeds of vegetation to germinate in the earth and

bring forth fruit, each after its kind ; the *fact* is patent to our senses, and we have had sufficient evidence of the *fixedness* of the Divine law governing the case, to rely upon it for the production of such vegetables as are necessary to our temporal comfort. So also of the resurrection from the dead. Though we may be incapable of comprehending the *how* of it, the *fact* of its possibility is demonstrated by the resurrection of Christ ; and his word assures us that as *he* lives *we* shall live also ; and as it has pleased Him to give to every seed its own body in vegetation, so also has it pleased him to give to every spirit its own body in the resurrection. Hence the importance of our possessing His Spirit in this life, that in the resurrection, our bodies may be fashioned like His glorious body.

Towards the close of the first century another (so-called) philosophical question was sprung, touching the actual divinity of Jesus of Nazareth. Was he literally the Son of God, or only such in a highly figurative sense? Philosophy (so-called) took the latter ground. But here again the providence of God met the emergency with the inspired testimony of the eye and ear witnesses to the great *facts* concerning Jesus, which, admitted to be true, establish his divine sonship, maugre all the pseudo philosophizing of that, or any other age. No one can admit the *honesty* of John's testimony, and rationally deny the proper divinity of Jesus as the SON of God. I say *honesty*, for the testimony he bears is to tangible *facts*, not theories, in which he might be honestly mistaken ; but that which he (and his fellow apostles) had heard, had seen with their eyes, had looked upon, and their hands had handled of the word of life. Therefore, if they were *honest*, the facts were true. And if the facts were true, Jesus is divine.

Thus the first two distracting questions were met and settled by inspired authority ; consequently no actual schism in the body resulted. A few reckless heresiarchs sloughed off from the body, but left *it* still a unit, and as such, an aggressive, onward mov

ing power, which, by the close of the third century, or early in the fourth, had so far revolutionized the religious aspects of the empire, as to induce the then reigning emperor, Constantine, to profess conversion to christianity, and take the church under the imperial wing.

But my limits are exhausted. I have barely room to restate the five distinct arguments by which I have shown the importance of unity in the church: 1st. The relation we sustain to Paul as our apostle. 2d. The respectability of the Church as the family of God on earth. 3d. Respect for the avowed wishes of the Lord; all these demand it at our hands, that we should practically obey the injunction contained in our text. But the 4th and 5th arguments show, first, that, our own salvation, and secondly, that of the world, depends, in some good degree, upon our "all speaking the same things, having no divisions among us, but being perfectly joined together in the same mind and in the same judgment."

Our next will be an effort to show the practicability of, as well as the necessity for, regaining and maintaining that "unity of the Spirit in the bond of peace," on which, as we have seen, such unspeakably important results depend.

The Lord give us wisdom to *know*, and courage to *do* His entire will. Amen.

CHURCH UNITY, NO. II.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. John, xvii: 11.

We come together again, my beloved auditors, to resume our investigation of the transcendently important subject of Church Unity. Our last discourse, we think, demonstrated the *necessity* of unity on the part of "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." It was proven by five distinct arguments; either of which *should* be paramount in the mind of each lover of the Lord, His cause, or the race of mankind. The last two show that our *very salvation*, as well as that of the race, is bound up in this subject. With what engrossing interest then, should we pursue the subject, and make sure work of it, that we are on the right side of the question, or questions involved.

As announced at the close of our last, we propose, in this discourse, to show the practicability of restoring, and then maintaining, that unity among the people of God, the necessity for which was argued, and as we think established, in our last. The latter clause of the verse announced as our present text—Jno. xvii: 11—indicates very plainly our Lord's idea of maintaining the unity of his apostles, for whom he was then praying. "Holy Father," said he, "keep, *through thine own name*, those whom

thou has given me, that they may be one, as we are." You observe, I emphasize the phrase *through thine own name*, to show clearly, the instrumentality on which He relied, to preserve the unity for which he was praying. Hear him in continuation: "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scriptures might be fulfilled"—v. 12. In verse fifteen he adds: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." What *single* evil would we naturally infer as meant here, if not the one he had just been praying against—the evil of disunity? But Wesley, Anderson, and perhaps some other translators, add the word "one"—making it "the Evil One." Well, as far as our present discussion is concerned, it matters not which is the correct rendering of the original. If the common version is correct, the evil alluded to is clearly disunity,—which one of the chosen twelve having broken, was lost; and if Wesley and Anderson are right, the passage teaches, even in still stronger terms, that to break the unity prayed for, would place the violators under the power of the wicked one. And this, by the way, is an additional proof of my fourth argument in the last discourse—that our very salvation depends on our preserving unity with Christ and one another.

But, to show beyond a doubt, that the same principles apply to *all* believers in Christ, we ask your attention while we read and comment on some further extracts from this memorable prayer of our adorable Redeemer. I would gladly read it all, if time and space would permit. You can read it all at your leisure—I exhort you to do it—and be your own judges, whether I garble the language, or pervert the sense of this last public prayer of our

Lord. We will commence again at the twentieth verse:

“Neither pray I for these alone, (the apostles) but for them also who shall believe on me through their word; that they all 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. And the glory which thou gavest me I have given them; that they may be one, as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—vs. 22, 23.

Here I am tempted to turn aside for a moment, and present a thought which may be profitable to any mind that may be muddled with the abstract theorizing on the Trinity question. The unity of the Godhead (so called) is, by the above quotation, shown to be exactly such as that which is prayed for in behalf, first of the apostles, and then, of all that believe on Christ through their word. If the unity of Christ with the Father—his essential divinity—makes him identical in being—very and eternal God—“of one substance, power and eternity” with the Father, the unity of the people of God, being *as* that of the Father and the Son, makes them also identical in being, not only with each other, but also with the Father and the Son. This unity does not necessarily involve, either identity of personality, or equality in age, work, power, or condition. For instance; Paul planted (at Corinth,) Apollos watered, and God caused the husbandry to grow. So in this work, Paul, Apollos, and God were all one—a unit. And yet, the planter and the waterer sink into absolute insignificance as compared with God, the third party in that work. Hear Paul, 1st Cor., iii—7: Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.” And again: Now he that

planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God," &c.—vs. 8, 9.

Now, if the *oneness* of Paul and Apollos did not destroy their individuality, or make them even *equal* in labor or responsibility—the one being a planter, and the other only a waterer—who will insist, that the oneness of the Father and the Son, which is precisely of the same nature according to our Lord's prayer, destroys *their* separate individuality, or contradicts that uniform deference, which, as a son, he always yielded to the Father? Still, we are commanded to honor the Son, even as we honor the Father, and we can only render acceptable honor to the Father by implicit obedience to, and confidence in, the Son. But to return:

The phrase, "through thine own name," in our text, as said a while ago, indicates our Lord's idea of the means of preserving the unity for which he prayed. "Keep them through thine own name, that they may be one, as we are. While I was with them in the world, I kept them in thy name," etc.

The name of God, it would seem, is the talisman by which the unity for which the Lord prayed, for which his Apostles labored, and for which we now plead, can alone be regained, or maintained after it is regained. The first step, then, in restoring that unity, is to become willing to give up our party names; for until that point is gained it is vain to talk about unity. A mere compromise of denominational peculiarities may result in the union of two or more denominations, on an agreed to platform, or basis of union, but the new denomination, so formed, is only a denomination still—not "the Church of the Living God—the pillar and ground of the truth." And as such, it must have a human name or title, to distinguish it from other denominations. Such movements may be, and I am happy to know they generally are, in the *direction*—more or less

obliquely, however—of a return to apostolic simplicity, and as such, I rejoice in them as evidencing a growing interest in the subject, and a general waking up of the religious parties of the day, to the sinfulness of sectarian divisions.

But while I rejoice in the increased throbbing of the great heart of Christendom for reform, indicated by the religious movements both in the Old World and the New, and among Romanists as well as Protestants, I am satisfied in my own mind that nothing short of an entire giving up of sectarian names, and abandonment of humanly devised platforms, as bonds of union and communion, can ever unite the people of God, or restore the unity of body, spirit, hope, Lord, faith and baptism, described by Paul, Eph. iv. 4—6, and which continued as long as the one God and Father of all was allowed to be truly *above* all, *through* all, and *in* all. His name was the patronymic by which the *Church*, as a whole, was uniformly designated in the days of its unity, and His name *must* be restored to that position, if that unity is ever regained.

I repeat it with emphasis, my dear friends, that the *name of the great I Am is the true patronymic for His Church*; and any attempt to rally or re-unite it under any other name, no matter how specious or plausible, must result either in a total failure, or at most in adding another to the already long list of denominations. Even the beloved term *Christian*, which all parties, as *individuals*, regard it a high honor to be counted worthy to wear, when used as the name or title of a church, become intensely sectarian, and is entirely incapable of uniting even those who so use it.

Perhaps some of my audience are already becoming nervous, and are ready to exclaim, "Away with such blasphemy against that worthy name, (the name *Christian*,) by which the whole family in Heaven and earth is named." But hold on, my brother. Turn to the passage here alluded to, (Eph. iii. 14, 15,) and see whether it will authorize your supplying the phrase, *the name Christian*. Let us

read it: "For this cause I bow my knees to the Father of our Lord Jesus Christ, of *whom* (instead of by which) the whole family in Heaven and earth is named"

Now, to which is allusion here made by the relative pronoun *whom*, as giving name to the whole family in Heaven and earth, the Father of said family, or the Son, who is but the Elder Brother, and as such is evidently alluded to as representing that portion of the family which was then in Heaven? Where will you find any portion of the family in Heaven, (at that time) except the Lord Jesus the Christ? For John, writing some thirty-four or five years after this language was penned, says: "No man hath ascended up to Heaven, but He that came down from Heaven; even the Son of Man, which is in Heaven. John, iii., 13.

The name here alluded to, then, is as much a patronymic to our Lord as to us. He attained to it "by inheritance," Heb. i, 4, and we by adoption or conversion under the Gospel. We become children of God, and as such receive the family name, by faith in and obedience to the Christ, who thus becomes our Elder Brother, and makes us *partakers with him*, both of the *name* and *glory* of the Father.

But you are perhaps ready to ask, "Did not the Church receive her new name — *Christian*—in fulfillment of Isaiah's prophecy, at Antioch, as recorded in Acts, xi., 26? We will turn to the passages referred to and see. First, the passage in Acts: "And the Disciples were called Christians first in Antioch." Now, admitting all that is contended for by our intensely zealous brethren, who insist on the name *Christian* as the name of the Church, about *chrematizo* being in the *active* instead of the *passive* voice—also that it means to name or call by Divine appointment—both of which positions are stoutly denied by scholars as ripe as they; but admitting all this, the passage falls far short of proving the point, because it was the *Disciples* in Antioch, not the Church, that were called Christians,—as individuals. The *Church*, either there or else-

where, is nowhere in inspired language called the *Christian Church*.

Second. In the second place the prophecy of Isaiah is not referred to either here or elsewhere, as having its fulfillment in the *naming* of the Church; and I cannot but regard it a hazardous stretch of imagination for any uninspired mind, to make an application of said prophecy, which no inspired writer of the New Testament has ventured to do. If the prophecy really referred to the naming of the New Testament Church, there certainly would have been some quotation and application of it, or at least, some unmistakable allusion to it, by *some* of the inspired writers of the New Testament. In the absence of all such evidence, I must be allowed to dissent from the views so confidently expressed by some of our ablest brethren.

We will now turn to the prophecy itself, and see how far it will go towards justifying such an application. We will read, commencing at the beginning of chapter lxii: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzi-bah, and thy land Beulah, for the Lord delighteth in thee, and thy land shall be married." vs. 1—4.

This must suffice for the present. The burden of the prophecy is Zion and Jerusalem, as you see. It requires a more vivid imagination than I possess, without the spirit of inspiration, to guide me, to make it apply to any events recorded in the New Testament, (or, indeed, in any other authentic history since,) either as the literal, or Spiritual Zion and Jerusalem. The acknowledged rules of interpreta-

tion require a literal interpretation of all passages not absolutely requiring symbolic or figurative explanations; and then the figures or symbols must be well defined, according to the established laws of interpretation.

The *presumption*, then, in reference to the prophecy, is that it has yet to be fulfilled. Indeed, if there is not a wonderful future yet in store for literal Zion and Jerusalem, and the ancient covenant people of God, there are a great many of the predictions, both of the Old and New Testament, that (to me, at least,) are entirely meaningless. Their fulfillment cannot be identified with anything that has, as yet, come to pass, either in the Church or the World; and among these unfulfilled prophecies I place the sixty-second chapter of Isaiah.

But, admitting, for argument's sake, that "Zion and Jerusalem," in this case, means the New Testament Church—two types in the same figure, for one antitype, and the "land" surrounding, without any antitype—I say, admitting this incongruous application, for the sake of the case, I would like to know by what rule of interpretation *Hephzi-bah*—the name given in the prophecy—can be translated *Christian Church*—the name contended for as the fulfillment of the prophecy?

But worse yet—at the same time that Zion and Jerusalem acquire the new name, *Hephzi-bah*, the *land*, (of Palestine, I suppose,) is to acquire that of *Beulah*. Now there are no facts in the New Testament history of the Church, that can, by any possibility, be made to harmonize with the statements of this prophecy. If the *Church* be meant, instead of the literal Jerusalem, (including Mount Zion,) and the land of Palestine, the time for her to exchange the weeds of *forsaken, desolate* widowhood, for the *delights* of restored *connubial bliss*, by the return of her long absent bridegroom, has not yet come, consequently the new name, as an existing fact, has not yet been spoken by the "mouth of the Lord." But we have already devoted more time and space

to this matter than was intended, and will pass it for the present.

In dismissing the argument based on the sixty-second chapter of Isaiah, it is perhaps proper to remark that while for reasons, some of which have been given in the foregoing, I cannot accept the application of it, first made (so far as I know) by our venerated and lamented brother, B. W. Stone, and since urged by some of our ablest living writers, I am not so vain as to suppose that any *opinion* I could give, as to the time or manner of its fulfillment, would be of any practical value at this time. Suffice it, in the present discourse, that its untenableness as authority for the name *Christian*, as the patronymic of the Church, has been abundantly shown. We can wait for *time*, the revealer of all secrets, to explain this and all other unfulfilled prophecies.

Let us now return to the language of our text: "Keep, through *thine own name*"—not through *my* name—is the language. And again, "while I was with them, I kept them in *thy* name"—not *mine*—the object of which keeping in the Father's name was. "that they may be one, as we are." It follows, then, that the name *God*, and not the title *Christ*, is the name "of whom the whole family in Heaven and earth is named." It is manifestly the name alluded to in Acts, xv., 17, Jas., ii., 7, and other passages too numerous to refer to in detail here. In its full, unabridged form, of *Father, Son* and *Holy Spirit*, it is "called" upon every penitent believer—Jew and Gentile—on the occasion of their birth into the family of God. See Mathew, xxviii., 19. In its condensed monosylabic form, *God*—it is applied to Christ and all his people; to Him by inheritance, as has already been shown, from Heb. i., 4, 5, and to us by adoption or conversion. See Rom., viii. 16, 17; Gal., iii., 26; 1st John, iii., 1, &c. &c., &c.

In this condensed form it is uniformly applied in the New Testament to the Church as a whole—*Church of God, Church of God in Christ, Church of the Living God, &c.*—but never, in all the New

Testament, is the term *Christian Church* applied, either to the whole body or to a local congregation. Even the term, *Church of Christ*, is unknown to the Scriptures. "Churches of Christ" occurs once, Rom. xvi., 16, alluding to several individual congregations, which sent their Christian salutation to the Roman brethren, in Paul's epistle. But the uniform title or style of the Church as a whole, was manifestly the Church of God. See Acts, xx. 28: 1st Cor., i., 2, x., 32, xi., 22, xv., 9; Gal., i., 13; 1st Tim., iii., 15, and v. 3, to look no further.

In this *worthy name* the Saviour prayed that his Disciples might be kept, that their unity might be preserved; that unity being necessary to the conversion of the world, and, by implication at least, to their own salvation. Now, my Christian friends, of every name and order, will you risk the consequences of adhering to your party names and denominational organizations, in the face of all that the Lord has said, and done, and suffered, to prevent such disgraceful divisions among his people? Will you stick to the church of your choice, as the popular phrase has it, at the fearful *hazard* of losing your own souls, and the *certain* perdition of millions of souls for whom Christ died? Do not flatter yourselves with the idea that the religious world can ever be united on your denominational platform; or if it could, that *that* would be the unity for which the Saviour prayed, or be followed by the universal conversion and salvation of the race.

No, my friends: nothing short of an entire abandonment of party, and the name which distinguishes it as a party, can meet the requirements of the case, or restore the unity which can alone convince the unbelieving world that Jesus is the Christ, the Son of the Living God, and the Saviour of mankind. You are appealed to as individuals, not as churches or denominations, to rally to the standard of unity, under the truly Catholic banner of *one body, one spirit and one hope; one Lord, one faith and one baptism; one God and Father of all, who is above all, through all, and in all.*

These seven units constitute the only ground on which it is possible ever to unite the people of God in one communion; and if we can demonstrate the practicability of uniting all the true lovers of the Lord on these, we shall regard our promise redeemed, and hope you will act accordingly. We will first, then, call your attention to the

ONE BODY.

This one body is manifestly the body of Christ. To this all agree. Even the most radical sectarian claims to be of the body of Christ; the sect to which he belongs being a *branch* of said body. Now, not to occupy time and space with the gratuitous task of refuting the absurd idea of denominational branches in the body of Christ—a work which has been done again and again—let me ask you, is it not more eligible, safe and scriptural to “abide in the vine”—the body of Christ—yourself a branch, and your Christian activity and devotion causing you to “bear much fruit,” than to hang away off from the body, a specimen simply of the fruit borne by some sectarian branch, and, of course, partaking more of the peculiar flavor (nature) of the branch that bore you, than of the true vine? You surely will not hesitate a moment in deciding. Become at once a member of the *one body* itself, even if it strips you of all the peculiarities which hitherto have distinguished you from other Christians. These distinctions must be obliterated, and the sooner you get rid of them the better.

ONE SPIRIT.

II. Every living body is animated by a spirit peculiar to said body, which gives it life and animation. This remark holds good of all kinds of bodies, literal or figurative. A body without a spirit is dead, being alone. The body of Christ—the Church—is no exception to this rule. His spirit pervades and animates every member of his body. “If any one has not the Spirit of Christ, he is none of his.” Rom., viii., 9. Again: “For as many as are led by the Spirit of God, they are the sons of God. For ye have

not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Vs. 12—15. Again: "For by (the teaching of) one spirit we are all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bound or free; and have been all made to drink into one spirit." 1st Cor., xii., 13. In this last quotation two phases of the Holy Spirit are brought to view, which, though I propose to amplify them more fully before our series of discourses close, I deem it proper to notice here, though it must needs be but a passing notice.

It is the spirit of inspiration, speaking through the Apostles, which induces men and women to be baptized into the body or Church of God, in Christ, and as the result of entering said body, we all drink into or imbibe the one spirit which animates this body, which is none other than the spirit of adoption, whereby all Christians call God FATHER. This is doubtless the "one spirit" of the passage we are now considering—Eph., iv., 4.

ONE HOPE.

III. We next take up the consideration of the "one hope of our calling." And what is this one hope? The dictionaries define hope as compounded of desire and expectation. It necessarily looks forward to something not yet realized, which we both desire and expect to realize in the future. Paul recognizes this as the nature of hope in the following passage—Rom., viii., 24, 25: "For we are saved by hope; but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

The one hope, then, common to all Christians, does not look back to the time when, as we suppose, the Lord spoke peace to our souls; neither does it look forward to some expected triumph or advantage of a temporal character, but is described "as an anchor of the soul both sure and steadfast, entering to that within the vail, whither the forerunner is for

us entered"; even Jesus, made a high priest forever after the order of Melchizedek." The substance of this hope as described by John—1st Jno., iii., 2, 3—is, that "when he (the Lord Jesus) shall appear, we shall be like him, for we shall see him as he is;" immediately adding: "And every man that hath this hope in him, purifieth himself, even as he is pure."

Can the most towering ambition look for an exaltation greater than to be *like Jesus* when he comes? Enough! My most extravagant conception of glory could never have anticipated such a destiny as to be glorified together with Him who is the brightness of the Father's glory, the express image of His person, and upholds all things by the word of His power! But He has taught us to aspire to just such a destiny. Surely all will consent to accept this as the one hope of our calling.

ONE LORD.

IV. While among men there are many whom the world styles lords, both temporal and spiritual. I presume it will be admitted on all hands that the one Lord of Eph., iv., 5, is the Lord Jesus Christ—he in whom dwells all the fullness of the God-head, bodily, in whose glorious likeness, at his coming, our hope assures us we shall be, if faithful. We deem it unnecessary to argue this question—assured that all agree in this. We will therefore proceed to the next item in our list of seven units, to-wit: the

ONE FAITH.

V. We deem it unnecessary, as indeed it is impracticable at this stage of the present discourse, to enter upon a discussion of the claims respectively of the multitude of creeds or confessions of faith, with which the religious world is at present cursed. While it may be safely admitted that they *all* contain more or less of gospel truth, it cannot be denied that they contain more of mere human theory than of divinely inspired truth. These theories are what constitute the peculiarities of the de.

nominations which have adopted them respectively; they are, therefore, as wholes, each inimical to all the rest, and as such (if for no other reason) incapable of uniting the people of God, or being accepted, either of them, as the one faith of the re-united Church.

It may be asked, could not representative men from each of the denominations, by conferring together in council, compile a confession of faith, leaving out the denominational peculiarities, and retaining only the essential truths upon which *all* can unite? To do this effectually, they must eliminate every vestige of human theory from the new platform, the effect of which would be to leave nothing but the *inspired word*, and that we have already in the New Testament, expressed just as the Divine Mind designed it, consequently incapable of improvement by conventional enactment. Why not, then, abandon those fallible platforms, as thousands have already done and are still doing, and unite upon that which all agree is infallible?

Here is a common ground on which all can unite without compromising any right of private opinion or individual judgment. While it may be impossible to secure an exact unity of *opinion* on the various doctrinal questions that, since the days of Arius and Alexander, have agitated the Christian world, *all* can heartily agree upon the one grand central truth, first enunciated, by human lips, on the shore of the Sea of Galilee, securing to the announcer the significant surname, Peter—a stone. This central truth—the Christhood of Jesus—is the foundation on which the ONE BODY is built, and, of course, is the subject of the ONE FAITH of our subject. *Jesus is the Christ, the Son of the Living God.*

ONE BAPTISM.

VI. On this item time and space will not admit of elaboration at this time, but the subject has been so thoroughly discussed in published debates and otherwise, that all that is necessary to our present purpose is to show, first, that the one baptism here

spoken of is water baptism, and then ascertain the action, subject and design, which all can conscientiously recognize as scriptural baptism.

Now that the one baptism here spoken of is water baptism, is manifest from the fact that it was universally taught and practised under the Apostolic ministry. These very Ephesians—the first fruits, at least—had been baptized, first into John's baptism, which only made them disciples of John, and when asked by Paul if they had received the Holy Spirit, since they believed, said they had never heard of any such thing. After being properly instructed by Paul, they received the *one baptism* into *Christ*, after which they received the Holy Spirit, not by baptism, but by impartation. If their reception of the Holy Spirit was, in any sense, a *baptism*, Paul could not, with any propriety, have used the language under consideration, for they had evidently put on Christ by water baptism, which is the one baptism to which he alludes.

On the action, subject and design which constitute this one baptism, we have only space here to remark, that, of the three different acts which are practiced among professed Christians as baptism—sprinkling, pouring and immersion—the two former are held in doubt, to say the least, by a large portion, if not a clear majority, of the Christian world, while the latter is universally admitted to be valid. Immersion, then, is Catholic, and should be submitted to by all.

As to the subject, all agree that a believing penitent is a fit subject of baptism, while infant baptism is utterly repudiated by many, and held with many misgivings by a large portion of those who still wear the yoke imposed upon them before they knew their right hand from the left. Believers' baptism then, is Catholic, and should be practiced by all.

And finally, as to its design or object. While various and even conflicting theories are held by different denominations who practice baptism, as to its design, all agree that it is in *some* way connected with remission of sins, either as a prerequisite con-

dition to the *act* of pardon, or an indispensable condition of church membership, as the sign and seal of pardon. In either sense it may be properly expressed in the language of Peter, on the day of Pentecost, as "for the remission of sins." Let all consent, then, to receive and speak of it in the simple, uncommented language of inspiration, and all conflicting theories of its design will soon disappear and be forgotten. The one truly Catholic baptism, then, to which all must come, if the unity of the Church is ever to be restored, and the world thereby converted, is *the immersion in water of a truly penitent believer in Christ, into the name of the Father, Son and Holy Spirit, for the remission of sins.*

VII. The *one God and Father of all* gives his name to the *one body*—"Church of God,"—sheds forth *His Spirit* to animate it—the Spirit of adoption; inspires it with the *one hope*—that when Christ appears we shall be like Him; gives us the *one Lord*—His only begotten Son; the *one faith*—undoubting confidence in the Divine Sonship of Christ; and the *one baptism*—immersion into His threefold name, for the remission of all past sins. Being thus truly "above all, and through all, and in all," what could hinder the Church, thus united, from soon triumphing over all the powers of darkness, and convincing the world that Christianity is divinely true? Oh, that men would walk in the light, as God is in the light, that they might have fellowship one with another, and the blood of Jesus Christ cleanse them from all sin. Amen.

BAPTISM OF THE SPIRIT.

And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.—Acts i, 4, 5.

MY DEAR AUDIENCE:—After a good long interval of silence—induced mainly by the late panic in the money market, making it difficult to pay the expense of our last issue—we come together to resume our labors in discussing the great themes that enter into, and form parts of, the grand scheme of human redemption and recovery from sin.

As promised on the cover of our last issue, we propose, in this discourse, to discuss that phase of the Holy Spirit's agency in the aforesaid scheme, called Baptism in the Spirit. I use the preposition *in*, instead of *with*, as expressing the exact idea of the *Greek* and also the *Latin* of our text—*en* in Greek and *in* in the Latin. (See Leusden's Greek and Latin Testament.) It will be seen, also, as we advance, that the *fact* here promised, and realized ten days afterwards, fully verified the promise so expressed.

But before entering upon the minute tracing of

this promise to its fulfillment, I deem it proper to make some general remarks: The Holy Spirit has been the subject of a great deal of wild speculation and theorizing. God forbid that I should add to the confusion of thought by adding another mere theory on the subject! Oh, that I may be enabled to *simplify* rather than *mystify* the subject on which I am entering! I feel that the ground is too holy to be entered on recklessly; hence I pray the Divine guidance in the undertaking.

The word *spirit* as applied to the Deity, is doubtless susceptible of as many variations of application and meaning, as when applied to any of His creatures. As applied to men it expresses, first, that medium of intelligence, common to the race, by which different individuals of the race are enabled to communicate with each other. This is called "the spirit of man," 1st Cor. ii, 11, and is manifestly a unit, common to the whole race of mankind. It is here used as analogous to the same phase of the Divine Spirit—enabling its possessor to "know the things of a man," as the Spirit of God enables its possessor to "know the things of God." Now as knowledge is said to be power, this "spirit of man which is in him," enables its possessor—just in the ratio in which he avails himself of it—to accomplish anything within the range of human power; so also, the possessor of this phase of the Spirit of God—according to the measure meted out to him—is enabled to work what we call miracles; being exhibitions of divine power.

2. Every individual of the human race has a spirit peculiarly his own, which marks his individuality as distinct from every other person. In this

sense, human spirits are as numerous as the race, and no two of them exactly alike. By *spirit*, in this sense, nature, temper, or disposition is indicated; and in this sense the term *Holy Spirit* is often used in Scripture as indicating the Divine nature, temper, or disposition. In this sense, the Holy Spirit is possessed by every child of God, of which we will have occasion to speak at some length in a future discourse; but for the present we must pass it.

Another thought I must here present, before entering on the contextual examination of my present subject. The term *Holy Spirit* occurs in quite a variety of verbal connections—such as *descent of the Spirit, outpouring of the Spirit, baptism in the Spirit, reception of the Spirit, manifestation of the Spirit, gift of the Spirit, gifts of the Spirit, birth of the Spirit, &c.*—all of which, when closely and honestly examined, have distinct meanings—no two of them being identical in meaning. This must be borne in mind, if we would arrive at satisfactory conclusions in our investigations. Let us now return, and read our text again :

“And being assembled together with *them* [his disciples, he] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me. For John truly baptized with (i. e. *in*) water; but ye shall be baptized with (i. e. *in*) the Holy Ghost not many days hence.”—*Com. ver.*

We have not time now to examine the Old Testament prophecies here alluded to as the “promise of the Father,” but will have occasion to notice some of them as we advance. We are here assured that

the baptism in the Spirit—whatever it may be—was to come off in a few days from the time then present; and that the disciples to whom he was speaking were to be the recipients; also, that they were to tarry at Jerusalem till it should come to pass. One question suggests itself right here: What about that “generation of vipers,” to whom John the Baptist first announced this baptism? Bear in mind, there were two baptisms announced by John; one in the Holy Spirit, and the other in fire. Those who accepted the teaching of John, became disciples of Christ, and as such became fit subjects for the baptism in the Holy Spirit; while those who “rejected the counsel of God against themselves, not being baptized of John,” also rejected Christ, and thus became fit subjects for the baptism in fire. Like the unfruitful or bad-fruit-bearing trees, and the chaff of the threshing floor, they were reserved to the baptism of fire.

Let us now follow the course of events, and see what will be done: “And when the day of Pentecost was fully come, they (the disciples) were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.”—Acts ii, 1-4. Now, here is the inspired account of what was done to accomplish this baptism. The sound came from heaven. The Spirit doubtless descended in or with the sound; or more properly, His descent caused the sound. But

neither the descent, nor the sound accompanying it, could be called a baptism. What next? "It (the sound? the Spirit? or what?) filled all the house wherein they were sitting."

I have thrown in these questions, parenthetically, not that I suppose any one of you, my auditors, is in doubt on the subject; but I once fell in with a person who had set his heart on proving the pouring mode of baptism from this case, and when he found it about to be taken from him by the house being filled with the baptismal element, and immersion inevitable, made the remarkable discovery that it was *sound* and not the *Spirit* that filled the house! Now admit, for argument's sake, that the sound only entered the house, while the Spirit, whose movement in descending and approaching the house evidently caused the sound, remained out of doors, how could the disciples, who were in the house, receive the baptism, either by sprinkling, pouring, or immersion? "The legs of the lame are not equal," and this argument, if such it may be called, is certainly one of the lamest I ever heard.

No, there is no dodging the point. The Spirit "filled all the house," and the immersion of its inmates was just as certain as the descent of the Spirit. So there is no use to resort to a tropical definition of the word baptize to reconcile this case with its common use. But, says some one, does not Joel call this an outpouring of the Spirit? To be sure he does; but the outpouring and the baptism are two acts, as distinct as the filling of a baptistry and the immersion of a subject in it. You pour the water into your baptistry, and then lead your candidate into it and baptize him. Just so, the Lord, who was

the administrator in this case, poured out his spirit till it filled the house where the disciples were, and the result was, they were all immersed in that which filled the house. If those who argue pouring, from this case, would pattern after it in their practice, it would be more consistent than as they do. Let them place their candidates in a water-tight vessel, large enough for the purpose, and then pour water in till the vessel is filled, and their candidates covered, and they will, at least, have the credit of copying their model. But the better way is, to copy the examples of *water* baptism given by the apostles, and let this, and all other extraordinary cases, stand as such.

But I promised to note some of the Old Testament prophecies concerning this matter, which I now propose to do. Peter, in answer to the insinuation of the unbelieving Jews—that the disciples were filled with sweet wine—replied as follows: “These are not drunken as ye suppose, seeing it is but the third hour (9 A. M.) of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my hand-maidens I will pour out, in those days, of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to

pass that whosoever shall call on the name of the Lord shall be saved.”—Acts ii, 15–21.

This quotation of Joel by Peter, is from Joel ii, 28–32. The verbal difference between this reading and that of the prophecy itself, as found in our common Bible, is probably from the fact that Peter quoted (or read,) from the Septuagint, and our version is from the original Hebrew. Be that as it may, the inspired quotation and application of it by Peter, assures us of the correctness of the application here made of it.

We will call your attention to one other old Testament prophecy, the correctness of the application of which is indorsed by Paul, Eph. iv, 8–16. The quotation is from Psalm cxviii, 18, as follows: “Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell *among them.*”

Now, from these two quotations, thus infallibly applied by two inspired New Testament apostles, we learn (without seeking further) not only the *when* and the *how*, but also the *design* and the *effects* of this promised outpouring of the Spirit.

1st. As to the *when*: It occurred, so far as the Abrahamic part of mankind were concerned, on the day of Pentecost next succeeding the resurrection and ascension of Christ. So far as the “remnant” (as Joel calls the balance of mankind) was concerned, it did not occur till some seven or eight years afterwards, when a similar outpouring of, and consequent baptism in, the Holy Spirit, was vouchsafed to the Gentiles, in the persons of Cornelius and his household. See Acts x, xi.

2d. The *how* of it, as has already been seen, was

by the coming of a sound from heaven, as of a rushing, mighty wind—filling the whole house (in each case respectively) wherein they were sitting; sitting upon them in cloven tongues like as of fire; and filling them with the Spirit of inspiration; thus literally baptizing them in the Holy Spirit.

3d. As to the *design* of it: Its great design, as stated by Joel, verse 32, was to indicate to the servants and handmaids of God, that henceforth, whoever would call on the name of the Lord might be saved. As this subject forms the theme of No. 6 of this series, I refer you to that, and to No. 7, on *Election*, for a full elaboration of this question. As stated by the psalmist, the whole matter was “for the rebellious; that the Lord God might dwell among them.”

4th. In subserviency to this grand design—the election of the whole race to obedience and the sprinkling of the blood of Jesus Christ, whereby God might dwell among the (hitherto) rebellious sons of men—the *effects* of the outpouring were, first, (on the servants and handmaids of God, who were literally immersed in it,) their full and instantaneous qualification for whatever part they were to take in the great work of edifying, *i. e.*, building up the church; and on the balance of mankind, who, by the figure of speech called *Synecdoche*, were all figuratively baptized in the Holy Spirit (as was shown in No. 6, pp. 86, 87); it was the *enabling act*, by which, as Peter says, 1st Pet. i, 2, they were elected to obedience and the sprinkling of the blood of Christ.

Thus, to all parties, and for all practical purposes, “The manifestation of the Spirit is given to every man to profit withal.” To the apostles, it was their

never failing source of wisdom and power; furnishing them at all times, a ready answer to all questions connected with the proper performance of their apostolic functions, and backing up their verbal testimony with "demonstrations of the Spirit and of power." 1st Cor. ii, 4. To them (thus invested) was committed the original proclamation and proof of the gospel, which was, and still is, the power of God unto salvation to every one that believes; inasmuch as it reveals, makes known, or declares God's righteousness for the remission of past sins. To the other "servants and handmaids," who are in the New Testament called *prophets, evangelists, pastors, teachers, governments, helps, gifts of healing, diversity of tongues, &c.*, was imparted—by the direct outpourings, at Jerusalem and at the house of Cornelius, but by the imposition of apostolic hands in all other cases—the gifts necessary to the performance of their respective duties; and they were thus, by the Holy Spirit, made overseers of the infant churches planted by the apostles' preaching. The duties they were thus supernaturally qualified to perform, were duties still necessary to be performed in all churches of the saints, and will continue necessary as long as there remain any sinners to convert, babes in Christ to feed with the milk of the word, gainsayers to confute, difficulties to heal, or backsliders to reclaim. These duties, being necessary at the very "beginning of the gospel," had to be provided for by supernatural endowment, but as those provisional elderships passed away, their places were supplied, in all the churches that survived the days of miraculous endowment, by uninspired elderships, who had been trained up

—educated in the school of Christ—by the apostles and supernaturally endowed elders; to whom was committed the care and oversight of the churches, under the most solemn charges. These permanent elderships consisted of a bishop, or presiding elder, with as many deacons and deaconesses as the size of the church, the wants of the service, and the qualified material at command would warrant.

Under this simple form of government (which was doubtless modeled, as nearly as was compatible, after the synagogue order), the churches were permanently organized, as fast as they attained the maturity necessary for such organization. To Paul seems to have been committed “the care of all the (Gentile) churches,” and from him we get the above programme of permanent organization. See his letters to Timothy and Titus; also the inscription to the Philippians. From these data we infer that the churches in and around the city of Philippi, and also those of Ephesus and the Island of Crete, were thus permanently organized before Paul’s death—say by the year of grace 66. But it matters not whether this inference be reliable or not; we have the inspired *model* after which he designed to have them organized, in the aforesaid letters; and as we have no specific account of any dissimilar permanent organizations, either of Jewish or Gentile churches, we regard the conclusion irresistible, that we have here the divine model of congregational organization. Like the pattern of the tabernacle shown to Moses in the Mount, according to which all things pertaining to said tabernacle had to be made, may we not regard this as the pattern of the New Testament church, shown us with equally di-

vine authority? And as departures from the divinely appointed order of worship at the tabernacle was the fruitful cause of disaster to that typical people, may we not reasonably conclude that departures from the New Testament model have been the cause of the worse than Babylonian captivity in which the church has been languishing now these many centuries?

Pardon me, my friends, if I pursue this train of thought a little further, though it be a digression from my main subject. Its importance at this juncture is my apology. The departures from the New Testament order above alluded to, have not all been in the same direction, though, perhaps, equally detrimental to the complete success of the churches in accomplishing the great mission committed to them—the conversion of the world. While the first departures from New Testament simplicity were in the direction, first, of Diocesan Episcopacy, then of Prelacy, and finally culminating in Papacy; when the Protestant Reformation of the 16th century threw off the Papal yoke, many of its adherents reverted to the opposite extreme, and inaugurated a loose, rope-of-sand congregationalism, the tendency of which is to anarchy.

Under this rope-of-sand organization, the Reformation of the 19th century (with which I am proud to be identified, notwithstanding its faults) has been floundering along. The inherent power of primitive gospel truth as to doctrine, has given it a wonderful success wherever it has been preached, in the way of making converts; but the anarchical tendency of our congregational organization, or rather want of organization, has rendered it exceedingly

hard to take care of the converts made, and hold the ground fairly won in many a well fought campaign. Indeed, it may be safely affirmed, that even in our churches that have been most successful in maintaining an onward and upward tendency through the indomitable zeal and energy of one or more master spirits, who, in spite of the unwieldy character of the nominal organization, have been able to lead—even to *rule*--without seeming to—I say, even in these, our most successful and flourishing churches, a thorough canvassing of the rank and file of the membership, will reveal the humiliating fact that many of them are not growing in grace and knowledge as they should; or, as they *would*, if they had the personal drilling which a truly scriptural organization of the church would give them.—But I *must* return from this digression.

Let me see: We were speaking of the *effects* of the miraculous outpouring and consequent baptism of “all flesh,” in the Holy Spirit. In addition to what has already been said, I will remind you, my friends, that *you* form a part of that “all flesh,” and though not in existence then, and for many centuries thereafter, you each have a personal interest in it. It is for *you* to profit by, if you will; and will be the just ground of your condemnation if you fail to profit by it. Its effect upon you, as well as upon those who were living on the earth at the time it occurred is, that it is your privilege—and being your privilege, it becomes your *duty*—to call upon the name of the Lord and be saved. For the full understanding of what is imported in that prophetic oracle, I again refer you to No. 6 of this Series, where the subject is treated at length.

But we have some remarks of a negative character to make, touching the effects of the outpouring of the Spirit. It produced no change in the relations to God, of its recipients, either morally, judicially, or officially. It made no one (who received it) either better or worse, religiously. It pardoned no one's sins; nor was it given to any one as evidence of pardon. In the case of Cornelius and his household (and all the Gentiles who received it *representatively*, at the same time), it was given as evidence—not to them, but to Peter and the six Jewish brethren who had come with him from Joppa—that the Lord was now ready to pardon them (and all other Gentiles) in the same way he had been for eight years pardoning Jewish and Samaritan believers, i. e. through the name of Jesus Christ. “And he (Peter) commanded them to be baptized in the name of the Lord.”—Acts x, 48.

This very case, as connected with the other case, on Pentecost, is proof positive that the outpouring was not designed either to *produce* or *attest* any such change of relation as is claimed for it by those who still pray so vociferously for the baptism of the Spirit. In the Pentecostian case, it came upon none but disciples of Christ, who were already pardoned—“clean through the word” spoken to them by the Lord.—Jno. xv, 3. It therefore could not have been, *to them*, either for pardon, or the attestation of it, as they already had both, from the Lord's own mouth. And in the other case, it could not have been for either the one or the other, because Peter had just assured them that remission of sins could only be reached by a believer, “through the name” of Jesus; and before they had time to

enter into that name, the outpouring came upon them. Indeed, the outpouring seems to have been timeously arranged, to prevent Peter from committing a grave error—that of admitting uncircumcised Gentiles to obedience and the sprinkling of the blood of Christ, without the signal predicted by Joel, as attesting the coming to pass of the oracle, “that whosoever shall call upon the name of the Lord shall be saved.” *With* this crowning evidence of God’s readiness to receive the obedience of the Gentiles, and grant them “repentance unto life,” Peter was enabled, not only to silence the scruples of the six brethren who witnessed it, but to justify himself to the apostles and brethren in Judea, to whom he rendered an account of the matter; whereas, had he proceeded *without* this signal, it might have proved a serious stumbling block to the free entrance of the gospel among the Gentiles. But this public “manifestation of the Spirit” removed all doubts, and opened the way for the grand mission of Paul, who, about this time, “received grace and apostleship for obedience to the faith among all nations.”

We have said the reception of this phase of the Holy Spirit changed no one’s relations to God, either morally, judicially, or officially. I wish to impress the thought on your minds by repeating it. We have seen, by the foregoing, the demonstration of the first and second items of this proposition—that neither the disciples at Pentecost, nor the friendly aliens at the house of Cornelius *could* have received it, either as the procuring cause, or the evidence, of any such change, either morally or judicially. Now as to the question of its conferring *official* relations, it is only necessary to refer to the choosing out, from the multitude of his disciples, by the Lord, of the original twelve, and their being commissioned by him as his apostles, before they received any miraculous power or wisdom—that coming upon them afterwards, simply to qualify them for the work they were already chosen and

commissioned to perform. As to Paul, he received his commission, as apostle to the Gentiles, on his way to Damascus; while, as yet, he had not been told what *he* must do for his own salvation. See Acts xxvi, 16—18. And as Ananias was sent to him three days afterwards—while he was still groping in darkness, both physical and mental—that he might receive his sight and be filled with the Holy Spirit, it follows with the force of a demonstration, that *his* official relations were not changed by its reception.

Now, with this positive proof, as to the apostolic office, it is surely unnecessary to examine each individual case of the minor offices, of prophets, evangelists, pastors and teachers; taking it for granted that the rule governing the greater will equally apply to the less important offices. It is, then, a settled fact that the reception of the Spirit as a miracle working power, whether by baptism, or the imposition of apostolic hands, effected no change of relations, in any sense; but simply qualified the recipient—nay, *compelled* him—to perform infallibly, whatever service he had been commissioned to perform.

I have occupied more time and space with this *negative* argument than I intended, or perhaps than was strictly necessary. My reason for it is, that many persons labor under the mistaken idea that the only reason why Christians of modern times do not possess those miraculous gifts, is the lack of a certain degree of piety and heavenly mindedness, which, they think, characterized all who possessed such gifts in ancient times.

Now the fact is, the Apostle Paul recognizes the possibility of a person's possessing *all* the miraculous gifts in the whole catalogue, and, these backed by a faith that would move mountains, and yet lacking the one essential attribute of a child of God—divine LOVE.

While so invested with the supernatural, the servant or handmaid, whether willingly or unwillingly,

was compelled to say or do whatever the spirit prompted, and was neither entitled to praise or blame for so doing. In illustration of this thought see Acts xvi, 6—10, where Paul was for a time “forbidden of the Holy Spirit to preach the word in Asia;” and when he “essayed to go into Bithynia, * * the Spirit suffered him not;” but sent him into Macedonia. See also the references, made in a former discourse, to King Saul, Balaam, and even the *beast he rode*, in Old Testament times, where instruments—“servants,” if you please—confessedly not holy, nor even piously inclined, were for special reasons, made the depositories, temporarily, of this phase of the Holy Spirit; and while so invested, compelled to utter the truth of God.

A brief summing up of the points established in this discourse is all that the few inches of space left will admit of.

1. The first point established is, that the baptism of the Spirit, though the *result* of an outpouring or pouring out of the Spirit, was as certainly an *immersion in it*, as was the water baptism of the Lord by John *in the Jordan*.

2. Its mission was, and is, to convince the world of sin, of righteousness and of judgment.

3. To this end it qualified the chosen servants and handmaids of God to prophesy convincingly to the rebellious sons of men, and thus convince them of sin, of righteousness, and of judgment.

4. It sanctified all mankind (in the two instances on record) unto obedience and the sprinkling of the blood of Jesus Christ. Therefore, all mankind ought to obey the Gospel, and thus render themselves eligible to the reception of the Spirit, as an in-dwelling comforter; of which we propose to speak in our next.

For the present, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among the sanctified, through Jesus Christ our Lord, to whom be glory, forever and ever. Amen.

RECEPTION OF THE SPIRIT.

In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)—Jno. vii, 37—39.

MY DEAR AUDIENCE:—The passage just read is rather long for a *fashionable* text in modern pulpit exhibitions; but as I desire that you shall have it all before you, and it will occupy no more space at the head, than in the body of the discourse, I choose to place it there; and I hope you will keep in mind, all through the discourse, not only the Divine Author of the proposition we are discussing, but also the time and place of His announcing it.

The *time*, you will observe, was the *last*, and by common consent regarded the *great* day of an annual feast of the Jews, called the “feast of tabernacles.” We have neither time nor space to go into a full description of this feast of the Jews. Suffice it to say you will find the law enjoining it in the 23d chapter of Leviticus; and on the 8th day, which, according to the law, was a solemn convocation—a high Sabbath—Dr. Clark assures us the

custom of the Jews of our Savior's time was for a priest to draw water from the pool of Siloam in a golden vessel and pour it, mingled with wine, upon the morning sacrifice while burning on the altar. And this part of the ceremony, he thinks, may have been the occasion of our Lord's invitation to himself as the true fountain of living water.

If I were to venture an opinion as to any attending incident or fact furnishing the occasion for the language of our text, I should be rather inclined to attribute it to the probable scarcity of water, which, after seven days subsistence of the entire nation (and the animals necessarily with them) at that dry season of the year, might reasonably be expected to have become scarce, and the people consequently thirsty. The invitation was, "If any man thirst"—not if a priest wants water for a libation—"let him come unto me and drink." The term, "*living water*," which occurs in verse 38, was doubtless used in contrast with the stagnant pool and cistern water on which the inhabitants of Jerusalem had to subsist a good portion of the year.

But we must not waste words on a question which, if settled infallibly, would be of no practical importance in elucidating the subject before us. It is enough for our present purpose to know, that our subject is in the words of Him that spoke as never man spoke, but as one having authority, and not as the Scribes; that he uttered it in the Temple of God, and that it was uttered in the hearing of the assembled nation of the Jews on the *great* day of one of their greatest feasts. Let us read it again: "If any one thirst, let him come to me and drink. He that believes on me as the Scripture has said,

from his inner self shall flow rivers of living water." (I read from Anderson's translation.)

Here we have a statement, by the Lord himself, of a distinguishing characteristic of every one who believes on Jesus scripturally, or "as the Scripture has said." From all *such* believers there is a *continual* outflow—not a spasmodic alternation of ebb and flow—of something which he calls *living* water, to distinguish it from stagnant pond water on the one hand, and *wet weather* spring water on the other. It is *living*, i. e. *running* water—always in motion, and issuing from a perennial fountain. Any one professing to be a believer in Christ, who does not exhibit this characteristic—whatever the language may import—is not a believer in the Scriptural sense of that word, but is either self-deceived or a false pretender to the character of a believer. How important, then, that we should understand what is intended by this outflow of living water which every true believer must exhibit.

Let us read on and see: "But this he spake of the Spirit, which those who believe on him were about to receive; for the Holy Spirit had not yet been given, because Jesus had not yet been glorified." Verse 39, Anderson's translation.

It is the Spirit, then, that the Scriptural believer in Jesus receives, which constitutes this perennial fountain. It is not, then, a fitful, erratic or spasmodic something, that comes by fits and starts; now rushing like a torrent, or blowing like a tornado, and anon drying up as dry as an exhausted wet weather spring. Then all such supposed outpourings of the spirit must be spurious. Certainly they are, if our Lord's description above is to be taken

as authority ; and he spoke as one having authority, and not as the Scribes.

But it is not the Spirit that flows out from the believer, either spasmodically or regularly. The Spirit, as the indwelling guest of the believer, constitutes the fountain whence this continual outflow proceeds. As described by the Lord to the Samaritan woman at Jacob's well, it is in us, a well of water, springing up into eternal life. The streams that flow are evidently to be understood of the fruits of the Spirit, as described, Gal. v. 22, 23, as follows: "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

These principles continually regulating and forming the character of the Christian, flow out in streams of Christian benevolence and active zeal in forwarding every good work. No one can be a Scriptural believer in Christ—a Christian—and not possess this Spirit; and no one can possess this Spirit and not feel a deep and abiding interest in the prosperity of the cause of Christ. And I will add, no one can feel the interest in the cause indicated by the indwelling of this Spirit, and long remain idle. He *will* find *some* way to push the cause along. Instead of taxing his ingenuity to find excuses for *not* doing, he will be taxing it to devise ways and means to do all he can, in any way, shape or form, for the spread of truth and the salvation of his race. If he cannot do good in one way, he will in another. He is ever on the alert, watching every "opportunity" to do good to all men, "especially to them that are of the household of faith," as Paul teaches the Gallatians. Or, as he teaches the Philippians,

“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise,” he will find a way both to “think on,” and *do* “these things.”

The possession of this Spirit as a *bona-fide* indwelling, resident guest, being thus shown to be a *desideratum* to our childhood to God, and heirship with Christ—a failure to attain which vitiates our claim, and neutralizes all other attainments, even supernatural gifts—it becomes a matter of unspeakable importance to understand precisely what is meant by the promise, and how we may assuredly realize it. To this end, let us examine this 39th verse a little more. It is John’s comment on, and explanation of, the Lord’s words.

He tells us the Lord spoke of the Spirit, which those who believe on Jesus “should receive,” to follow the common version; adding, “For the Holy Ghost was not yet *given*, because that Jesus was not yet glorified.” Now, from this we learn, that something was here promised, that had not hitherto been given to men, and was not *yet to be* given till Jesus was glorified. It is evident, therefore, that the term *Holy Spirit*, or *Ghost*, as the King’s translators give it, is not here used in the sense that it is in most of the passages in our last discourse, or in the sense in which Peter uses it when he says, “Holy men of God spake as they were moved by the Holy Spirit.” 2d Pet. i, 21.

Now it is manifest that the Holy Spirit, in this sense, had been given to God’s chosen servants, in almost every generation from Adam to Malachi;

and in New Testament times, John the Baptist, his father Zachariah, and Anna the prophetess—to say nothing of the apostles and the seventy disciples—had all possessed, more or less, the Holy Spirit as a miracle working power, and a revealer of future events. But here is something promised that John tells us parenthetically had not yet been given; because Jesus was not yet glorified.

But hold! Turn to your New Testaments, my friends, and scrutinize the passage closely. Don't you see that the word *given* is printed in italics? That marks it as a *supplied* word—a word not having its equivalent in the original text. Let us read it without the supplement. "For the Holy Ghost was not yet; because Jesus was not yet glorified." "Oh! that will never do," says one. Of course, it will not do—if the phrase *Holy Ghost* means the same here that it does 2d Pet. i, 21; but we have seen that the reading with the supplement in, is liable to the same objection. How shall we dispose of the difficulty?

Dr. Clarke recognizes the difficulty; admitting that the word *given* "is added by the Codex-Vaticans (B.) the *Syriac*, all the *Persic*, latter *Syriac* with an asterisk, three copies of the *Slavonic*, *Vulgate*, and all the *Itala* but three, and several of the primitive fathers."

And yet, regarding the word as "necessary to the completion of the sense," he undertakes to obviate the palpable contradiction of *facts*, involved in the reading, by saying, "Certain measures of the Holy Spirit had been vouchsafed from the beginning of the world to believers and unbelievers; but the *abundant affusion* of his graces, spoken of by Joel:

chap. ii, 28, which peculiarly characterized the gospel times, was not granted till after the ascension of Christ."

This is all very true, as far as it goes, but it does not meet the case in hand. It is not, of comparative *measures* of the Holy Ghost, but of the thing itself—whatever it may be—that our text *literally* says, *was not*, till after Christ was glorified. Let me call your attention to another occurrence of this phrase, in which a similar difficulty appears. I read now, from Acts xix, 2: "He said unto them, Have ye received the Holy Ghost since ye belived? And they said unto him, We have not so much as heard whether there be any Holy Ghost."

Now, can any one believe that these Asiatic Jews, brought up from infancy in the belief that their sacred books (the Old Testament Scriptures) were inspired; and that John the Baptist, from whose mission their present belief in a coming Messiah was derived, was also inspired by the Holy Spirit; I say, can it be supposed that these persons had never heard of the Holy Spirit as a miracle working power, and a revealer of Divine secrets? Certainly not. The same difficulty is found here, as in our text, and is disposed of by Clarke and others, in a similar way, by a circumlocutory explanation, which in effect stultifies the passage.

Now, with due deference to the superior learning and wisdom of the Doctor, I will suggest, what seems to me a safer and more *common sense* solution of the difficulty. It is known to every *smatterer* in language, as well as to the learned, that in every living language, terms and phrases are often used in widely different senses, under different circum-

stances and surroundings; and yet, from those circumstances and surroundings, and the peculiar intonations of voice in *speaking*, or the contextual connection and punctuation in *writing* them, are well understood by the hearer or reader. But let these terms and phrases be translated into another language, of a totally different idiom; especially after the original has long ago ceased to be a *spoken* language, and can only be learned from grammars and lexicons compiled by authors who have learned it in the same way; is it to be wondered at, that such terms and phrases should sometimes become badly mixed in the mind of the translator, and *his* confusion of thought be transferred to the translation? The original may have been very clear, while a literal translation of it involves inextricable confusion of thought.

Such, I humbly opine, is the true cause of all the difficulty in the case before us. Had the king's translators given us *Ghost* (which in their day literally meant *Guest*, or indweller), where the term referred to the in-dwelling Comforter of the Christian, and *Spirit* when it referred to any miraculous manifestation, a great deal of the confusion of thought that has attended the investigation of this subject might have been obviated. But unfortunately, they have given *Ghost* as the *rule* of their translation, without reference to the differences of application; and our more modern revisors have gone to the opposite extreme, and give us *Spirit* always—equally without reference to differences of application. Possibly, a sound discretion in the use of articles—definite and indefinite—might assist in the proper apprehension of any given occurrence

of the term *Holy Spirit*, or *Holy Guest*, as the case might be. But this by the way.

Now, whether the foregoing solution of the difficulty (which is but the common sense suggestion of one who makes no pretensions to scholarship) be well or ill put, it is manifest, that the terms were well understood by those to whom they were addressed in their own vernacular; and the question we are now discussing is, what was it, or is it, that, either was not, or was not *given*, before Christ was glorified; and which was to be in each true believer a never failing fountain from which *living* water should incessantly flow?

We have seen that it cannot be the Holy Spirit in His miraculous displays, as *that* had been given in all previous ages of the world. It *must* be, then, this *Holy Guest*, or indwelling comforter, of which we have been speaking: that Spirit which marks our relation to God as His *children* rather than as *servants*.

This *relation* had never been enjoyed by mankind, previous to the coming of Christ; consequently the Spirit marking that relation could not have been enjoyed; and to *men* it "was *not*," in the language of our text. As Paul says of angels, in Heb. i, it may be said of the Old Testament saints. To which of them did God ever say, "Thou art my son?" Even the most esteemed and honored of them never attained that high and holy relation. Abraham on account of his superior faithfulness was styled "the friend of God;" and David, for a like reason, "a man after God's own heart;" but *they*, and all the rest died, "not having received the adoption." Even John the Baptist, though attested by the Lord, as

“more than a prophet,” stands in the same category. “He that is least in the Kingdom of Heaven is greater than he,” said our Lord. And why? Because he is a *child*, while John was only a *servant*.

This relation—that of sons and daughters of the Lord Almighty—being peculiar to the Gospel dispensation, it is but reasonable that its Spirit should be peculiar also. As the son inherits the nature of his father, to a greater or less extent, so also the child of God is a “partaker of the divine nature, having escaped the corruption that is in the world through lust.” 2d Pet. i., 4. In other words, having become a Scriptural believer in Christ, and submitted to the conditions of pardon—thus purifying his soul from sin—he receives the gift of the Holy Guest—the divine nature, temper, or disposition of his Heavenly Father.

This divine nature, like the humanity of Jesus when he first assumed our nature, is helpless infancy in the new born babe in Christ; and, as we have shown in previous discourses—especially in No. 4, on the Mystery of Godliness—is dependent on copious draughts of the sincere milk of the word for its growth and development; but being thus developed, enables us to love as God loves, to overcome evil with good, and to perfect holiness in the fear of God.

But I wish to trace this promise of our Lord to its fulfillment, for your more thorough conviction of the correctness of my main position, and as John is the only evangelist who records this item, or incident, in our Lord’s ministry, we will trace it through successive chapters of his testimony. In the 14th chapter, verses 15 to 18 inclusive, he speaks of this

promise, and the conditions on which they (his disciples) should enjoy it: "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever"; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless (or *orphans*, as the marginal reading has it) I will come unto you."

Mark the language here. It is evidently not the same thing that in verse 26, he says "the Father will *send* in my name;" though unfortunately the word *Comforter* is used instead of *Advocate*, to designate it. *That* Messenger was to teach them, and bring all things to their remembrance, and was evidently the Spirit of inspiration, which came upon them on the day of Pentecost. But the Comforter promised in verse 6, the Father was to *give*—not *send*—in answer to his prayer; it was to stay with them forever; it was something which the world could not receive; while we have seen that the world—i. e. wicked men—have sometimes, for special purposes, been invested with miraculous powers; and finally, it was then dwelling *with* them (doubtless in the person of Christ) and, said he, "shall be *in* you." Again, in verse 27, as contrasted with the *sending* of the Spirit of inspiration, he says: "Peace I *leave with* you, my peace I give unto you," &c.

This is sufficient to show the distinction between the *two* distinct promises, which, for the reasons stated in a previous part of this discourse, have got sadly *mixed up* in the minds of both translators and

commentators. But we have now got it sufficiently straightened in your minds, I trust, to pass on and see if we can find the fulfillment of the promise which is the immediate subject of our present inquiry. Let us turn over then to chapter xx, verses 21, 22, and read: "Then said Jesus unto them again, Peace be unto you: As my father hath sent me, even so send I you. And when he had so said, he breathed on them and saith unto them, Receive ye the Holy Ghost."

Now, can any one credit John as a reliable historian of what he saw, heard and professed to have been a recipient of, and still doubt that *then* and *there* the Lord fulfilled his promise of leaving his PEACE—the Divine Comforter—with his disciples? Or can any one, professing faith in the divinity of the Savior, believe that in this case he performed an unmeaning *pow-wow* ceremony that imparted nothing?—such, for instance, as I have witnessed at Mormon baptizings, and, I am sorry to add, at what is called "the apostolic rite of Confirmation," in more respectable denominations! Believe it who may; I cannot.

Here, then, is the first instance on the records of humanity where mere *men* became partakers of the divine nature, in the sense of *childhood* to God. Christ had become a Son of Man some 33½ years before; now he breathes upon the little company of his disciples, and they become children of God—his brethren in the *Divine*, as he had been theirs in the *human* family for the past 33½ years.

In the beginning of his ministry, he spoke to them in the didactic style of a master to his dependents; a short time before his death, he admitted them to

the familiarity of *friends* (see Jno. xiv, 15), and now they are promoted to the rank of *brethren*. When he appears to them afterwards at the Sea of Galilee, he addresses them as an elder brother would his younger brethren—"Children, have you any meat?" Ch. xxi, 5. Henceforth the filial relation to God, and the fraternal to Christ, is uniformly recognized throughout the New Testament. "He is not ashamed to call us brethren," because we (and he) "are all of one" Father. See Heb. ii, 11.

Some one may object to this exposition on the ground that the glorification of Jesus is associated in their minds with his coronation in heaven; and as the text seems to indicate that his glorification must precede the bestowment of the Holy Guest, and the coronation had not yet come off, this breathing upon them could not have been the fulfillment of that promise. This objection is more specious than real. What constitutes the real glory of the Son of God? Evidently his glorious victory over death, in his own behalf and that of his brethren, the human family—on account of which all authority, in heaven and on earth, was given into his hands; and this he *had* at that very time. See Matt. xxviii, 18.

His coronation in heaven was simply a ceremony consequent on his glorification, which really was accomplished when, with the strong arm of the conqueror, he overcame the grim king of terrors in his own dark dominions, and wrenched from his girdle the keys of Death and of Hades. From thence his *actual* glorification dates; and on that conquest he bases his Apocalyptic communications to John in the Isle of Patmos. See Rev. i, 18. We might refer, were it necessary, to any number of historic ex-

amples where sovereigns have held the reins of government for indefinite periods before being formally crowned. If I am not mistaken, the late French Emperor, Napoleon III, ruled the French nation twenty years, and was *never formally crowned*. He wished to have the ceremony performed by the Pope; but one cause after another occasioned its postponement from time to time, and, as before remarked, if I am not mistaken, it was never done at all.

Another question needs a few words of elucidation here: Why could not the Holy Guest—elsewhere called the Spirit of adoption—be imparted till Jesus was glorified? One all-sufficient reason may be found in the fact, that the relation of sons of God did not exist among men; therefore the Spirit marking that relation could not be *truly* enjoyed by any one who did not sustain said relation. But the question may be asked, Why could not that relation be conferred before the glorification of Christ? To this it may be answered, that the relation itself could only be attained through Christ, who, himself must be perfected through suffering, as our Redeemer, and the Divine Model after which *all* the sons of God must be fashioned. Being therefore the *original*, from which all *copies* must be made, a copy could not be produced older than the original. He must, in all things, have the pre-eminence—be head over all things to the Church; the first born from the dead among many brethren, and, as such, the elder brother of the entire Divine family.

For this reason, the Old Testament saints, who loved God and were called according to His purpose—of whom we spoke particularly in No. 8 of

this series—were predestinated to be conformed to the image of His Son—copied after him as their model. And though having their earthly existence—some of them—thousands of years before Jesus had his, their sonship—from which their Spiritual age can alone be counted—must date at a period subsequent to the *perfection* of the great Model after which their sonship is copied; else he could not be their “elder brother.”

We have now seen how this indwelling Guest was imparted by the Lord, to his personal followers. It came, not like the miraculous outpouring on the day of Pentecost, as the rushing of a mighty wind; but was breathed into them from the Divine lips of the glorified Son of God. It did not sit upon them in cloven tongues like as of fire, nor fill them with the Spirit of inspiration and miraculous power; but it filled their souls with a joy unspeakable and full of glory in the consciousness of sonship to God, and brotherhood to Christ. It inspired them with the indomitable moral courage that throughout their arduous labors, sufferings and final martyrdom for the name and cause of their beloved Master, bore them triumphantly above the fear of death, or any other ills which the enemies of Christ could bring to bear against them.

In one particular, this impartation was to them, no doubt, different from what it was to any subsequent converts, either of their own times, or of the present day. For the reason that they were the first recipients, and in the nature of the case, must at once do the work of full grown men in Christ, they no doubt received it in its full maturity; while, in all subsequent conversions the young converts

were regarded as babes in Christ, and fed with the milk of the word to promote their Spiritual growth. The same reasons that rendered instantaneous qualifications for the work of the ministry necessary to the first promulgators of the gospel, required the instantaneous maturity of their moral and devotional attainments.

The conditions on which they were authorized to offer this divine indweller to men are the same, substantially, as those on which the Lord had promised it to them, viz: loving Christ and keeping his commandments. To the penitent believers at Pentecost, Peter, by divine authority, promised it in the following words: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Guest; for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now, that all men, everywhere, are called—nay, *commanded*—to repent and obey the gospel, has been abundantly shown, both in this, and in previous discourses of this series. But, to leave you entirely without excuse, my dying friends, I will here refer you to Paul's language to the Athenians, Acts, xvii, 30, 31: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead."

Accept then, the gracious provisions of this ample arrangement. Become partakers of the Divine nature, which, besides enabling you to perfect the Christian character here, will enable you to accomplish that BIRTH which will form the subject of our next discourse. The Lord bless you. Amen.

BIRTH OF THE SPIRIT.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.—Jno. iii, 8.

BELOVED AUDIENCE:—On entering upon the discussion of the subject announced for this discourse, I deem it proper to advertise you, that no one but myself is responsible for the exposition I shall give of this confessedly difficult passage of Scripture. While I shall take some positions that are doubtless new to some of you, and may give some exegetical constructions that are even *erroneous* (for who can say, without the Spirit of inspiration to guide him, that he *knows* himself infallibly correct in everything?), I am happy in the assurance that no dangerous heresy is involved. No *practical* position will be taken that is not abundantly sustained by *other* passages of Scripture, if not truly learned from this. With this frank avowal of conscious imperfection, I trust you will give me a patient and impartial hearing.

That you may be the better prepared to appreciate the exegesis I am about to give of this much abused 8th verse, I wish you first, to carefully read the entire conversation, of which it is a part—say

from the 1st to the 21st verse inclusive. Supposing you to have read it (it is too long to repeat here) I ask you to decide in your own minds, what is the subject of the conversation? Methinks I hear you all reply, Eternal life and the means of acquiring it, is evidently the subject; else why so much said about it, especially from verse 14 to the 21st? Well, this being settled, I next call your attention to the 13th verse, which reads as follows: "And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man who is in heaven."

Now, the first novel position I shall assume is, that this verse is not a part of the conversation, but a note of the inspired historian, John. It is well known, that the original Scriptures were not punctuated, the discovery of that art being comparatively of modern date. If the punctuation, as well as the language were inspired, I have no doubt this fact would appear on the face of the record. The language of each speaker would be set in quotations, and that of the historian without. In the absence of any such inspired guidance, we must use our own common sense in deciding upon the wisdom or otherwise, of the punctuation marks, as well as the supplied words, which are printed in italics, to mark them as supplied words.

My reasons for using my common sense in this instance may be stated in few words: As a part of this conversation, it is manifestly *untrue*, without a much heavier straining of the original in translating it than I think is compatible with the sacredness of the inspired original. For instance, it was not true at the time of this conversation, that even the Son of Man had ascended into heaven; neither was he

then in heaven. The strained rendering of some translators, who render it, "whose abode is heaven," if it could be proven the true rendering would only relieve half the difficulty. It would still remain a stubborn fact, that the MAN, Christ Jesus, had never at that time, ascended up to heaven; however often the Divine LOGOS may have passed and repassed that route.

But, as a note by the historian, who witnessed the conversation, and wrote it down, by the Spirit of inspiration assisting or guiding his memory, and dictating the note, some sixty-five years after it took place, it is beautifully and divinely true. Jesus had, at *that* time, both ascended up to heaven, and was then in heaven. The only seeming difficulty against dating this saying in the year 98, which I presume was about the time John wrote, is the popular notion that Christians go right off to heaven when they die, and many thousands of Christians had died before that time. But this notion is abundantly shown to be unscriptural, not only by this conversation, when fully understood, but by the whole scope of the apostolic teaching; which we have not time to notice now.

Another seeming objection lies equally against this, and the popular location of the statement at the time of the conversation, viz: that Enoch and Elijah were translated to heaven without tasting death. But whatever position these, or any other Old Testament saints, may occupy in the eternal world, they did not enter that state through the process described in this conversation, and cannot therefore, be referred to as disproving the statement of the passage.

But it matters not whether my position as to the time and authorship of this verse be correct or not. Its being there, unchallenged as to its authenticity, sheds a flood of light on the subject of the conversation. It shows that heaven and the means of entering it, is the subject of inquiry by Nicodemus, and of instruction by the Lord; consequently, the kingdom of God mentioned in the third and fifth verses, is the eternal kingdom of glory, and not the kingdom of grace, or church state, here in the world.

In further illustration of this position, and to approach our text understandingly, we will now notice the subject contextually.

And first, allow me to say, that the unworthy suspicions of bad motives prompting Nicodemus to come to Jesus by night, so generally attributed to him, I think unwarranted by the facts; and as I have as good a right to *guess* what brought him out, as any one, I guess that he came to Jesus' lodgings by appointment, to inquire further into the subject he had heard him discoursing on in the temple during the day. Perhaps some of those inimitable parables, by which he was wont to illustrate the kingdoms, both of grace and of glory, had been the burden of his teaching during the day, and by agreement he came to his lodgings in the evening to hear more about it. The very style in which the interview opens, seems to indicate that it was but a *resume* of an adjourned conversation.

The Lord does not reply to the compliment with which Nicodemus introduces himself, but repeats with emphasis, what he had no doubt said in the temple: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of

God." Now this phrase, "born again," is evidently equivalent to being born, "not of blood, nor of the will of the flesh, nor of the will of man, but of [the will of] God," Jno. i, 13, which was particularly discussed in No. 2 of this series. To be born again is to become a child of God, the *power* to do which is given to as many as receive Jesus—believing on his name. See Jno. i, 12, 13. And this is necessary, says our Lord, to enable a man to "see the kingdom of God," after which Nicodemus was inquiring.

Now, is it true, in *any* sense, that a man must be born again—become a Christian—in order to *see* the kingdom of grace here in the world—the church? Remember the Lord represents his disciples (who compose the church) as a city set upon a hill, which cannot be hid—purposely so placed, that it *may be seen by the world*; that the world seeing its light, i. e. its good works, may glorify God in obeying the Gospel and entering the city themselves. It will not do to construe the word *see*, here, in the sense of *enjoy*, as some do; because, if the Lord had meant that, he could have said it just as easily as what he did say; and a tropical definition of terms is never admissible when a literal one will make good sense and harmonize with the facts in the case.

Now, on the supposition that my position is correct—that the kingdom here spoken of is the kingdom of glory in the eternal world—this statement is divinely true. No unbelieving sinner can see that kingdom, as it is only seen by the eye of faith; while the child of God, who, as Paul says to the Romans v. 1, 2, is "justified by faith," occupies a vantage ground unattainable by the worldling, where he both *sees*, and "rejoices in hope of the glory of God."

Still he is not *in*, neither is he yet able to enter, that kingdom. That this is the *gist* of this statement of the Lord, we think will be apparent to you all, when we consider what follows in the next four verses, which you will please turn to.

Before I comment on these verses, suffer a word of explanation: The words before us are a translation from a language of a totally different idiom from ours, and one that has long since ceased to be a spoken language. It is well known that in transferring the *very shade* of thought that gives piquancy and point to a reply in colloquial matters, it is often necessary to transpose the terms used in the original, in order to make the point stand out in the translation. This, I conceive to be peculiarly the case here, while the true point in the Lord's reply to Nicodemus' amazement expressed in verse 4, *can* be got, by a proper punctuation and emphasis of his reply as it stands in our English New Testaments, it is rather obscure; and has been, I humbly conceive, entirely overlooked by readers, and even commentators and translators.

To express the thought in accordance with the laws of English idiom and rhetoric, I would give it as follows: "Marvel not that I said unto thee, Ye must be born *again*; (for) verily, verily, I say unto thee, except a man be born of *water*, and of the SPIRIT, he can not *enter into* the kingdom of God. That which is born of the flesh is *fleshly*; and that which is born of the Spirit is *spirit-ual*."

Now, you will observe, I have not changed a word of the *translation*, except changing the last occurrence of the words *flesh* and *Spirit* into their adjective form, which is manifestly their true meaning, and

supplying the word *for* between the first and second clauses as here given. I have simply emphasized the emphatic words, which any Rhetorium (not committed to some opposite theory) will tell you is necessary to the full expression of our Lord's meaning in the premises. These words properly emphasized will give the meaning, even without the supplements, or the transposition either, but not so forcibly.

With this common sense presentation of the Lord's reply thus far, it needs no argument I trust, to satisfy you that it amounts substantially to this: "You need not be astonished at my saying, you must be born again in order to *see* the kingdom after which you are inquiring; for I now assure you, that you must be born not only *again*, but yet AGAIN, before you can *enter into* it. You entered this fleshly state of being by a fleshly birth: you will enter that spiritual state (if ever), by being born of the Spirit. And, in order to an assured entrance into that spiritual kingdom by a birth of the Spirit, you must bring yourself in *sight* of it through a birth of *water* by the word."

Lest it should be crowded out, if left to the close of this discourse, let me present, right here, some thoughts which this paraphrase of our Lord's reply to Nicodemus suggest. It is a familiar idea to most of our brethren, that there are three states of being, or kingdoms, through which Christians pass, viz: the kingdom of nature, the kingdom of grace, and the kingdom of glory. It is also admitted by all, that we enter these kingdoms successively by a birth into each. God is the author of our being, in each of these states; "for in Him we live, and move, and

have our being," as Paul testifies to the Athenians, Acts xvii, 28.

As prerequisite to each of these births, a begetting, or generation, is necessary. God begets, and brings us into the kingdom of nature, through the instrumentality of human parents. This our Lord calls being born of the flesh. As the necessary result of this birth, we partake of the nature of our parents, and imbibe the spirit of man. He regenerates us, preparatory to the second birth, by His Spirit, through the word of truth, and we are born of the water of baptism, into the kingdom of grace. This birth John calls being born of God, whenever he uses this form of speech (a fact you will do well always to remember when reading John). Peter calls it, 1st Pet. i, 23, being born of the *word*; and our Lord calls it in our context, first, "born again," and secondly "born of water."

As the result of this second birth, we partake of the divine nature, as Peter calls it, 2d Pet. i, 4—our parentage being divine, to-wit: the Spirit of inspiration, the word of truth, and the very water of baptism, ordained as the element through which this birth is effected, are all of God, and therefore divine. And this divine nature, thus imbibed, if properly cultivated and developed, becomes characteristic of us as children of God, and is doubtless the begetting, necessary to our accomplishing the third and final birth that will, if we are faithful, introduce us into the glorious kingdom of God—the subject of Nicodemus' inquiry and of our Lord's teaching in this connection.

We are now prepared, I trust, understandingly to enter upon the examination of our text, the 8th

verse, which we will read again, as it stands in the common version:

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”

This text has elicited more theorizing and speculation, from theologians of every school, than, perhaps, any other passage in the New Testament. It would be presumption in me, then, to assume that mine is the infallibly correct construction of it. I make no pretensions in that direction; but I will give it you at your own estimate of its value; assured that whether correct or incorrect, it relieves the whole subject (to my mind at least) of all the difficulties that attend, more or less, every exposition I have ever seen in print.

The first remark I will make, is in reference to the last clause: “So is every one that is born of the Spirit.” Note here, that whatever may be imported by the preceding part of the verse, it is not given as a description of the *process of being born* of the Spirit, but of the *person so born*. Any one professing to be born of the Spirit, who does not fill the description here given—whatever that may be, whether wind, Spirit, or what not—is manifestly mistaken; either self-deceived or a hypocrite. Another fact is palpable here. Whatever is imported by the Greek word *pneuma* here, it is something that goes and comes as it pleases; something whose movements you cannot scrutinize; which, though you may be made aware of its presence, you know not whence it came, and, the next moment it is gone and you cannot even guess which way it went or

where it is gone to. And “*so is every one that is born of the spirit.*” Can any of you, my friends, do the like of that? No? Then cease to befool yourselves with the idea that this most important of all your qualifications for an entrance into the kingdom of God is already accomplished; and make sure work of it, by a diligent cultivation and development of the divine nature, which, as children of God, it is your privilege to enjoy, and, which you have mistaken for the birth of the Spirit. I say make sure work of it, that this divine agency may, when the time shall come, enable you successfully to accomplish this most important birth.

But I must “show my opinion” as to what *pneuma* means in this place. I have read about all that has come in my way touching this word as used in this place; but have never found anything that fully satisfied my mind. I am satisfied it should have its ordinary rendering here—spirit—but not as a proper name. It is not to be understood of the *Divine Pneuma*, but of *spirit* in its popular acceptation, as the *sprite* or *ghost* of a dead man. It is not necessary to adopt all the superstitious notions that have been entertained in all ages concerning ghosts, or to understand the Lord as endorsing them, to let this passage have its natural, unstrained interpretation. That the Lord *does* use this same word in this popular sense, you have only to turn to Luke xxiv, 39, to be satisfied of: “A spirit (i. e. a *sprite* or *ghost*) has not flesh and bones as ye see me have.” He simply, in both these cases, adapts his language to the popular belief, without either affirming or denying the correctness of such belief.

With this common sense rendering of the word

pneuma, and the universally understood inscrutability of ghostly movements, both in ancient and modern times, our Lord's illustration is beautifully significant. Every one born of the Spirit (being a spiritual person according to verse 6) will be capable of all the inscrutable movements attributed to disembodied spirits.

Well, says one, "This looks plausible; and if any authentic *fact*, or *facts*, can be adduced corroborating this view, it is certainly the most satisfactory exposition of this confessedly difficult subject that has yet been given to the public." Well, to this convincing evidence of its correctness, I now call your attention.

You will recollect my remarks on the 13th verse in the early part of this discourse: that when properly understood, as John's comment on the preceding context, it sheds a flood of light on the whole subject. I will now add, when not so understood, it appears not only untrue in fact, but irrelevant and out of place in the connection. Be that as it may, it states a *fact* which, if true, (and who dares to say it is not true?) narrows our field of inquiry to a single case. It tells us that but one individual had as yet entered that kingdom through the process described—successive births, of water and of the Spirit. Let us see, then, what facts we can glean from His history, previous to his ascension, that will fill his own description of a person born of the Spirit.

And here, I am happy to say, every interview he had either with individuals or with the whole company of his disciples, after his resurrection and before his ascension, except the last, both began and ended just as he describes in our text. To begin

with his interview with Mary at the door of the sepulcher on the morning of his resurrection: The first intimation she had of his presence, he was standing by her. Whence he came she knew not; and when he had given her the message to his "brethren," he disappeared, but whither he went she knew not. That same afternoon, as Cleopas and another disciple were walking out of the city, a stranger is found walking beside them, whose approach they had not observed, but who, in the act of giving thanks at the supper table, was made known to them as the risen Lord, and immediately vanished out of their sight. On their return to the city the same hour, while detailing to their fellow disciples their wonderful interview with him, all at once he is seen standing "in the midst of them," and saying, "Peace be unto you." This is the interview alluded to a while ago, in which he told them, "A ghost has not flesh and bones as ye see me have." And yet that flesh and bones were now so spiritualized by his recent spiritual birth, that like a veritable ghost, he had come into that upper room—"the doors all being shut for fear of the Jews"! How did he get in? Not at the door, for that was securely tyled, and the tyler watching to give notice of any approaching danger! How then did he get in? Through the solid stone wall, as easily as any way; for he is now like a *sprite*, against which bars, bolts, locks, and even stone walls are alike unavailing.

Thus forty days passed away before his ascension, during which he had many interviews with them, but all in this way. When in their presence, they *knew* it was he; but when out of their sight, they

knew not where he was. When he appeared to them, they knew not whence he came; and when he left them, it was like a flash of lightning; they knew not whither he went. But the close of his last interview formed an exception to this rule. In that case he let them see, as far as human vision could reach, whither he went. And when that failed, while they yet stood, gazing earnestly after him, "behold two men stood by them in white apparel, who also said unto them: Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven." Acts i, 10, 11.

Precious assurance! We shall see him so come, in like manner as they saw him go into heaven! And what is still better, his coming will be the signal for all his saints, whether living or dead, to burst the chrysalis of mortality, and in His glorious likeness, rise majestically from earth, as he did from Mount Olivet, and soar away "to meet him in the air, and so, be ever with the Lord"—having accomplished the last birth necessary to our entering into the kingdom of God, viz: the BIRTH OF THE SPIRIT.

Now my friends, you have my exposition of Jno. iii, 8; and as this, and verse five, are all the places in the Bible where being born of the Spirit is expressly named, I take it that I have given you the Scriptural teaching on that most important subject. If, however, I am mistaken; and, maugre all the mysticism involved in *any* other construction of verse 8, the birth of the Spirit occurs in our conversion to Christianity, and is the regeneration which precedes the birth of water—though in that case

the 5th verse ought to read “born of the Spirit and of water”—it is still true that we all have a birth to accomplish, previous to entering heaven; a birth in which our Lord was emphatically the *first born*. And that birth, whether it be proper to call it the birth of the Spirit or not, is manifestly dependent for its successful accomplishment on our possessing and cultivating the Spirit while in this life. “For if,” says Paul to the Romans, viii, 11, “the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (that is, make alive or raise up) your mortal bodies *by his Spirit that dwelleth in you.*”

Methinks I hear some one say (as indeed it has been said to me), “If this passage refers to the literal resurrection of the body, does it not cut off the resurrection of the wicked entirely?” By no means. That idea—the universality of the resurrection—“both of the just and the unjust”—is abundantly taught elsewhere, both by Paul, and the Lord himself. And this leads the way for the correction of a mistake some have fallen into on hearing me preach orally on this subject—that I make the birth of the Spirit and the resurrection one and the same thing. Though occurring at the same time in the case of the dead saints, they are by no means the same. All the dead, both good and bad, will be raised from the dead, but all will not be born of the Spirit: again, all *Christians* will be born of the Spirit, but they will not all be raised from the dead, because they who shall be alive at the coming of the Lord will not die, consequently will not be raised from the dead; but will *all*, both living and dead, experi-

ence that quickening of their mortal bodies by the Spirit of him that raised up Christ from the dead, which *I think*, is in our text called being born of the Spirit.

You recollect, I emphasized the last clause of the above quotation from Rom. viii, 11. To get the gist of that passage, turn and read 1st Cor. xv, 35--38. There we have the resurrection illustrated by the process of vegetation. The laws of vegetable life cause all kinds of plants to grow from their respective germs or seeds. But every seed planted produces a plant, or "body" of its own species. So, in the resurrection, every child of Adam, by the laws of Redemption is bound to come forth from the grave; but as the kernel in the seed is its germ of vegetation, and it has pleased God to give to every seed its own body, quickening it into life by the kernel in it; so also in the resurrection, it has pleased him to give to every human being a body the exact counterpart of the Spirit by which it is quickened. Consequently, we are exhorted to cultivate the Spirit of the Lord; assured that if *it* be in us, our mortal bodies will be quickened *by it*, and as a necessary result, "our vile bodies will be changed and fashioned like His glorious body." John also says, 1st Jno. iii, 2, 3: "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure." See to it then, my brethren, that you live within the purview of this glorious promise, by a life of purity and implicit obedience to the truth.

The Lord bless you, and enable you to obtain an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Amen.

REDEMPTION—NO. 1.

For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.—Heb. ii, 16.

BELOVED AUDIENCE:—Having, in the last three discourses, discussed three distinct phases of the Spirit's agency in the grand scheme of human redemption and recovery from sin, I propose in this to look into said scheme as conceived and wrought out by our Lord Jesus Christ.

To approach the subject from a rational, as well as a Scriptural starting point, I have concluded to adopt the passage just read as my text, although the word *redemption* is not found in it. Indeed, some of you may be at a loss to see any connection between the text, as just read, and the subject of redemption. Well, give me your earnest attention, and I shall hope to enable you both to see and feel the connection before we are through.

You discover I have read it, italics and all, as it stands in the common version. If you will open your Testaments you will find it nearly one-half printed in italics—showing *that* portion of it as not being in the inspired original. Let us read it now, without the supplied words: "For verily he took not on * * angels; but he took on * the seed of Abraham." Now, confining ourselves to this ren-

dering, let us see if a much shorter interpolation will not make sense, and give a meaning to the passage more in harmony with the context than the reading we have in the text: "For verily he took not *hold* on angels; but he took *hold* on the seed of Abraham." Here we have but one supplied word (repeated in each member of the sentence), instead of five as it stands in the King's version. And I appeal to your candor, my friends, if the meaning here given is not more in accordance with the context than that of the old version. Let us read, commencing at verse 14: "Forasmuch then, as the children were partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver *them*, who through fear of death, were all their lifetime subject to bondage. For verily he took not hold on angels; but he took hold on the seed of Abraham: wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people."

In this reading, our text, instead of a tautological repetition of the same thought presented in the 14th verse, gives a cogent *reason* why the Lord became a partaker of flesh and blood instead of angelic nature. Had he espoused the cause of fallen angels, he would have assumed their nature; but it was *man* he undertook to redeem; therefore he became a brother to the race—in all things made like unto them; that by dying with and for them, he might redeem, or rescue them from the power of death—even the fear of it.

But a critical examination of the passage will show that this one word (*hold*) is really not a “supplied word,” but clearly indicated in the original Greek of the text, and necessary to a literal rendering of it in the English language. The marginal reading, said to be a literal rendering, shows this. It reads as follows :

“Moreover, he doth not at all take hold of angels ; but of the seed of Abraham he taketh hold.”

“This,” says Dr. Clarke, “is the marginal reading, and is greatly to be preferred to that in the text. Jesus Christ, intending not to redeem angels, but to redeem man, did not assume the angelic nature, but was made man ; coming directly by the *seed or posterity of Abraham*, with whom the *original covenant* was made, that *in his seed all the nations of the earth should be blessed*; and it is on this account that the apostle mentions the *seed of Abraham*, and not the *seed of Adam*; and it is strange that so many commentators should have missed so obvious a sense. The word itself signifies, not only to *take hold of*, but to *help, succor, save from sinking, &c.* The rebel *angels*, who sinned and fell from God, were permitted to *fall downe, alle downe*, as one of our old writers expresses it, till they fell into perdition—*man* sinned and fell, and was falling *downe, alle downe*; but Jesus laid hold on them, and prevented them from falling into endless perdition. Thus he *seized on the falling human creature*, and prevented him from falling into the bottomless pit; but he did not *seize on* the falling angels, and they fell down into outer darkness. By assuming the nature of man, he prevented this final and irrecoverable fall

of man ; and by making an atonement in human nature, he made a provision for its restoration to its forfeited blessedness. This is a fine thought of the apostle, and is beautifully expressed. Man was falling from heaven ; and Jesus caught hold of the falling creature, and prevented his endless ruin. In this respect he preferred men to angels, and probably for this simple reason, that the *human nature* was *more excellent* than the *angelic*, and it is suitable to the wisdom of the Divine Being to regard the works of his hands in proportion to the dignity and excellence with which he has endowed them."

I have given the Doctor's comment entire, on the verse : not that I indorse his theology, or that rather, of the "old writer" to which he alludes ; but to show, by the authority of his unquestioned scholarship, the true reading and literal meaning of our text. To his testimony may be added the following authorities which happen to be at hand. First, the Catholic version of the College of Rheims, 1582 : "For nowhere doth he take hold of the angels ; but of the seed of Abraham he taketh hold." Second, the version of our late Bro. Anderson : "For verily, he does not take hold of angels, but he takes hold of the posterity of Abraham." Third, and last, (for the present) we will read it as given by Dr. Noyes, from Tischendorf's *Codex Sinaiticus* : "For surely he doth not help angels, but he helpeth the offspring of Abraham."

From these testimonies (which are scarcely a tythe of what might be adduced) we learn that the proposition of our text is, *Christ did not assume the redemption of the fallen angels, but of the fallen*

race of man. I say, *fallen* angels, for surely, if there were none such, there would be no point in the proposition. The very fact that angels are mentioned in contrast with mankind in such a connection, proves that there are such beings, and that *they* have been left to their fate, while man has been redeemed. But this is by no means the only evidence the Scriptures afford of the existence of fallen angels. Peter, 2d Ep. ii, 4, speaks of the angels that sinned being "cast down to *Tartarus*, and delivered over to chains of darkness, to be reserved unto judgment," and Jude also, verse 6, speaks of "the angels that kept not their first estate, but left their own habitation," being "reserved in everlasting chains under darkness, unto the judgment of the great day." And it is doubtless to these fallen spirits that our Lord alludes, Matt. xxv, 41, as "the devil and his angels."

This must suffice on this point. Indeed, were it not that some who profess to believe the Bible treat the idea of a *personal* devil with ridicule, I should not have devoted even one paragraph to the proof of a matter so patent upon the whole face of the inspired volume, as the existence of fallen spirits of angelic origin. This is my apology for what I have here said.

This question being settled, and it appearing from Peter's language, 2d Pet. ii, 11, that angels are "greater in power and might" than men, and from that of David, Ps. viii, 5, that man was made "a little lower than the angels," the question obtrudes itself upon us, Why the superior race should be passed by, and the inferior laid hold of for the purpose of redemption? Why this discrimination in

favor of a comparatively inferior race? You recollect Dr. Clarke's *guess* on this question—that it was “probably for this simple reason, that the *human nature was more excellent than the angelic.*” “This simple reason,” though seemingly paradoxical in the face of the above Scriptures attesting the superiority of angels, will be found *true* as we advance in our investigation; and as such, a *cogent* reason (so far as it goes) for such discrimination. It is by no means however, the *only* reason—much less the *controlling* one.

I. In illustration of the Doctor's assumed superior excellence of the human over the angelic nature, we will notice first, the preceding contextual connection. Commencing at verse 5, we read as follows: “For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying: What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him.” vs. 5—8 inclusive.

From this reading we learn two important facts, bearing upon our present inquiry: First, that angels are not destined to any promotion to a higher position in the scale of being in the future state—“the world to come”—than they do now, and always have occupied. In the second place, we learn from this reading, that unto *man* God *has* “put in subjection the world to come, whereof” the gospel

speaks. Though created a little lower than the angels, he is destined to occupy a position in the world to come far above them. This thought is clearly stated by Paul, 1st Cor. vi, 3, in his rebuke of them for going to law with each other before the Pagan magistrates: "Know ye not," says he, "that we shall judge angels? how much more, things that pertain to this life?" Here the reference is clearly to our prospective dominion in the world to come. If we are to judge angels in the future world, surely we ought to decide our own little grievances with each other in this life.

The original purpose of Jehovah in the creation of man is intimated first, in the Mosaic account of his creation, Gen. i, 26. It is indicated a little more plainly by David in the 8th Psalm; it is also alluded to by the Lord, Matt. xxv, 34; but Paul's quotation and application of David's language as above, together with the Corinthian passage just noticed, leaves no room for doubt on the mind of any one who believes the Divine word, that, if true to ourselves, we shall wield the scepter of dominion over the works of God's hands in the eternal world. The Doctor then, has not missed the mark very far in affirming that "the human nature is more excellent than the angelic."

II. As a second reason for passing by the fallen angels, and laying hold of fallen man, it may be remarked that, in the case of angels, only a small portion, comparatively, of the race were involved in the rebellion that caused their expulsion from heaven; and whatever ulterior purposes Jehovah may have to accomplish by them, enough are left, through whom to accomplish such purpose; conse-

quently, no great purpose will be thwarted by the defection of Satan and his adherents. While, in the case of man, the whole race were involved in the fall—being locked up, embryotically, in the loins of Adam; consequently, any ulterior purpose he may have had in man's creation could only be accomplished—after his fall—by some scheme of redemption, which would afford him a second chance to work out the destiny for which he was originally created.

Here then, is a cogent reason for the discrimination in favor of man, without involving any *necessary* partiality of feeling on the part of the Creator. Had the human race been multiplied to any extent before the transgression, and only a portion of it partaken of the forbidden fruit, it is but reasonable to suppose that the transgressors would have suffered the penalty, without redemption, and the purpose of God been accomplished in those who remained loyal. But we must hasten on to the consideration of what we may call the *controlling* reason.

III. The third and last reason I shall offer in this discourse, for the seeming partiality of God in redeeming man and leaving the fallen angels to their fate, is that *the redemption of the fallen angels was impossible, while that of man was not.*

This may sound like blasphemy to some of you, my friends, but a little reflection will satisfy you that it is true. When the Lord said, "All things are possible with God," he did not mean to say that God could falsify his own word, or be inconsistent with himself. Now, if the redemption of the fallen angels would involve this, its impossibility is established beyond a peradventure. To this question, then, we will direct attention next.

It will not be questioned, I presume, that angels like all other portions of creation, are under law to God, and being intelligent creatures, the laws under which they stand are based on moral principles instead of physical necessity. It will also be admitted that such laws, to be of any account as rules of government, must have rewards and punishments annexed, adapted to the nature of the subjects to be governed; and that no such code of laws can be effectual, without a final penalty for capital offenses against the sovereign authority of the law-making power. Capital crimes *must* be provided against by a capital penalty. Among men, this capital penalty is usually inflicted by taking the life of the offender. Some human governments in modern times are substituting perpetual imprisonment at hard labor for the death penalty; but this is still capital punishment in the true sense of the word—a final disposal of the offender.

Now, in enacting a law for the punishment of, capital offenders, adapted to a race of beings that are incapable of suffering *death*, what could even infinite wisdom do but make the punishment eternal in duration? No matter what the specific nature as to the intensity of the punishment, it must be commensurate in duration with the existence of the criminal; and that being unending, the punishment must be so. And any modification of such penalty, in any given case, either as to duration or intensity of suffering, must be at the expense of impeaching, either the sovereignty of the law-giver, or the correctness of the sentence under which the party was convicted.

Owing to the imperfection of human wisdom,

both in enacting and inflicting penalties, the pardoning power is committed to the Executive, under legal restrictions, to prevent the unjust punishment of those whose conviction may have been wrong under the law, or the law itself unnecessarily severe; but as no such imperfection can be attributed, either to the legislation or adjudication of the Divine Being, and the angels that sinned did it doubtless with their eyes open—knowing the penalty they were incurring, in case they failed to subvert the Divine government—there is no reason for any such interposition of Executive clemency in their case. Indeed, its exercise, under the circumstances, would have been a compromising of the dignity of His throne, and the veracity of His word. If, after Satan and his adherents had committed the sin, to prevent which the penalty was enacted, had the Creator hesitated, relented, and finally remitted the penalty, it would have been in effect the issuing of unlimited license to all his creatures to disregard the Divine mandates whenever they chose; for if he failed to fulfill his threat in this case, what assurance had they that he would fulfill either threats or promises in any other case? As it is, they are set forth an example, both to angels and men, of the inflexible faithfulness of Jehovah. “For if he spared not the angels that sinned,” argues Peter, giving several other examples of his faithfulness, both in punishing sin and rewarding holiness, (2d Pet. ii, 4—9) “the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.”

For these reasons, and many more that we might adduce, I repeat with emphasis, *The redemption of*

the fallen angels was impossible; therefore it was not undertaken. But some one is perhaps ready to respond, "Do not the same objections lie against the scheme for the redemption of man?" Not at all, as I shall proceed now to show.

Man was made, as we have seen, "a little lower than the angels." Just enough lower to be capable of suffering death. Therefore the capital penalty of the law under which he was placed, was death. "In the day thou eatest thereof [the forbidden fruit] dying thou shalt die." Gen. ii, 17,—*Marginal reading*. I give the marginal reading here for the reason, as Dr. Clarke says of the marginal reading of our text, "It is greatly to be preferred." It gives the literal, and therefore the true reading of the original text. It does not affirm that death should be actually consummated on the very day of the transgression, but only begun: "*Dying thou shalt* (eventually) *die*." That this is the true meaning of this passage is evident, not only from the fact that he actually lived nine hundred and thirty years after the transgression, but from Jehovah's own definition, which appears (Gen. iii, 17) where he pronounces sentence under the law, without a word of explanation or apology for not putting him to instant death, which the king's version of the passage would seem to require: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Now, in this whole transaction, as recorded in the Bible, we have not the slightest hint or intimation of that three-fold death of which the Old School theologians speak. Indeed, according to *them*, the

truth of God is as fully compromised in the redemption of man as it would have been by the redemption of the fallen angels. If the threat in Gen. ii, 17, involved death, temporal, spiritual, and eternal—all to be incurred on the very day of the transgression; and after the penalty had been actually incurred, the Lord relented, took the matter under advisement, and finally changed the programme—granting a respite of nearly a thousand years as to his natural life; inflicting total, hereditary depravity on him and his posterity; but on the whole, laying the blame on his Son, and requiring him to satisfy the last demand of law and justice, and yet leaving many of the race in that helpless and hopeless spiritual death—brought upon them, not by their own act, and already tully atoned for by the Messiah—without the slightest possibility of ever attaining spiritual life, or being saved! I say, if this bundle of contradictions and absurdities were true, the scheme of human redemption would indeed be a hopeless impossibility. But I thank God that such crudities have no higher authority than the befogged theorizing of a comparatively dark age.

• There is also a modern philosophy (I will not call it theology) on this subject, that demands a passing notice. It is claimed by these theorists, on philosophical grounds, that man was created mortal, and would have died physically in the course of time, whether he sinned or not; therefore, they argue, (such of them as make any profession of faith in the Bible) physical death could not have been meant at all in Gen. ii, 17. Consequently the physical condition of the race was in no respect

affected by the fall, but the effect was altogether on his moral and spiritual nature. There are various opinions entertained by those who take this position, which we have neither time nor space here to discuss. Suffice it to say, they all involve the same logical result as the old school theology—a compromising of the truth of God in any scheme of redemption; therefore the position can not be true.

No, my friends; simple death—such as we witness every day almost, among our fellow men—was evidently all that was involved in the threat of Gen. ii. 17, and it was literally carried out, without evasion, postponement, or modification. The truth of God was as fully vindicated in executing the sentence of the law on fallen man, as on the fallen angels. But blessed be His name forever, after the sentence was fully executed—the truth and soveringty of God fully vindicated—there was room for Mercy to get behind it all, and redeem! O, the depth, both of the mercy and goodness of God! Man has fallen! has sinned and come short of the Glory of God. The grave has closed over him, burying beneath its cold, dark shade all hopes of his ever attaining to the glory for which he was created, or realizing “the kingdom prepared for him from the foundation of the world.”

In view of the already ascertained purpose of God in the creation of man—to put all things in subjection under him, i. e. give him dominion over the works of His hands—this sad event involves the following trilemma: First, an abandonment of the original purpose in creation; Second, the creation of a new race out of the same or similar materials, liable to run the same round and fall in like manner; or,

Third, the redemption of the race already created, and the fulfillment of the original purpose in *it*. What shall be done? The abandonment of the original purpose can not be thought of; the creation of a new race, under the circumstances, is scarcely less objectionable; but on the question of redemption, *Mercy* pleads, *Redeem!* and *Truth*, being fully vindicated by the sentence pronounced Gen. iii. 19, and really requiring that something shall be done for the accomplishment of the avowed purpose in man's creation, unites in the plea. And thus, "Mercy and Truth are met together; Righteousness and Peace have kissed each other," in the glorious scheme of man's redemption! See Ps. lxxv, 10.

But who of all the heavenly host shall be detailed to this duty? Of all the tall spirits that stand before, and blaze around the Celestial Throne, none are found capable of executing, or worthy to be entrusted with such a high commission. At length the DIVINE LOGOS, who was in the beginning with God, by whom all things were made, and without whom not anything was made that was made, volunteers to assume the onerous task. "I will ransom them from the power of the grave; I will redeem them from death; O Death! I'll be thy plague; O grave! I'll be thy destruction." Hos. xiii, 14.

The work of redemption being thus decided upon, and the AGENT for its performance selected, the question that next claims our attention is, what is the nature and effect of the redemption to be wrought out in behalf of man? Of nearly a dozen different shades of meaning given by Webster in his definition of the verb to redeem, which is the sense in which it is applied to our sub-

ject? Manifestly the third, which reads as follows : “To rescue, to recover, to deliver from.” I say, this is evidently the sense of the term, either in its verbal or noun form, as applied to our subject ; for surely no one in this enlightened day will gravely contend that our Savior *paid* any thing like *ransom money*, either as a *bribe* to man’s captor, or as *hush money* to placate the wrath of the Father. Neither was it the re-purchase of the Edenic estate—*forfeited* by the fall—and the re-establishment of man in his former position ; for this would have compromised the Divine veracity as much as the redemption of the fallen angels, and is therefore impossible.

It is therefore clearly a case of *rescue by the conquest of the captor*. He “leads captivity captive, and receives gifts for men.” Ps. lxxviii, 18. Instead of restoring the released captive to his former estate which was only probationary, in view of the original purpose, as already ascertained, in his creation he is, by this redemption, passed on to a second state of being, comparable to that of the angels in two respects: 1st, they can neither marry nor be given in marriage ; and in the second place, they can not die again. In these two particulars, in the resurrection, men will be equal to the angels, without reference to character, either good or bad. If good—i. e. holy—they will enter upon that career of divine royalty for which the race was created—“the kingdom prepared for them from the foundation of the world ;” and if unholy, they will have to share with the fallen angels that “everlasting fire” prepared originally for *them*, but since the coming of Christ, prepared also for such of the human race as may be ushered into that unending state of being,

through the redemption discussed in this discourse, without the moral and spiritual qualifications necessary to the enjoyment of the everlasting kingdom.

I say *since* the coming of Christ, this everlasting fire stands prepared for wicked men, as well as fallen angels. This sanction of the angelic law is *now* equally the sanction of the gospel proclamation to mankind. It was not appended to any previous law or dispensation addressed to mankind. Of this after a long and earnest investigation, I am fully satisfied. The scheme of Redemption, while it opens up life and immortality, and invites *all* to partake of it, has, as its necessary alternative, eternal perdition to all who reject it. You recollect what the Lord said to Nicodemus, Jno. iii, 19: "And this is the condemnation; that light is come into the world and men loved darkness rather than light, because their deeds were evil." Again: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Jno. xv, 22. But we have neither time nor space for the elaboration of this thought here. Suffice it to say, the *Gehenna* penalty is peculiar to the gospel dispensation; and when once incurred, is as hopelessly irremediable as the perdition of the fallen angels.

But my limits are exhausted and I must close. Thus far we have been discussing the subject in its physical aspects as applied to the race at large. As the physical result of the fall, all inherit mortality; and as the physical result of redemption, all will be raised from the dead to die no more. The moral and Spiritual aspects of the scheme will form the burden of our next, to which your most earnest attention is invited. *This* you can reject if you choose without materially affecting your condition, either here or hereafter; but *that* you must accept, each for himself, or be eternally ruined.

The Lord bless you all. Amen.

REDEMPTION---NO. II.

“ For the grace of God that bringing salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”—Titus ii, 11—14.

BELoved AUDIENCE:—As intimated at the close of our last, I propose in this discourse to examine the moral and spiritual aspects of the scheme of Redemption. As regards its physical aspects, its results will be just as effectual on those of the race who never heard, either of the fall or the scheme of redemption from it, as upon those most fully instructed in the premises. And if this were all that was necessary to the final holiness and happiness of the race, it were a thousand pities that it had not been suffered to work out its own irresistible result—the immortalization of the race—without disturbing the equanimity of the human mind by its publication.

But as Adam did not lose his moral agency by the fall, but continued to be a responsible being after his expulsion from Eden, his posterity *all* in-

herited this moral agency from him ; and as such, are each one responsible to God for our own actions. A scheme, then, that only provided for the Adamic sin in Eden would be utterly inadequate to meet the wants of his perishing posterity. Even the post-Edenic sins of Adam and Eve themselves, required that the remedial scheme should contemplate and provide for more than the one sin of eating the forbidden fruit. This is typically set forth in the system of sacrificial offerings, which dates back to the days of Cain and Abel. During the infancy and minority of the race, which may be regarded as running through the Antediluvian, Patriarchial and Mosaic dispensations, this principle of moral responsibility was kept prominently before the race by the promulgation of laws, from time to time, suited to their circumstances, with temporal rewards and punishments annexed, and also specific conditions of pardon whereby those temporal penalties might be averted, but all having a deeply involved typical allusion to the great atoning sacrifice of Christ. But, as intimated in our last, the *Gehenna* penalty was not annexed as the final sanction of any divine law promulgated before the coming of Christ. Neither was eternal life promised as the final reward of obedience to any such pre-Messianic law. See Gal. iii. 21.

This minority condition of the race previous to the coming of Christ, is beautifully set forth by Paul, Gal. iv, 1—6, which I will read: "Now I say that the heir, as long as he is a child (a minor), differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when

we were children (minors), were in bondage under the elements of the world; but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of Sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

This passage, besides confirming the leading thought of the foregoing remarks, viz,—the four thousand years minority and pupilage of the race prior to the gospel dispensation—teaches, in other words, substantially the same thought as our text—that Christ “gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.” But this phase of the scheme, as has already been shown, can not be made effective without the consent and co-operation of each individual for himself or herself. Even infinite Mercy can not redeem us from our own sins, unless we are willing to give them up. Hence the necessity of presenting the scheme to every creature, and giving each one a fair opportunity of accepting or rejecting, as they may severally elect.

Rejection of this scheme of reconciliation to God, when presented, will be the ground of each soul’s condemnation “in the day when God shall judge the secrets of man by Jesus Christ, according to the gospel.” Its reception will in like manner be the ground of each soul’s admission into the everlasting kingdom in that day. As, then, we are all absolutely redeemed from death—ransomed from the power of the grave—how important it is, that on

entering that unending state of being, we should be qualified to enjoy the society of the pure and holy in the presence of God, and to receive and sway that sceptre of dominion over the works of God's hands, which was prepared for us from the foundation of the world. If unqualified for this, the very best disposition that can be made of us will be a portion with the fallen angels, which is hopeless perdition.

These matters being all plainly before the Divine Mind when the scheme of redemption was devised, they were amply provided for. The DIVINE LOGOS assumed a two-fold mission; first, as Minister Plenipotentiary to the revolted race of mankind, bearing a message of reconciliation to the race; and second, as Champion *for* the race, to rescue it from the prison of Hades. In his mission *to* the race, he first presents himself in the capacity of a prophet; preaching the near approach of the reign of favor, and working miracles in proof of his Divine mission. The Father having publicly introduced him to the nation of the Jews on the occasion of his baptism, as His Son, his subsequent ministry was a triumphant demonstration of the truth of the oracle by which he was proclaimed to be the Messiah.

Many of the Jews, attracted by the splendid miracles he wrought, and anxiously looking for their long-promised Messiah, by whom they expected to be delivered from their humiliating vassalage to Rome, would gladly have risked their lives in his defense as king of the Jews; and had he been disposed to assume the purple as a temporal monarch, the enthusiasm of the people would no doubt have

sustained him, for a time at least, against the then resistless power of the Roman arms. They were at one time about to take him by *force* and proclaim him king, but he privately withdrew himself, and thus eluded their zeal.

This, however, was not the plan by which he proposed to ascend the throne of his earthly father David. He came not to destroy men's lives but to save them. Hear the programme as laid down hundreds of years before his coming by the prophet Isaiah, speaking in the person of God:

“Behold my servant whom I uphold; mine elect in whom my soul delighteth, I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, the smoking flax shall he not quench: he shall send forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee to righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from prison, and them that sit in the darkness out of the prison house.” Isa. xlii, 1—7.

This plan of warfare, so unheard of in the annals of national conflicts, and withal, so unpromising in immediate results, confused, bewildered and finally

discouraged, and turned the popular current against him. A few, however, adhered to him, and followed him in the capacity of disciples or pupils in his school. From these he chose out twelve, whom he commissioned as apostles, to carry out the mission *to* the race, after he should pass on to the performance of that part of the mission which was *for* it. This thought is beautifully expressed in 2d Cor. v, 18—20, as follows :

“And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in (or by) Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then, we [apostles] are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ’s stead, be ye reconciled to God.”

This passage doubtless refers to the time when, by the personal ministry of Christ, God was reconciling the world to himself—proposing, on certain easy conditions, not to impute their trespasses to them—in other words, to *forgive* them. It also states the fact of the transfer of the further prosecution of this mission to those chosen ambassadors of Christ, who by His own ministry had been reconciled to God, when the time came for him to pass on from his personal mission *to* the race, to the equally important one *for*, or in behalf of it. These ambassadors of Christ stand in the same relation to him, as he to the Father. The same words of reconciliation which he received of the Father, he gave to them and they received them

being assuredly convinced that the Father had sent him. See Jno. xvii, 8.

The reasons for this transfer of the *active* duties of what may be called the mediatorship, to the apostles, we will now consider.

1st. It was necessary that the covenant of reconciliation, of which Christ was—and is yet, indeed—the true Mediator, should be perfected, in order that its promised inheritance—a kingdom in the world to come—might be made sure to as many as would accept it, be they many or few. And as the typical covenant with Israel, concerning the earthly Canaan, was sealed with blood to perfect *it*, we would naturally conclude, that the anti-typical, concerning the *heavenly* Canaan, should be sealed with better blood than that. So reasons and teaches Paul to the Hebrew brethren. See his epistle to the Hebrews, especially the 8th, 9th and 10th chapters.

2d. As Christ must needs enter Hades; for there was where his grand victory in behalf of the race must be achieved, and the foreseen wickedness of men had long since made the shedding of his blood a subject of prophecy; he accepts the situation, and makes the fulfillment of those predictions serve the double purpose of furnishing the sealing element for the perfecting of the covenant of reconciliation, and also his door of entrance into the arena where his great battle must be fought. I refer to the *foreseen wickedness of men*, as the basis of the prophecies concerning his death, according to which a violent death became necessary to the fulfillment of those prophecies. I can not attribute those prophecies to any inherent *necessity* that his death

should be in that particular *manner*—much less, that the particular individuals who conceived and executed the hellish murder acted under any fatal *necessity* in the premises. Their actions were as free, and their sin as unmitigated, as though no divine purpose had been worked out by it.

3d. A third reason for committing the ministry of reconciliation to the apostles, and through them to the church, is, that after giving his blood to seal the covenant, and while in Hades, conquering death in behalf of the whole race, as has been seen, and returning with the trophies of victory—the keys of Hades and of death—another function still had to be performed in behalf of all who had been, or might henceforth be, reconciled under the New Covenant. As Aaron had to be consecrated a high priest over the Hebrew nation, and carry a portion of the blood wherewith Moses had sprinkled both the book and people, into the inner sanctuary of the tabernacle, and besprinkle the Mercy Seat, thus completing the perfection of the Old Covenant—as it were by procuring the Divine Signature; so, Christ is consecrated a High Priest over the house of God; and “with his own precious blood” enters, not into the holy place “made with hands * * * but into heaven itself, now to appear in the presence of God for us.” Heb. ix, 24.

Thus, his presence is necessary in “the true tabernacle, which the Lord pitched and not man.” Consequently he could not resume his labors *among mankind personally*, to persuade them to be reconciled to God, and therefore this part of the mission was committed to human agencies, who were already reconciled, with the co-operation of the Spirit

of inspiration, in which *they* were *literally* immersed on the day of Pentecost, and the whole race, *synecdochically*, then, and at the house of Cornelius, as is shown in previous discourses of this series. See Nos. 6 and 12.

And the “form of sound words,” embodying the message, or covenant of reconciliation—given by the Father to the Son, by him to the apostles, and by them committed to record and handed down to us, under the most solemn charge to *hold it fast*—is now, by Divine authority, offered to every creature under heaven. Being sealed with the precious blood of our glorious Redeemer, accepted and ratified in heaven, as evidenced by the descent of the Holy Spirit, it is now emphatically the power of God unto salvation to every one who believes it.

Its office is, to redeem the individuals of the race, each from his own individual sins, and purify him to the Redeemer (in connection with all others so redeemed), “a peculiar people, zealous of good works.” This is the grand thought expressed in our text, which we will here repeat:

“For the grace of God which bringeth salvation, hath appeared to all men, teaching us, that, denying ungodliness and wordly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

Perhaps we ought to pay some attention in passing, to the marginal reading of the 11th verse—the first in our text as here quoted. It reads, “The grace

of God which bringeth salvation to all men hath appeared"; or as Dr. Noyes renders it, "was manifested." On this reading Universalists make quite a parade, claiming that it establishes their theory of the eternal salvation of all men in heaven beyond a peradventure. Well, I most heartily agree, that the favor of God has provided, and does bring salvation to all men; and so far as the provision, and the bringing or sending it to the race is concerned, the Divine philanthropy is complete and ample. So also was the provision for the race in its primeval estate. Adam was under no compulsion to sin and come short of the glory of God. The "tree of life," whose fruit would have done for him what the "bread of life"—the gospel—now proposes to do for his posterity, was placed within his reach, with every facility for his partaking of it, and thus passing into the glory for which he was created—that glory to which the gospel of the grace of God now invites his posterity; and that, too, without traversing the dark valley of the shadow of death, through which the race must now pass in order to reach that glory.

The grace of God which brought the glory of the eternal world to the race in its primeval estate, taught our first parents to deny themselves of only one gratification—that of eating the fruit of *one* of the countless variety of trees in the garden; while the grace which brings the same ultimate glory to the race in its fallen estate, "teaches us, that denying (ourselves all) ungodliness and worldly lusts, we should (may we not say *must?*) live soberly, righteously, and godly, in this present world," or not attain to that glory in the world to come.

Now, if Adam, in the pristine purity and inno-

cence of his primeval estate, could be overcome by the temptation to violate the one single prohibition under which he was placed, and thus fail to attain the glory placed before him, is it unreasonable to suppose it possible for some of his fallen posterity, surrounded as they are with temptations and besetments innumerable, to be overcome by some, or all, of those besetments, and thus come short of the glory so richly provided for all that will *live* for it, in the gospel of our salvation?

But again: This “grace of God which brings salvation to all men,” teaches us that Christ “gave himself for us, that he might redeem us *from all iniquity, and purify unto himself a peculiar people, zealous of good works.*” Now, the redemption here mentioned can not be understood to mean a payment of the penalty of those iniquities by the Savior, though the party persists in practicing them throughout his life “in this present world;” but a *rescuing, or reclaiming* of the party *from the practice* of them in this world; thereby *purifying* them from sin, and constituting them a *peculiar* people, zealous of good works. That word “peculiar” shows, that *all* would not thus be reclaimed from their iniquities, and that such as *were* would be “peculiar” in this respect.

Thus we see, that while salvation is brought to all men, it is only such as will accept it on condition of forsaking their sins, and living soberly, righteously, and godly in this present world, that can lay any claim to its promises. “Every man, that hath this hope in him, purifieth himself, even as he is pure.” 1st Jno. iii, 3. Any one laying claim to this hope, and yet indulging in the habitual

practice of sin, is either self-deceived, or a false pretender to a hope that is not his.

This same thought is presented, 1st Jno. v, 11, 12, as follows: "And this is the record that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." But it is useless to multiply quotations on a point so patent on the face of the whole scheme as the conditionality of the moral phase of our subject. Let us then apply ourselves diligently to the ascertainment of the conditions on which we may assuredly enjoy the salvation so freely and fully provided for all who will have it.

We have seen, that the mission of the Redeemer to the race, was to "declare," i. e. publish or make known, God's "righteousness for the remission of sins that are past, through the forbearance of God." Rom. iii, 25. And, to make the matter emphatic, he repeats in the next verse, "To declare, *I say*, at this time, his righteousness; that he might be just, and the justifier of him that believeth in Jesus." This righteousness of God for the remission of *past* or *alien* sins, evidently forms the gist of the message of reconciliation. It is *that* which constitutes it "the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek. For therein (i. e. in the gospel) is the righteousness of God revealed." Romans, i, 16, 17. It was *that*, of which the Jews being ignorant, (Rom. x, 3,) "and going about to establish their own righteousness," had not submitted to, and therefore could not be saved, notwithstanding their acknowledged zeal for God.

It is something then, that even a believer in Jesus must submit to, in order that God may be just (as well as merciful) in justifying him! "Surely," says one, "nothing that Jehovah could do, would be unjust in itself—he being supreme in authority, and things being right or wrong only as they are in accordance with or in violation of said authority." This is doubtless true as an abstract proposition; but Paul here evidently uses the term in the sense of being justified in the sight of his intelligent creation. For instance: if, in the exercise of that sovereignty, which *all* agree is his right, he should justify one, and condemn another, without any assigned or perceivable reason for the distinction, would not every beholder, from the highest heaven to the deepest hell, be overwhelmed with the conclusion, Jehovah is partial, and therefore unjust?

We might readily admit his right to condemn *all*, as all have sinned; and we could with even greater alacrity, praise his clemency in pardoning all; but if he justifies some and condemns others, we must see the rule by which he acts, in order to be satisfied of his impartial justice as well as clemency. On the other hand, if, in the publication of his message of reconciliation, he lays down a simple, uniform rule of pardon for all past offenses, to which all are, with equal candor and earnestness, invited to submit, and on submission to which all are, with equal candor and earnestness promised the pardon of all past sins and the gift of the Holy Spirit, as an earnest of the inheritance till the redemption of the purchased possession;—I say, with such a plan as this, and every one at liberty to accept or reject it as he or she may elect, an individual comes

forward and gladly accepts the terms, is there an intelligent being, in heaven, earth, or hell, that can withhold his *amen* to Jehovah's justice as well as mercy in the justification of that individual?

Again: Another individual hears the same presentation of the divine plan as in the above supposed case. He hears and understands it, and is willing to accept it, all but some little minutia in the published terms of pardon for past offenses. To this he can not, or rather *will* not submit, and takes the risk of withholding submission to this one little item. Will any of the above appealed to beholders unite in stigmatizing Jehovah as an Almighty Tyrant if this individual should fail of an entrance into the everlasting kingdom? There are few I presume, if any, that would have the temerity to join in such a clamor. True, there are persons who, at their present respectful distance from the Divine Presence, affect to feel and speak thus of him in case he should dare to turn away any—even those who live and die in the most abandoned sinks of iniquity. But let them come before the judgment seat, where the thoughts, actions, and opportunities of all shall be seen and known to all, in the light of the free and sovereign grace which has been offered alike to all, and even the condemned ones will be constrained to admit the mercy as well as the justice of their condemnation.

But I must hasten to a close, as my limits are nearly exhausted. This righteousness of God for the remission of past sins, which Jesus was set forth to declare, is just such a simple, uniform plan of pardon as we have been supposing. It was handed over to the apostle, as we have seen, when Jesus

left the earth; but they were commanded to await the coming of their Divine Coadjutor—the Holy Spirit—who, said he, “when he is come, will convince the world of sin, and of righteousness, and of judgment; of sin because they believe not on me: of righteousness, because I go to my Father, and ye see me no more; of judgment, because the Prince of this world is judged.” Jno. xvi, 8–11.

Accordingly, “when the day of Pentecost was fully come,” this Divine Coadjutor of the apostles, came according to promise, and commenced his mission exactly as the Lord had said he would. He went to work, first, to convince his audience of sin, in convincing them that this same Jesus in whom they had not believed—whom they had crucified and slain—God had raised from the dead, and exalted at his own right hand, a Prince and a Savior, to grant repentance and remission of sins to Israel. I do not pretend to give here, even a sketch of the arguments and proofs by which the Holy Spirit, through the voice and words of Peter, convinced this first audience under the apostolic commission, of sin. Time nor space will admit of no elaboration now. Suffice it to say, “when they heard, they were pricked in their heart, and said to Peter, and to the rest of the apostles, Men and brethren, what shall we do?” Verse 37.

Thus were the first hearers of the gospel of a crucified and risen Redeemer convicted of sin; and in a similar way, have all genuine convictions been produced since. The next thing in order, was to declare to them God’s righteousness for the remission of their past sins. This was the mission of Jesus while on earth; but he had gone to the Fa-

ther, and they could see *him* no more. What is to be done? The same agency that had convinced them of sin was present, and equally authorized to convince them of righteousness; and that too for the express reason that Jesus had gone to the Father. Hear it then, all ye who are anxious to know precisely what the righteousness of God for the remission of past or alien sins is—the conditions on which you may be redeemed from your own iniquities, and purified for acceptable service to the Lord. It reads as follows:

“Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.” Acts, ii, 38. Three thousand souls—as many as gladly received the word—were immediately baptized, and being thus redeemed from their own iniquities, “continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” v. 42.

Sinner, you can do likewise; for the promise is to all—even as many as the Lord has called, which is all mankind. Amen.

REDEMPTION---NO. III.

“For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”—1st Pet. iv. 6.

BELOVED AUDIENCE:—There remains yet another phase of the subject of redemption not touched in the two discourses already delivered under this head, which, in preparing a volume to leave behind me when I shall go hence, I do not feel at liberty to ignore entirely.

And yet I approach it with serious misgivings—not that I entertain any doubt as to the substantial correctness of the views I am about to present. On that point I have been satisfied in my own mind for many years. But that I shall be able, in a *first* attempt, to so present the subject as not to alarm the fears of my brethren in the ministry that I am running into dangerous heresy, and at the same time make the matter so clear as to leave no doubt on your minds, is a question which the event alone can decide. But grant me your patient, prayerful attention, and I shall hope by the blessing of God to make the matter satisfactory to all who are not already committed to a theory on the subject.

In the researches incident to the preparation of the two foregoing discourses, I have been more

vividly impressed than ever before with the importance of giving this phase of the subject its natural position in a series professedly embodying a complete synopsis of the DIVINE SCHEME OF HUMAN REDEMPTION AND RECOVERY FROM SIN, as our general title indicates. In oral discourses, delivered before popular audiences, and always extemporaneously, I have not thought it expedient to broach this third phase of the subject, for reasons satisfactory at the time, but which in the present instance do not satisfy me of the propriety of slurring it over, as I have uniformly done in my oral ministrations.

In the two discourses already before you we have discussed, first, its physical aspects, as applied to the race at large. In that we found the scheme unconditional and universal in its effect upon the whole race, without respect of person or character. All who incurred death in or by Adam, incur the resurrection from the dead in or by Christ. And this resurrection, to be impartial, must secure to all alike an unending existence in the future state. But as the happiness, or otherwise, of that existence must depend on character and disposition, and the individual members of the race (including the parent pair) being each a moral agent before God, and responsible for their own actions--aside from the sin committed in Eden--the scheme, to be complete, must provide for the redemption of each individual sinner from his own sins and his reconciliation to God, in order to his being qualified to *enjoy* the unending existence to which the resurrection will introduce him. Otherwise, that eternal existence must be an eternal curse to him.

In the second discourse we discussed this phase

of the subject, which for distinction's sake we have called (whether properly or improperly I will not stop here to inquire) its moral and spiritual aspects. In this it was found that the message of reconciliation must be presented to every creature; that each for himself might accept the terms, be reclaimed and weaned from his wicked practices, and thus be unified with Christ, imbibing his spirit and being transformed into his image spiritually, be prepared to enter upon that state of being in his physical likeness—his vile body changed and fashioned like unto His glorious body. Hence the apostolic commission, "Go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; and he that believeth not shall be damned."

But four thousand years of the world's history had passed away before the development of this scheme of reconciliation. What is to be done with those who lived and died during this period? There is no difficulty about their *physical* redemption. They will all be as effectually delivered from the prison of Hades when the time comes, without being forewarned of it, as if they had lived in the most enlightened age of the gospel dispensation. But how about their moral and spiritual qualification to perform the functions and enjoy the glories of that eternal state? That is a question not so easily disposed of. The most popular disposition of it is that each individual will be judged by the laws which were in force in the dispensation under which he lived; but there are difficulties insurmountable in the way of this solution. To some of these we will now call your attention.

1. Those laws, none of them, had eternal life annexed as the final reward of obedience to them. This is clearly taught by Paul, Gal. iii, 21, as follows: "If there had been a law given which could have given life, verily righteousness should have been by the law." Now, if the apostle could in truth say this of the Mosaic law (for it was of that he was speaking), we need not seek further for evidence of incapacity in any previous dispensation. Had any of them possessed this characteristic, it would have superseded the necessity for a Christian dispensation. Righteousness, *i. e.*, justification to eternal life, would have been by it, and the death of Christ unnecessary.

2. Those laws, none of them, had everlasting punishment in the future state annexed, as the final penalty of disobedience to them. This is equally clear to the dispassionate student of the Bible. The rewards and punishments were all temporal in their character, and terminated in the Hebrew *Sheol* or Greek *Hades*. A righteous man lived out his appointed time, and was "gathered to his fathers" (in the language of those days), and the law under which he had lived and prospered had nothing further to give or offer him. They were even when he was laid quietly in his grave. In like manner, a wicked man, when he had suffered the various penalties incurred by his wickedness under the law—even to the shortening of his life by a violent and ignominious death—when he had paid the last penalty he was even with it. Its threatenings could follow him no further.

How preposterous, then, the idea of bringing up these persons, after they have lain thousands of

years in their graves, to a judgment seat they never heard or thought of in their life, and by attaching a meaning to those statutes under which they had been either blessed or punished during life, never hinted at or dreamed of while they were being either rewarded or punished under them, and forthwith proceed to award eternal life in glory to the one class and eternal punishment to the other! It might be a very agreeable surprise to the righteous dead to be waked up at the resurrection and informed that their righteous acts, for which they had already received all that they were taught to expect, were now to be still further rewarded by an everlasting diadem of glory. Still it would be a surprise; and I doubt whether either angels, men or devils would ever be able to see through or reconcile the proceeding to the simple rules of administrative justice. But what must be the horror with which every beholder would be struck at seeing the other class brought up, arraigned, tried and condemned for the very crimes they had already been fully punished for; and that, too, with a punishment entirely unknown to the law under which they had sinned!

No, my friends, unless there are other sins than those for which those Old Testament sinners have already been condemned and punished, brought against them at the judgment, every soul of them must be acquitted. The universal redemption of the race from death delivers them forever from the power of the grave, and unless they have in some way incurred the *Gehenna* penalty (which we have seen can only be incurred, first, by rejecting Christ, or second, by apostatizing from him), they must

stand acquitted. But what would be their status in the eternal world under such circumstances? Without the transforming influence of the covenant of reconciliation, and the spirit of adoption which marks our relation as children of God, they would be unqualified to enter upon that career of divine royalty which we have shown in No. 14 of this series to be the destiny for which the race was created. They would thus occupy the anomalous position of being unfit either for heaven or hell.

3. But a third objection to this popular view is that it robs our Lord of the glory of one-half, if not two-thirds, of his mission *to* the race, and per consequence, unseats him as Judge of that portion of the race *to* whom he never presented himself as Mediator between God and his fallen creatures. According to *it*, Seth, Enoch and Noah must judge the Antediluvians; Shem, Abraham and Melchizedek the patriarchals; Moses and the prophets the Jewish, and John the Baptist the intermediate dispensation, leaving nothing but the Christian dispensation for our Lord to judge! And this, you know, will never do, "For God has appointed a day in which He will judge the WORLD in righteousness, by that man whom He hath ordained; *whereof* He has given assurance to all *men*, in that He hath raised him from the dead." See Acts xvii, 31; also, Rom. ii, 16, and xiv, 9; 2d Cor. v, 10, etc., etc., to the same effect -- that CHRIST is to be the judge both of the living and the dead.

In view of all the foregoing facts and considerations, our text answers the question propounded in a former part of this discourse, viz: *What is to be done with those who lived and died during the pre-*

Messianic ages? I say our text answers this question, when allowed to speak in its own unstrained simplicity, as it does in the following version, which I read from Noyes' translation of Tischendorf's *Codex Sinaiticus*: "For to this end was the gospel preached also to the dead, that they might indeed be judged according to men in the flesh, but might live according to God in the spirit."

This is as near a literal rendering of the text, I presume, as can be given. It is substantially indorsed by the following authorities, which happen to be at hand: "Living Oracles," by A. Campbell; College of Rheims, version of 1582; and Leusden's Greek and Latin Testament, of 1840. Other authorities could no doubt be produced were it necessary. But no one, I presume, will gravely assail the *version*. The liberty the king's translators have taken with it is as far as any one has ventured in a *translation*—giving it, *them that are dead*, or *them who have died*, etc.; but it would be amusing, if the subject were not too serious to be so trifled with, to see how Protestant commentators have tortured this and its correlative passage, iii, 19, 20, by way of paraphrase and commentary.

Protestants and Catholics mutually accuse each other of corrupting the sacred text of the Scriptures to favor their respective dogmas, and it must be confessed, with about equal justice on both sides. But it is a gratification to know that, aside from their different opinions as to what is canonical and what apochryphal of the ancient Hebrew writings, there is much less difference in the *translations*, of what all parties accept as canonical, between the Douay Bible and that of King James

than one would suppose from the hard things that have been said of each other by the parties respectively. In the case before us, the College of Rheims has given a literal rendering of the verse, and left it without note or comment. It reads as follows: "For this cause, also, was the gospel preached to the dead: that they might be judged indeed according to men in the flesh, but may live according to God in the spirit."

The following are a few of the paraphrases (they can not be called translations) of the verse by Protestant divines, which Dr. Clarke calls the best he has seen:

"*For this indeed was the effect of the preaching of the Gospel to the dead (the unconverted Gentiles), that some will be punished as carnal men; but others (those converted to Christianity) lead a spiritual life unto God.*" WAKEFIELD.

"For this purpose hath the gospel been preached even to the dead (*i. e.*, the Gentiles), that although they might be condemned indeed by men in the flesh (their persecutors), yet they might live eternally by God in the spirit." MACKNIGHT.

"For this cause was the gospel preached to them that were dead: that they who live according to men in the flesh may be condemned; but they who live according to God in the spirit may live." KNATCHBULL.

It is useless to pursue these quotations further; for, as Dr. Clarke says, "There are as many different translations (*I* would call them *paraphrases*, and very *loose* ones at that) of this verse, and comments upon it, as there are translators and commentators."

The fact is, Protestant translators and commentators have been so horrified at the absurdities of the Popish Purgatory, which they (the Papists) claim is taught in this verse, and in iii, 19, 20, that they have been afraid to let either passage have its own natural, unstrained interpretation. But the time has come, now, for honest, earnest students of the Holy Scriptures to rise above such hobgoblin fears, and look each portion of the inspired text squarely in the face, and from its own contextual connection ascertain its true and obvious import, without stopping to calculate its probable effect on any particular theory or dogma.

If the true, unstrained meaning of this, or any other passage in the Bible teaches the Popish dogma of Purgatory, in God's name let us accept it, and all go to saying masses for our departed friends. But if, as I confidently believe, it does not teach anything like it, let us not be afraid to meet them on their own ground, and by a fair and impartial examination of their own proof texts—conceding to them all they can reasonably claim—show the utter nakedness of the land so far as their dogma is concerned. This, I am thoroughly satisfied, can be done with the passage now before us, or, indeed, any other on which they may rely to establish said dogma. But as we are not discussing that question in this discourse, I shall pay no particular attention to it, but endeavor to show the obvious import of our text.

In order to this, let us take a bird's-eye glance at the contextual connection. It would be well, my friends, for you to read carefully the whole epistle from the beginning. I have neither time nor space

here for so general a review of it, but will read a few verses, beginning with iii, 17: "For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing; 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; which (spirits) sometime (com. ver. *formerly*, Macknight; *in times past*, Noyes; *formerly*, Anderson; *in time past*, Cath. vers.; *formerly*, Living Oracles;) were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing wherein few, that is eight souls, were saved by water."

The Catholic version has the 20th verse thus; "Who in time past had been incredulous, when they waited for the patience of God in the days of Noe," etc.

Now, I appeal to the candor of every unprejudiced mind, can a fair interpretation of any of the above versions justify the far-fetched and roundabout comments which characterize most of the Protestant commentaries on this passage? For instance, if the dogma of Purgatory had never been invented by the Papists, who would ever have conceived the equally absurd idea that *Christ* preaching to *spirits* (sprites) *in prison*, means *Noah* preaching to *men in the flesh before the deluge!*—the prison being the one hundred and twenty years of Noah's ministry? Why should one extreme drive us to an equally untenable one on the opposite side of the truth? Let us be content to take this passage in its obvious sense, as stating the simple fact, that Christ, while

in the prison of Hades, whither he went to conquer Death in behalf of the race of mankind, preached to all that were at that time in prison, including the wicked Antediluvians, who had been disobedient (or as the Catholic version has it), *incredulous*, when Noah warned them of the approaching deluge.

That Noah was a preacher of righteousness is freely admitted; also, that he spoke by the spirit of inspiration; but that the Spirit revealed to him, or he to his cotemporaries, anything beyond temporal destruction by the flood, is not even *hinted* in any part of the Bible now recollected by me. How, then, can they, with any propriety, be called up in judgment, and *repunished* for sins, of which they have already paid the penalty, five or six thousand years ago? Echo answers, How?

No, my friends; as before stated, unless there are other sins than those for which they have already been condemned and punished, brought against them at the general assize of the whole race, they must be, every one, acquitted. But, as has also been already stated, to be ushered into that unending state of being with the same spirit of alienation from, and insubordination to, the Divine will, which characterized them in the flesh, would be to place them in the anomalous condition of being unfit either for heaven or hell.

To meet this requirement, it is plainly stated in the passage that the spirit by, or in, which Christ went and preached to them in person, was the spirit by which he was afterwards raised from the dead; that spirit of adoption peculiar to the gospel dispensation, and by which, if our mortal bodies are

quicken in the resurrection, they will be transformed and fashioned like His glorious body. This was not the spirit by which Noah, or any other Old Testament prophet or seer spoke; because, as was shown in No. 12, to *men*, it *was not*, till the glorification of Christ; and as we showed, page 189, that his glory dates from his conquest in Hades rather than from his coronation in heaven, we can readily see how all in the prison of Hades who gladly received him as their Redeemer, could be prepared for a glorious resurrection in his likeness by his breathing on them, as he did on his living disciples after his return to earth.

In this way we can also see the true ground on which the condemnation of the wicked will be based "in the day when God shall judge the secrets of (*all*) men by Jesus Christ according to the gospel." All who shall have rejected Christ when presented to them—whether in the flesh, or in Hades—will "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2d Thess. i. 9.

It is, doubtless, in consideration of this phase of our subject—his mission to that portion of the race who were dead before his coming—that he is in various places, and especially in the verse immediately preceding our text, represented as "ready," *i. e. prepared, or authorized*, "to judge the quick and the dead." Literally, *all* will have *been* dead before he assumes the judgment seat, and will come before him as resurrected persons; hence the averment that he will judge the living and the dead evidently means *all mankind*, those who were dead at his coming, as well as all who should there-

after live on the earth. And our text simply tells the reason of his preaching to the dead—"that they might be judged" as men in the flesh will be judged—on the simple question, Did you receive Christ when presented you?—"but live according to God in the spirit."

Now, where is the dangerous heresy in this common sense view of the subject? Do you find a single peg on which to hang either a Popish purgatory or a Furgasonian post-mortem gospel to sinners who deliberately reject Christ when offered them in this life? Nothing of the kind. Then why strain, and stretch, and circumlocute so to get away from the obvious import of these passages?

"But," says one, "if this view be the correct one, all to whom the gospel was preached in Hades will assuredly be saved; for certainly none would reject the offer of eternal life under such circumstances." Well, suppose it should turn out so, would that be a valid objection to the scheme? I for one could heartily rejoice to meet the wickedest of them in the realms of the blest, if properly qualified to enjoy such a destiny. But I have strong reasons for fearing that those who set at nought the Divine messages delivered to them through the prophets, while in the flesh, would be equally unmindful of the words of Christ in Hades.

The same spirit of unbelief that caused the antediluvians to ridicule the warning of Noah till the very day of his entering the ark; the same bestial sensuality that caused the Sodomites to vex the righteous soul of Lot, till the fire and brimstone was poured out on them; the same reckless wickedness that plunged Pharaoh and his host into the yawn-

ing gulf of the Red Sea—I say the same principles of ungodliness that caused Old Testament sinners to bring upon themselves the temporal judgments with which they were chastised and punished, would, I fear, be equally in the way of their being persuaded even by one about to rise from the dead.

“The world (in the flesh) knew him not,” and therefore rejected him, because they saw nothing but a *man*, as they supposed, in him. And his *talk* about God being his father inflamed their wrath, and caused them to proceed against him as a blasphemer, notwithstanding the miracles he wrought. Is it not equally probable that the world (in Hades) should be equally ignorant and unbelieving, seeing nothing in him to distinguish him from any other human ghost? And his *talk* about conquering death, and delivering both himself and them from the prison (in which he seemed to them as much a prisoner as themselves), no doubt sounded in their unbelieving ears like his words to the living, unbelieving Jews, when he said, “Destroy this temple and I will build it up in three days.”

“Why, then, present it to that portion of the dead?” says the objector. That all may have an equal chance, and thus be left without excuse. It is to be hoped that many who were wicked in the flesh will be found to have accepted the offer in Hades, and those who rejected it then will be condemned on the same ground as those who reject it in the flesh.

Let it be borne in mind, that this view gives no license to any to postpone obedience to the gospel under the supposition that should they die out of Christ they will have the offer of salva-

tion renewed to them in Hades. The Lord faithfully warned the living Jews of his day—and the warning is equally pertinent to all who have lived on earth since—"I go my way and ye shall seek me, and shall die in your sins: whither I go ye can not come." And a little further down in the same chapter, Jno. viii, he says, "If ye believe not that I am *he*, ye shall die in your sins," vs. 21, 24. And let no delinquent Christian flatter himself, from these, or any other passage of Scripture, that he can live in the neglect of his Christian duty, and dying unforgiven, he can be prayed out of Purgatory, by priest or layman saying masses for the repose of his soul. Nothing of the kind is taught, either here or elsewhere in all the Book of God.

But my limits are exhausted, I have barely space to refer you to a few passages of Scripture, which the foregoing view of the subject here discussed makes plain, but which without this key have always been unintelligible to me. I refer you to Math. x, 14, 15; xi, 20, 24; Mark vi, 10, 11; and Luke x, 12, 14. The second of these references is all I can find room for here. It reads as follows: Woe unto thee Chorazin; woe unto thee Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgement than for you. And thou Capernaum, which art exalted to heaven, shall be brought down to Hades: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained till this day. But I say unto you: "That it shall be more tolerable for the

land of Sodom in the day of judgment than for thee.' vs. 21-24.

This is but a specimen. How it can be more tolerable for those heathen Pagan cities at the day of judgment than for those highly favored Jewish cities is inexplicable on any other ground than that more of them in proportion to numbers would receive Christ as their Savior, when presented to them even in Hades, than had done so, of these cities where his greatest miracles had been wrought and consequently a greater portion of them finally saved.

The Lord bless you. Amen.

THE FOUNDATION--NO. I.

Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.—Isaiah, xxviii, 16.

BELOVED AUDIENCE:—In the last three discourses we have discussed the scheme of Redemption in three of its aspects or phases. But like all the preceding subjects in the series, our discussion has been rather suggestive than exhaustive. A great deal is necessarily left as food for thought, and your own fruitful minds must fill out the programme. As next in our *Synopsis of the Divine Scheme of Human Redemption and Recovery from Sin*, we introduce the subject announced for this discourse.

As has been seen, our Lord's mission to the race is, that, by rescuing as many as will accept the terms of reconciliation, from their own iniquities, he might purify them unto himself, a peculiar people, zealous of good works, and thus make his mission for the race inure to all such an eternal blessing.

For this purpose, a foundation, or basis of organization, on which to build up this purified and peculiar people, was necessary; and like all other

important features of the scheme, it was made a subject of Old Testament prediction, and the passage just read embodies one of those predictions. Its quotation and application by the inspired New Testament writers leaves no room to doubt its referring to the foundation of the New Testament Church. And a careful reading of the entire prophecy—the 28th chapter of Isaiah—with due allowance for the bold figures used in the prophetic style of description, will give as vivid a picture of the moral and religious apostasy of the Jewish nation at the time of the fulfillment of this prediction, as could be drawn by the most graphic pen of the historian. But time and space alike forbid the quotation and application of the entire chapter to existing facts and circumstances as they existed at the coming of Christ.

Beginning at the 14th verse, we will read to the end of the 18th, as follows :

“Wherefore, hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell (Sheol) are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall

be disannulled, and your agreement with hell (Sheol) shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it.”

Could the pen of history more graphically describe the Sadduceean philosophy that prevailed in the days of Herod and his Sadduceean high priest? It was doubtless to this that the prophet alluded under the figure of a covenant with death and an agreement with *Sheol*—the Hebrew equivalent of the Greek *Hades*. The Sadducees taught, like our modern Soul-Sleepers, that there was no separate existence of a human spirit, out of the body, and consequently no resurrection, and of course no accountability in a future state. If, therefore, they could manage to escape the judgments of God in this life, their covenant with death and agreement with *Sheol* would be a protection against any supposed accountability in the future world. But the Lord forewarns them here that their covenant with death should be disannulled, and their agreement with *Sheol* should not stand. The hail should sweep away their refuge of lies, and the waters should overflow their hiding place.

This was all most signally fulfilled, as we shall see, in the laying, trial and triumphant establishment of the *Foundation Corner Stone* of the New Testament Church. We will therefore proceed to examine into the time, place and manner of fulfillment of our text. To this end let us read it again: “Behold,” says God, “I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”

Now note the terms employed in this prediction:

1st, God proposes, himself, to lay the stone. No act, then, of any other party, can meet the requirement of this feature of the prediction.

2d. "In Zion" was to be the *place* where the stone was to be laid. This is doubtless a figurative expression, because the superstructure, of which this stone was to be the foundation, is itself a spiritual superstructure; consequently the Zion in which its foundation is laid must be the spiritual Zion. The term Zion was doubtless used as the antitype of the mount on which the temple stood, which all agree was a type of the Church.

3d. It was to be "for a *foundation*," not a mere coping stone, to mark the division between a first and second story of the same building. This characteristic of the stone of our present subject is confirmation, strong as Holy Writ, of the position taken in the preceding three discourses—that the gospel dispensation is the first and only one given to mankind since the fall, with eternal life as its promise, and eternal perdition as its alternative. If there had been a law given, previous to the coming of Christ, which could have given life (spiritual and eternal), there would have been no need of a second story to such spiritual temple. No, sirs: This stone was to be the *foundation* of the only truly spiritual temple ever erected on earth.

4th. But it was also to be a "tried stone, a precious corner stone, a sure foundation."

5th. And lastly, "He that believes" (on this stone, of course,) "shall not make haste"—"be confounded" or "put to shame," as it is variously given by the apostles in their quotations and allusions to it.

The term *stone*, as here used, is also to be under-

stood in a figurative sense, and is equivalent to the word *plank* as used by modern politicians, as forming the basis of organization for political purposes—their platform. All associations of men, no matter for what purpose—religious, political, governmental, or commercial—are based on some kind of foundation, variously styled their creed, platform, constitution, or articles of association. The stone of our text is the foundation, creed or platform of the true Church of God in Christ Jesus. To be on this platform is to be in His Church; and to be in his church is to be one of his peculiar people, and as such, an heir of God and a joint heir with Christ. To get on some other foundation than the one God has laid in Zion is to jeopardize if not entirely forfeit our claims to the Divine inheritance.

There is this difference between the Divine and all human platforms, and this no doubt accounts for the Divine being called a stone—even an immovable rock, while the human are represented as made of wood or other destructible material, viz: The Divine is *immutable*, while all human platforms are evanescent, and pass away or are changed, as the circumstances which give rise to them pass away or change. Let us, then, see if we can identify this immutable foundation.

Let us open the New Testament and see what we can find there which will reflect light on this inquiry. We will not waste time in particularly examining the predictions uttered by the angel, to Mary first, Luke i, 35, and to Joseph afterwards, Matt. i, 18–25; nor yet the announcement of the birth of Jesus, made to the shepherds on Bethlehem's plains by night. Luke ii, 9–14. These, though

all important, as preliminary to the laying of the stone, and as such worthy of your attention, we can only here make this passing allusion to, and call your attention at once to the time, place and manner of the formal laying of the stone.

“And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” Matt. iii, 16, 17. See also Mark i, 10, 11, and Luke iii, 21, 22, to the same import. John, also, i, 32, records the testimony of John the Baptist touching the same matter, though he does not record either Christ’s baptism or the descent of the Spirit upon him as an eye witness.

Here, then, we have the formal laying of the foundation corner stone of the true temple of God on earth, of which Solomon’s was only a type. Jehovah, with his own voice, from the parted heavens, announced the fact that Jesus of Nazareth, the eldest son of Mary, wife of Joseph, an obscure carpenter of Galilee, was His “beloved Son, in whom (said he) I am well pleased!” Wonderful announcement! that this “root out of a dry ground,” without “form or comeliness,” and “no beauty that we should desire him” (Isa. liii, 2), should be thus heralded as the Son of the living God! Well might the prophet say, it shall be “a tried stone,” for such a proposition needs to be thoroughly tested before mankind are asked to build their eternal hopes upon it. Accordingly, its *trial* next demands our attention.

The first test to which the stone of our text was

subjected, was, that its subject, the unpretending Jesus, was "led up of the Spirit into the wilderness, to be tempted of the devil." First, he undergoes a forty days' fast, or abstinence from the ordinary means of sustaining physical existence. This, though exceeding by about thirty days the ordinary limit to which human nature is supposed to be capable of surviving the entire want of food, was not entirely unprecedented. Moses had fasted forty days *twice*, under Divine support, while in the Mount receiving the law; and the prophet Elijah had traveled forty days through this same wilderness on the strength derived from a single meal, furnished by ravens at God's command. So this feat could not prove Jesus the Son of God, but it could, and did, prove him the subject of *Divine support*, which no *imposter* could ever command; and with the announcement made at the Jordan applied to him, he is either the Son of God or an imposter. This test, then, is in his favor, and not against his pretensions.

But right on the heels of this severe test, while faint and weak from hunger, he is assailed by the tempter from three successive points, supposed to be the most vulnerable in human nature—especially when weakened by long abstinence—viz: appetite, vanity and political ambition. To all these he gives appropriate Scripture answers, and thus triumphantly sustains himself through this trying ordeal. To the last one (as arranged by Matthew) of these three initial temptations, I wish to call your special attention a few moments, for the reason that the religious world has measurably overlooked the *strong* point in that temptation, as I humbly conceive.

It will be borne in mind that the mission of Christ to the world of mankind was, and is, to recover the dominion over it, which had been usurped by Satan, who seduced the infant race from their allegiance to God, and was, at the time—and is yet, we may say—in *de facto* possession of the dominion of the earth. Well, Satan doubtless knew both the person and mission of Messiah; that sooner or later he must be ousted from his position as “Prince of this world,” unless, by a stroke of diplomatic finesse, he could overreach his antagonist. Hence his proposal at the onset, to yield the whole thing without a fight, on what appeared a very slight concession. “All these things”—“the kingdoms of the world and the glory of them”—says he, “will I give thee, if thou wilt fall down and worship me.” In other words, “if you will acknowledge me as your feoff lord—receive it at *my* hand instead of claiming it in the name of your Father.”

Now, where is the earthly diplomatist who would not have bitten eagerly at such a bait? The mental reasoning of the mere diplomat would have been about as follows: “He knows I am bound to conquer him eventually, or he would not be so ready to capitulate. I know I shall eventually gain by conquest what he is so ready to concede by treaty; but I also know it will be at an awful expense of suffering on my part, and after an indefinitely protracted contest. The only objection to his terms is the acknowledgment of fealty to him as my feoff lord; but that need not remain long in the way. Let me once get seated on the throne, with the reins firmly in my hands, and Almighty power to back me, I can easily repudiate that little conces-

sion, and send him, howling and outwitted, to his dark Tartarian abode.”

So would have reasoned nine-tenths if not ninety-nine hundredths of those whom the world calls great and far-seeing statesmen and diplomatists; but so did not the Son of God. The finesse of such a treaty was inconsistent with the inflexible truth of the Divine nature, and therefore could not be played off, even on such an unprincipled scoundrel as Satan. Let this example be duly considered by all professed Christians who claim the right to deal with a scoundrel on his own principles. Nothing but the TRUTH can secure the Divine approbation; hence our Lord replied to this temptation in the language of eternal TRUTH: “Thou shalt worship the Lord thy God, and him only shalt thou serve.”

“Then,” says Matthew, “the devil left him, and angels came and ministered unto him.” And thus he entered upon his earthly ministry, every step of which was a test of his pretensions as the declared Son of God; and could he have been betrayed into any act or word inconsistent with that relation it would have discredited the announcement of the Father, and prevented its becoming a “sure foundation.” But I must hasten to the main points in my subject before my time and space are exhausted.

After he had chosen and sent out the twelve (and perhaps the seventy also) to work miracles and proclaim the approach of the reign of favor, he met them by appointment on the coast of Galilee, and asked them whom the people said he was. They answered, “Some say that thou art John the Baptist; some Elias; and others Jeremias, one of the prophets.” He then asked, “But whom say ye that

I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon, son of Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven: and I say also unto thee, That thou art Peter: and upon this rock I will build my church; and the gates of Hades shall not prevail against it." Matt. xvi, 13-18.

This quotation shows the view the Lord took of the matter, and also draws out, by the report of the disciples, what the popular views entertained by the people at large concerning him were, now that his pretensions had been before them, *on trial*, some eighteen months or so. The *stone* was not yet fully *tried*; consequently but few as yet believed on it. His direct question to his disciples brought *them* out—Simon acting as spokesman for himself and them. But the Lord's reply to Simon's confession of faith demands a little attention. "Blessed art thou Simon Bar-jonah: Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Revealed what? "The fact that I am the Son of God." How did he do that? "By his voice, descending with the Spirit on the occasion of my baptism."

But the grand central thought of the quotation is that the *stone* of our subject here assumes the character of a *rock*—implying immobility. Stones, though often quite ponderous, may be moved from place to place; but the primitive rock defies the power of man with all his ingenuity—even the restless billows of Old Ocean are unable to displace it from its bed. And such has now become the proper

designation of the stone whose trial we have been watching. Its Divine subject, as he approaches the consummation of its trial, waxing confident of its final success, hesitates not to call it a *rock*, and also to intimate that the gates of Hades—the powers of the unseen world—should not prevail against it.

Now here is a point to which I must give a few moments' particular attention. The true antecedent to the pronoun *it* in the last sentence of the above quotation I am fully satisfied is *rock* and not *church*, as Romanists have all along construed it. As a mere question of *English* grammar, it admits of no argument: for *it* is neuter, and *church* is feminine, and “pronouns *must* agree with their antecedents, and the nouns for which they stand, in gender and number.”—Murray. Now, though this difficulty may not obtain in the Greek (as indeed I have been told it does not), yet, if the above is a correct rendering of the passage into English, it surely ought to be construed in accordance with the laws of English grammar, and they unquestionably require either a neuter noun or a feminine pronoun.

But, passing the grammatical question, let us look at the *facts* in the case. What does the phrase, *gates of Hades*, mean? If we allow Hades its simple unfigurative meaning here, there will be no difficulty in coming at the meaning of the whole passage. Hades, you will recollect, is the *prison* in which the antediluvians, and all the rest of the dead were confined, when Christ went and preached to them, as was shown in our last discourse. Its *gates* may be understood of its powers, or capabilities for holding those put under its jurisdiction. Without resorting to any figurative meaning for the word, we

may understand it to mean the double-leafed shutters which make secure the gang-way of ingress and egress to a strongly fortified prison or fortress.

Now, on the assumption that *church* is what is meant by the *it* against which these gates should not prevail, the word *church* in such a connection can only be understood of her members, and what is the *fact* in the case? Church members die, and the gates of Hades close as effectually on them as on any others of the human family. Or if we accept the Catholic definition of the phrase, "*gates of hell*,"—"That is, the powers of darkness, and whatever Satan can do, either by himself or his agents;" or even that of Dr. Clark, "i. e., the *machinations* and *powers* of the invisible world;" *facts* stand equally opposed to construing *church* as the antecedent to the pronoun *it* in the passage. For no one, but such as are prepared to gulp down the blasphemous dogma of Papal infallibility can fail to see that in these respects the *Church* has been egregiously prevailed against.

For my own part, I have been satisfied ever since the days of the Campbell and Purcell debate, that the Church of God in Christ Jesus became extinct, as a living, visible organism, during the dark ages of the papacy. There has never been a time when there were not individual Christians occupying the true foundation; but like the righteous Jews in the days of Elijah, they were scattered apart and knew nothing of each other's existence. Some, even nominally connected with the apostate organizations, may have been genuine Christians in heart and life; but that did not make the apostate church of

which they were nominal members, any less the "*Mother of harlots and abominations.*"

No my friends, stubborn *facts*—an ounce of which is better than a pound of theory—utterly refuse, under any definition of the *gates of Hades*, to admit *church* as the antecedent in the premises, without involving a failure of the Lord's word. But with *rock* as the antecedent, and it allowed its natural unstrained application (which is neither to *Peter* nor *Christ, personally*, but to the proposition concerning Jesus—that *he is the Christ, the Son of the living God*), it completely harmonizes, not only with the original prophecy (our text) and the announcement at the Jordan, but also with the glorious *fact* which completed the climax of trials to which the *stone* of our text was to be subjected.

It will be recollected, that the *stone* was to be *tried*, and thus proven a "sure foundation," before proceeding to build upon it. As its last and final trial—by the *gates of Hades*—had not yet come off, Jesus "charged his disciples that they should tell no man that he was Jesus the Christ," and "from that time forth began" to show them "that he must go to Jerusalem and suffer many things of the elders, and chief priests, and scribes, and be killed and raised again the third day."

Shortly after this the transfiguration took place, in the presence of Peter, James and John, at which the Father again attested him as his Son, saying, "Hear ye him." And here again he charged them, saying, "Tell the vision to no man, until the Son of Man be risen again from the dead." But why these repeated injunctions, not to proclaim him publicly? Manifestly because the time had not yet come to

commence building on IT. The final trial, by which IT must be demonstrated a *sure foundation*, had not yet come off. The *gates of Hades* must do their utmost against IT and be defeated before IT will be a suitable foundation on which to commence building. For "the gates of Hades shall not prevail against it."

From all these considerations, I regard it established beyond a reasonable doubt, that the pronoun *it*, in Matt. xvi, 18, refers to the foundation on which the Church was to be built, and not to the Church itself; and that the prediction was literally fulfilled when our Lord rose from the dead. This was the last trial to which the *stone*, laid in Zion by the Father, was subjected. The combined malice and ingenuity of wicked men and devils, after trying every other expedient to disprove his pretensions, but without success, ventured to lay their impious hands upon his person. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his annointed, *saying*, Let us break their bands asunder, and cast away their cords from us."

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king on my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee." Ps. ii, 2-7.

And again, hear the sublime language of the Psalmist, personating the Messiah in this his hour of trial, "I have set the Lord always before me; because he is at my right hand I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth my flesh also shall rest in hope. For thou wilt not leave my soul in *Sheol*; neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life: in thy presence is fullness of joy: at thy right hand *there are* pleasures forever more." Ps. xvi, 8-11.

Now, for the proper application of these quotations, we have the infallible guidance of the spirit of inspiration, speaking through Peter: in the latter case, Acts ii, 25-28; and in the former, Acts iii, 25, 26. I have quoted more largely from each psalm than the apostle does; but his example is my all-sufficient authority for the use I make of them. And to these might be added any amount of prophetic testimony, portraying the facts which attended the closing scenes of this most wonderful drama, on which the redemption of a world depended. But these are sufficient, and my limits will not admit any more at this time.

Let us for a moment contemplate the incongruous elements of this conspiracy against the Lord and His Anointed—"Herod and Pontius Pilate, with the Gentiles and the people of Israel"—an uncongenial coalition, truly!—agreed in nothing but the one great object—that of thwarting the counsel of the Most High. "Let us break his bands asunder, and cast away his cords from us." This was their aim. Ah! little did they think that their wicked machinations were only working out what His hand and counsel had long ago foreseen and predicted!

In the few inches of space left me here, I can only refer you to the narratives of Matthew, Mark, Luke and John for a detail of the indignities heaped upon

Jesus—the subject of our text—after his capture by the posse sent out to arrest him. Suffice it to say, his enemies succeeded beyond their most sanguine expectations in filling to its brim the cup of suffering prescribed by the prophetic declarations of four thousand years, all of which—even to the vinegar and gall administered while hanging on the cross—he bravely drank, and with the significant announcement, “It is finished,” yielded up his spirit.

The bright king of day veiled his face, and for very shame refused to shine upon the last three hours of his suffering. In like manner let us pass over without note the horrid hours of suspense that followed his interment in the new tomb of Joseph of Aramathea—those hours in which the gates of Hades seemed to have him completely within their power. But

“Behold the bright morning appears,
And Jesus awakes from the tomb!
His rising dispels all our fears,
His glory disperses the gloom.”

O! what a scene does that first Lord’s day morning unfold! The empty tomb, the frightened guard, the vision of angels to the scarcely less frightened disciples, and finally his own appearance to Mary, who lingered near the sepulchre after the rest had retired—all proclaim him risen from the dead. He is now triumphantly “declared to be the Son of God, with power according to the spirit of holiness, by the resurrection from the dead.” Rom. i, 4. The gates of Hades—the last resort to overturn our *rock*—have been tried, and have not prevailed against it.

In our next we will notice the Divine plan of building on this “sure foundation.”

The Lord bless you all. Amen.

THE FOUNDATION--NO. II.

“For other foundation can no man lay than that is laid, which is Jesus Christ.”—1 Cor. iii, 11.

BELOVED AUDIENCE:—The passage just read is simply a re-statement, in other words, of the great central truth which formed the theme of our last discourse—the Divinity and Messiahship of Jesus of Nazareth. It was on this **STONE**, laid in Zion by Jehovah himself, *tried* to the utmost by the combined malice and ingenuity of men and devils, but triumphantly conquering even the powers of the unseen world, become an immovable **ROCK**, that Jesus said, “I will build my church.”

As intimated in the close of our last, I propose in this discourse to notice at some length the Divine plan of building on this *sure foundation*, as exemplified by the Apostles in executing their commission as Christ’s ambassadors. But before entering on that work, a few thoughts, crowded out of our last, may not be out of place here.

It will be recollected that Simon’s answer to the Lord’s question, “But whom say ye that I am?” procured for him the surname promised him on his first introduction to Jesus (Jno. 1, 42) in these words: “Thou art Simon the son of Jonas: thou shalt be called Cephas, which is by interpretation a stone.”

Here the Lord fulfills this promise, saying, "Thou art Peter"—a stone—a suitable material to be built upon the ROCK on which the Church was to be built. The immediate occasion of his receiving this surname was his avowal of the great central truth, first announced by the Father—that *Jesus is the Christ, the Son of the living God.*

As the foundation is a *rock*, the materials to be built upon it may well be called *stones*; hence the transition of thought is quite natural and appropriate, as all our Lord's figures of speech were. Peter himself recognizes this figure in his first general epistle, ii, 5, as follows: After recognizing the Lord, to whom they had come, as a "living stone, disallowed indeed of men, but chosen of God and precious," he says, "Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Here, the same honorable surname, conferred on the son of Jonas by the Lord, is, by him as Christ's apostle, recognized as pertaining to all who intelligently confess their faith in the same foundation truth, first announced by him on the coast of Galilee. All the *true* material, built on this foundation are "*lively stones*," not dead, unproductive material, but such as will not only stand the fire of persecution and maintain their position in the wall of the spiritual edifice, but contribute to the strength and growth of the building. The foundation being absolutely "*sure*,"—having successfully resisted "*the gates of Hades*"—there is no excuse for any one, once built upon it, ever abandoning it. And those who do so, it were "*better for them not to have*

known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them." 2 Peter, ii, 21.

Paul also describes the condition of the apostate Christian in language even stronger than this: "For it is impossible," says he, "for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Guest, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi, 4-6. And again, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for, of Judgement and fiery indignation, that shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment [than death without mercy] suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" Heb. x, 26-30.

John also speaks of a "sin unto death," which a "brother" may commit, of which he says, "I do not say that he [the brother who sees it] shall pray for it;" but he also recognizes such a thing as a Christian sinning "not unto death," for which he encourages us to pray—assuring us that God will hearken to our prayers and give us "life for them that sin not unto death." See 1 Jno. v, 16, 17.

From all these Scriptures, and from several others

which might be adduced, we learn that it is truly a fearful thing for a Christian to incur the Divine displeasure, and that actual apostacy places him beyond the reach of mercy; but as the exact line dividing between the hopelessly apostate and those not hopelessly lost, is not distinctly marked, and we are commanded to labor and pray for all not hopelessly lost, it is our duty to do all in our power for the reclamation of the backslider, with this general rule as our guide. As long as we can get the serious and respectful attention of our delinquent brethren there is hope that we may reach some tender spot in the soul, not yet entirely cauterized by the corrosive influence of sin. And if we succeed in this, we have every encouragement to persevere in our labors of love, assured that the Lord "will have respect to him that is of an humble and contrite spirit, and trembles at his word."

The reason why the apostate Christian can not be pardoned is because he can not be renewed "again unto repentance," as stated in the quotation from Heb. vi. If he can be got to repent and retrace his steps, we may know, and may confidently assure him, that his case is not yet hopeless. The same principle applies to the unbeliever who has never been built upon the foundation we are discussing. Those who persistently reject this great central truth—the Messiahship of Jesus—and refuse to be built on the "sure foundation," will grow harder and harder with every such rejection, till finally the Lord will permit them to imbibe, or, to express it in the strong language of Paul to the Thessalonians, "shall send them strong delusion, that they should believe a lie; that they all might be damned who

believed not the truth, but took pleasure in unrighteousness." 2 Thess. ii. 11, 12. These, like the hopelessly apostate Christians, have reached a point in depravity at which it is impossible to arouse them to any sense of danger.

And it matters not to the Arch Deceiver what may be the character of the delusion. It may be religious fanaticism, or downright Darwinian atheism, or any ism between these two extremes. Any thing that will keep his dupe from being built on the only "sure foundation," will satisfy his Satanic Majesty. If the party is religiously inclined, some system of religious fanaticism is sure to be presented to draw his attention away from the simple truth of the gospel. Such persons are generally favored with very vivid religious experiences, and look down with contempt, if not with horror, on those who have no evidence of acceptance with God but His "bare word." But enough; we must not detain longer on this point here.

We will next pay some attention to the contextual connection of our text. Paul had planted the Church in Corinth, as recorded in the 18th chapter of Acts, by being the first to announce the great central truth, that "Jesus is the Christ." See verse 5, marginal reading. This announcement was made in the Jewish synagogue, of which Crispus was the "chief ruler"—answerable to the bishop of a Christian congregation as afterwards organized. To this announcement the unbelieving Jews raised such a clamor of opposition, that Paul "shook his raiment and said unto them, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles."

He accordingly retired from the synagogue, and commenced preaching in a house "hard by," owned by a man named Justus; and here "the Church of God in Christ Jesus" at Corinth, to which this epistle is written, had its beginning. Crispus (and his household), Gaius (probably this same Justus by another name), and the household of Stephanus, were the first fruits of his labors, and were baptized by Paul himself—probably before the arrival of Silas and Timotheus and the withdrawal from the synagogue; after which *they* (no doubt) did the baptizing. But "many of the Corinthians hearing, believed and were baptized."

[I have suggested, parenthetically, that Justus and Gaius may be different names for the same man. I am aware that this is only a guess; also, that Dr. Clarke tells us, "This person (Justus) is called *Titus* and *Titus Justus* in several MSS. and versions;" still, my opinion is unchanged for the following reasons: First, there was a Gaius among the first fruits of Paul's labors in Corinth, whom he baptized with his own hands. 1st Cor. i, 14. Second, it was from his house that the Roman letter was written. Rom. xvi, 23. Third, this Gaius is represented in said letter as the host or entertainer, not only of Paul, but also "of the whole church" at Corinth. Fourth, it is an undoubted fact that it was in the house of Justus that the Church at Corinth was constituted. Fifth and lastly, the baptism of Justus, as one of the first fruits of Achaia, is nowhere mentioned if not in the person of Gaius.]

Well, to this church, thus brought into existence, the apostle addresses this epistle. Beginning at the 10th verse, let us read: "According to the grace of

God, which is given unto me as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that [which] is laid, which is Jesus Christ."

It will be borne in mind that Paul is here showing the Corinthians the absurdity—not to say sinfulness—of their contentions about the teachers under whose labors they had believed and been brought into the Church. He had planted, Apollos (and others) had watered, but God had given the increase, or caused the Church to grow; that the planters and the waterers were nothing as compared with the Divine Husbandman, to whom all belonged. "Ye [Corinthian Christians] are God's husbandry;" or immediately changing the figure, "Ye are God's building" v. 9. Then follows the language just read, in which he claims to have laid the foundation "as a wise master-builder," and others had built or were building thereon. Under the former figure he had planted or sown the seed—preached the word of the kingdom, to-wit, that Christ died for their sins, was buried, and rose again the third day according to the Scriptures; (see ch. xv. 1-4;) that Apollos and others had watered the seed thus sown by him, and the Corinthian disciples were the plants that God had caused to grow.

Under the latter figure, the preaching of the initial truth—the Christhood of Jesus, and his death, burial and resurrection for the sins of mankind—he calls laying the foundation; and these same Corinthian disciples are, according to this figure, the building erected thereupon, each member being a stone in

the building, as was shown in our last. Hence his caution to all builders to take heed how they build on this foundation. This caution doubtless refers to the character of the materials—the human souls—that might be brought into the Church, or built upon this confessedly true foundation. The different classes of material, recognized by Paul as capable of being built upon this foundation, he designates as gold, silver and precious stones, on the one hand, and wood, hay and stubble, on the other. The former class will stand fire, and come out purer and brighter than it went in; while the latter class will be consumed and destroyed by such an ordeal.

And such, he warns us, will be the ordeal through which every man's work will pass, who undertakes to build on this foundation. "If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved; yet so as by fire." vs. 14, 15. And here, by the way, is another proof that the Lord did not refer to the *Church* (Matt. xvi. 18), as that against which the gates of Hades should not prevail. For these combustible materials are built on the true foundation, and as such are part and parcel of the Church; still, their being in the true Church, and built upon the true and only foundation, does not protect them from the searching power of the fiery ordeal through which they must pass.

But, says some one, "Do not these distinctions—gold, silver, precious stones, wood, hay, and stubble—refer to the religious opinions which a Christian may entertain, his true opinions being that for which he will be rewarded, and his errors be burnt

up, but himself be saved as by or through fire." I know this is a popular idea with many—even some whose learning and general knowledge of the Scriptures ought to teach them better, but a very little attention to the context will satisfy every unprejudiced mind that such a construction is inadmissible. The whole connection shows, as we have already seen, that the Corinthian disciples, to whom Paul was writing (and not their religious opinions, either true or false), constituted the *husbandry* according to the first figure, and the *building* according to the second; consequently, they, as materials that had been built on the foundation by Paul, Apollos, Cephas, Crispus, or any other builder, were the gold, silver, precious stones, wood, hay, or stubble alluded to.

But again: It is affirmed that the man whose work should be burned up would suffer loss. Now, how any one can suffer loss by having his errors taken from him is an inscrutable mystery to me. It is my daily, constant prayer to be relieved of every error I may be in possession of, and count myself a great gainer to receive one truth in exchange for a dozen errors. But we can readily conceive of the loss an earnest worker in the Lord's cause would suffer, who, after spending his life in the work, under the inspiring influence of the assurance—Dan. xii, 3, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever"—shall find, in the great day of accounts, that a large portion of the material he may have been instrumental in building on the gospel foundation, has turned out nothing but wood, hay and stubble. If, as some suppose, the crown of glory to be bestowed by the

Lord, the righteous Judge, in that day, is to be ornamented with a star for each soul we have been instrumental in turning to righteousness, and any portion of our work shall be destroyed, each blank in our diadem caused by such loss will be an eternal and humiliating reminder to us of our loss.

Well has the apostle said, that such, if saved at all, will be saved "as by fire." And how earnestly should we heed the apostle's warning, and be careful both *how* we build and *what kind of material* we build on this foundation. But before I proceed to the elucidation of these two points, I must bestow a momentary attention to the averment in our text, that "other foundation can no man lay," etc. This shows, conclusively, that a church with any other fundamental proposition, true or false, as its basis or denominational platform, than the Christhood of Jesus, is essentially schismatical and heretical, and as such can not be recognized by the Lord as his church. How far his forbearance will go in excusing the many thousands—perhaps millions—of piously disposed persons who, from surrounding circumstances, and without intending any indignity to Christ, have suffered themselves to be built upon some one of the many denominational platforms that now disgrace Christianity and prevent its universal prevalence among mankind, I am totally unable to say.

Of one class alone can I speak with absolute certainty. All who are built upon the one foundation of apostles and prophets—Jesus the Christ being the foundation corner stone—and who, by a persistent continuance in well doing, seek for glory, honor and immortality, will not be put to shame, but ob-

tain eternal life. These are assuredly safe, whatever may become of others. It is therefore the part of wisdom for all to come upon this undoubtedly safe ground. It is broad enough for all, and all are equally invited to occupy it. Let us, then, examine the divine plan of building on this "sure foundation."

To begin at the beginning of this inquiry, we will first notice the last commission given by the risen Savior to his chosen apostles, after he had subdued the power of Hades and been invested with all authority, both in heaven and on earth.

From a careful reading of what the four evangelists, Matthew, Mark, Luke and John, have said, I deduce the following conclusions: That, beginning with the day of his resurrection, our Lord appeared first to Mary Magdalene at the door of the sepulchre; then to Cleopas (the father of James and Jude) and another disciple, as they went into the country; then to the whole company (including the eleven apostles), as they sat at meat in their upper room in Jerusalem that same night. At this interview he breathed on them, imparting the Spirit of adoption, as shown in No. 12, p. 188, and said to them: "Peace be unto you: as my Father hath sent me, even so send I you. * * Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John xx, 21-23.

It was also at this interview that the commission, as recorded by Mark, was given, and may be regarded as following the above as follows: "Go ye (therefore) into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be

damned." Mark xvi, 15, 16. His next interview with them was on a mountain in Galilee, where he had appointed to meet them. "And when they saw him they worshipped him; but some doubted. And Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even to the end of the world." Matt. xxviii, 17-20. Again he appeared to them at the sea of Galilee, where they had been fishing all night without success; provided and cooked a breakfast of broiled fish, gave them a miraculous draught of fishes, and charged Peter to feed his sheep and lambs, and also predicted the manner of his death. Jno. xxi, 9-18. And finally, in his last interview with them, as he led them out from Jerusalem to the place of his ascension, he opened their understanding—by explaining the scriptural prophecies concerning himself—and said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv, 46-49.

These several quotations embody, substantially, his last instructions to his chosen apostles; from which we learn, first, that as the Father had com-

missioned and sent him into the world, even so did he commission and send them into the world; and as the Father had invested him with all power in heaven and on earth, he invested them with the power (under his instructions) to bind and loose on earth what, he assured them, should be bound and loosed in heaven: "Whose-soever sins ye remit (in accordance with the commission just given you), they shall be remitted; and whose-soever sins ye retain, they shall be retained."

We have, then, only to consult the authentic history of their teaching and action under this commission, to understand the Lord's plan of building on the Divinely established foundation. This history is only to be found in that part of the inspired record called "Acts of Apostles." This document, like the "gospel according to St. John," as it is called, does not record *all* that any *one* of the apostles said and did, much less all that they all did; but it contains enough to show us, by examples, where, when and how the building was commenced and carried on, for a period (in round numbers) of some thirty years; and also in the exact order laid down in the prophecies.

Beginning at Jerusalem, it extended into Judea, thence to Samaria, and finally to the uttermost parts of the earth. A careful examination of this synoptical history will show that, without any seeming design to harmonize their teachings or action, the same general plan of proceeding obtained wherever they went.

First, a plain statement of the grand central truth that Jesus of Nazareth was the Christ, the Son of the living God, sustained by testimonies and argu-

ments adapted to the audiences to whom they spoke from time to time. While among their own countrymen (the Jews) they always appealed to the Jewish scriptures, and from the predictions therein contained, concerning their long promised and now earnestly looked for Messiah—so literally fulfilled in the conception, birth, life, miracles, betrayal, death, burial and resurrection of Jesus—powerfully convinced them that Jesus was indeed the Christ for whose coming they were anxiously waiting. When among Grecian and Roman philosophers, they proved the universal fatherhood of one only living and true God, both from reason and the teaching of their own poets; deducing the necessity for a Redeemer from the known and felt wants of a world in ruin—groping and feeling after an UNKNOWN GOD, whom they ignorantly worshipped, in stocks and stones, and molten and graven images, while he was indeed not very far from every one of them.

In all cases, whether to Jews or Gentiles, the Lord confirmed their teaching by “signs and wonders, and divers miracles and gifts of the Holy Spirit, according to his own will;” (see Heb. ii, 4) and the result was, that many were convinced of sin, in being convinced that the Christ (not an impostor) had “died for their sins, according to the scriptures; and that he was buried; and that he rose again the third day, according to the scriptures.” The result of such conviction of (or for) sin, was that they earnestly inquired of the apostles, “What must we do” to be saved from our sins and the consequences of them?

To this question, the answers given and the *facts* in some seventeen or eighteen examples re-

corded in Acts, involving the conversion of hundreds of thousands of individuals, amount substantially to the following: The convicted soul was commanded to “repent and be baptized in the name (or by the authority) of Jesus Christ for the remission of sins,” with the promise annexed that he should receive the gift of the Holy *Guest*, as shown in No. 12 of this series. And this promise, as Peter assured the Pentecostians (Acts ii, 39), was not only to them and their posterity, but to all that were afar off, “even as many as the Lord our God shall call;” alluding evidently to Joel, ii, 32, where he says, salvation (or deliverance from sin) shall be in Mount Zion and in Jerusalem * * * and in the remnant whom the Lord shall call”—alluding, as all understand, to the calling of the Gentiles, which did not take place for some years after the day of Pentecost.

Three thousand souls gladly embraced the promise on the terms here presented, and were built upon this “SURE FOUNDATION”—the Messiahship of Jesus—“as lively stones,” “to offer up Spiritual sacrifices acceptable to God by Jesus Christ,” to use the language of this same apostle, addressed “to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.” 1 Pet. i, 1, and ii, 5.

But time and space fail us to speak in detail of all the examples recorded in the Acts: nor is it indeed necessary, as the prophecies all point to Jerusalem as the place of beginning, and the Lord in referring to them, said, “Thus it is written, and thus it behooved Christ to suffer and to rise from the dead, and that repentance and remission of sins should be

preached in his name among all nations, beginning at Jerusalem.”

Then *as* it commenced at Jerusalem, so was it carried out in Judea, Samaria, and throughout the world. First, the FOUNDATION laid; next the material prepared for being built upon it, by faith, repentance, confession and baptism for the remission of sins; and finally the reception of the Holy Spirit as an indwelling comforter, to enable them to bear the fruits of the Spirit, and thus attest their genuineness as lively stones in the Spiritual temple.

This is the divine plan. It is yet in force, and will remain in force till the last stone is placed upon the foundation. Sinner, will you not come and be built upon it?

The Lord bless you.

THE GREAT SUPPER.

“Then said he unto him, A certain man made a great supper, and bade many:”—Luke xiv, 16.

BELOVED AUDIENCE:—The parable of which this verse is the beginning was spoken by the Lord, in the house of one of the chief Pharisees of Jerusalem, where he seems to have been invited on a Sabbath day. There seems to have been quite a company of invited guests, among whom was one afflicted with that incurable disease, the dropsy. He makes the healing of this man the occasion for silencing the sophistical casuistry of the lawyers and Pharisees who were present, as to the lawfulness of doing such cures on the Sabbath day.

He also, as his manner was, made his surroundings as an invited guest, the occasion for imparting, both to his entertainer and his fellow guests, each, an important lesson, both as to the *giving* and the *attending* of such entertainments. And it was in response to a remark of “one of them that sat at meat with him,” who on hearing these things said, “Blessed is he that shall eat bread in the kingdom of God,” that he gave what is called THE PARABLE OF THE GREAT SUPPER.

To this supper, as illustrating some important features of the “divine scheme of redemption and

recovery from sin," we propose to call your attention in this our 19th *Serial Discourse*. For the purpose of getting it fairly before us, we will read the whole parable as here laid down:

"A certain man made a great supper, and bade many: and sent his servants at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one *consent*, began to make excuses. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I can not come."

"So that servant came and showed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges; and compel *them* to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper." vs. 16-24.

Lest it should be crowded out if deferred to another part of the discourse, I wish to remark on the word *compel*, as found in v. 23, that nothing in the true meaning of the original from which this word is translated, justifies our attaching to it here the sense of *coercion*, either by physical compulsion or by irresistible spiritual influence. Dr. Clarke,

whose scholarship is universally acknowledged, tells us: "The word is used by Matthew, chap. xiv. 22, and by Mark. chap. vi. 45. In both which places when Christ is said to constrain his disciples to get into the vessel, nothing but his *commanding* or *persuading* them to do it can be reasonably understood. The Latins used *cogo* and *compello*, in exactly the same sense, i. e. to *prevail* on by *prayers, counsels, entreaties, &c.* See several examples in Bishop PEARCE and in KYPKE. No other kind of constraint is ever recommended in the gospel of Christ; every other kind of compulsion is antichristian, can only be submitted to by cowards and knaves, and can produce nothing but hypocrites." To this comment of the Doctor on this word, I add my hearty AMEN, and pass it for the present.

Another parable of our Lord, spoken at another time and with other surroundings and a somewhat different object, is by many considered only a different version of this same parable. But a close examination of the two, in their respective contextual connections, will show them to be distinct parables—the one spoken, as we have already seen, at the dinner (or supper) table of a chief Pharisee, and the other in the temple area, I presume. But there is one feature common to both these parables, which is entirely overlooked by all whose comments, either oral or written, have come under my notice. And it is this ignored feature—common to both and thereby shown to be a radical feature in both—that I propose to elaborate to some extent in this discourse.

Some of you are, perhaps, impatient to know what other parable I allude to; but the most of you, I

trust, are sufficiently posted to understand at once that I refer to the parable of the marriage of the king's son, and the feast connected therewith. It is recorded in Matt. xxii, 1-14, inclusive—too lengthy to be quoted entire here, but you can turn to it and read it for yourselves. By it you learn that “the kingdom of heaven is likened unto a certain king who made a marriage for his son.” And, like the “certain man” of our text, he made provision for and invited a full company of guests—a *house full*. Like him also, when all was ready, he sent his servants to invite the bidden guests to come in. But they disregarded the notice and came not. Again he sent forth other servants, with a more urgent message: “Behold I have prepared my dinner: My oxen and fatlings are killed, and all things ready; come unto the marriage.” Still, they came not. Some turned the whole thing into ridicule and went their way—one to his farm and another to his merchandise; while some, more wicked still, abused the servants shamefully, even to the slaying of some of them. This very properly exasperated the king, so that he “sent forth his armies and destroyed those murderers, and burned up their city.”

During this whole campaign, which must have occupied months—perhaps years—the wedding must have been postponed; for after it was all over, the king said to his servants, “The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.” This third commission resulted eventually in filling the house (or table) with the appointed number of

guests, and the marriage and the feast went off, of course, as originally designed.

I have said that there was one feature common to both these parables, which marks it as a radical feature of both, as illustrative of the Divine plan of building up the kingdom of God, or of heaven, as it is respectively called in the two connections. That common feature is the two postponements of the feast in each case, till three successive commissions were issued and executed, in procuring the proposed number of guests. Other features, which mark a difference between them, are doubtless to be attributed to the different circumstances and surroundings under which the two parables were spoken; and it is by no means improbable that they may have been given to illustrate different phases of the kingdom of God—the one as the entertainment provided by a wealthy commoner, describing the gathering together of the church here in the world; and the other, being a royal feast—and a wedding feast at that—looks forward to the scene described in Rev. xix, 7-9, where the marriage of the Lamb shall be consummated; his wife (the Church) having made herself ready, and been arrayed in fine linen, clean and white, which is the righteousness of saints. This may account for his allusion to the wedding garment in the one and not in the other.

But whether this suggestion be well or ill founded, the fact that one was given at a social dinner party, and the other in the temple and doubtless in the hearing of the chief priests and rulers of the people, is a sufficient reason for the difference in the setting—the mere drapery of the two parables. At

the dinner party, where he had just been instructing his fellow guests to take the lower rooms, or seats, when invited to a feast, that they might be *promoted* rather than *degraded* when the master of the ceremonies came round to adjust the relative positions of the guests according to their respective ranks; and his entertainer, that in making a feast he should not confine his invitations to his rich neighbors, friends and relations, who could return the compliment, but rather make a specialty of calling the poor, the lame, the maimed and the blind; he adapted the drapery of his parable to such surroundings, and had in the second commission a special invitation for "the poor, and the maimed, and the halt, and the blind."

And in the other, where Senators, Scribes, and Lawyers—probably the high priest, also—were his auditors, the drapery is made to suit the surroundings by showing what the wrath of a king means as compared with that of a commoner. War, carnage, and devastation, are the necessary results of mortally offending royalty. The lesson was well timed, and should have been heeded by the Jewish rulers, who, by the rejection of the invitation, provoked the anger of heaven, and precipitated the ruin of their temple, city and nationality.

But the one radical thought which characterizes both parables, and which, as before stated, has hitherto been ignored by all commentators and preachers so far as known to me, is the postponements from time to time, of the feast, or the the marriage and feast, as the case may be, till the originally designed number of guests could be secured. If we consider the parables as illustrating different pha-

ses, it is still all the same kingdom, the materials for which are to be gathered together here in the world, and the appliances of the gospel ministry will be kept in use until that is accomplished. "The wedding is ready," and might have gone off long ago, had the originally invited guests—the human family that then was—been ready, and responded to the notice given. But their refusal to come in when notified that all things were ready, induced the necessity of either submitting to the disappointment of having the marriage and feast go off with only a meagre company of guests, or postponing it and sending out a new set of invitations.

We have seen, in former discourses, that the design of God, in the creation of man, was to set him over the works of his hands; to give him a sceptre of dominion in the eternal world as enduring as his own eternal throne. That the fall induced the scheme of redemption for the carrying out of this original purpose by the union of divinity and humanity in the person of Christ, and through him in that of the redeemed and glorified children of man. This scheme doubtless contemplated a definite number of glorified human beings as necessary to its accomplishment. But it by no means follows that an equally definite number of lost human beings was necessary, or formed any part of said scheme. All the lost are simply those who by their own perversity and wickedness reject the invitations of mercy, and thus render themselves unworthy of the glory for which they were created.

Every such rejection requires the creation, or bringing into existence, of another human being to

occupy the place forfeited by such rejection; and thus the race is multiplied, and the time prolonged for the accomplishment of the original purpose. This scheme is illustrated under various figures, one of which—that of a great supper or marriage feast—is the subject of this discourse. According to it, each individual Christian is to be a guest at the great supper, and the Lord Jesus Christ our entertainer. And yet, according to the drapery of one of the parables—the one in Matthew—the Father is to be the entertainer, the Son the bridegroom, and Christians *in their individual* capacity the guests; while the Church *as a whole* is to be the bride.

But the one grand central thought in both parables is the original purpose of Jehovah and the certainty of its eventual fulfillment. The contumacy of mankind has already greatly retarded the consummation of this purpose, and may yet postpone it, God only knows how long; but as surely as Jehovah has willed it, so certainly will the “house full” of guests be obtained.

A good deal of speculation has been indulged in by theorists, to apply the *three* successive commissions for procuring guests to this feast; all of which is calculated only to confuse and bewilder the mind, with no satisfactory or truly profitable results. Whether the commissions are three or three hundred, it is enough for us to know that the first one was not issued till the “dinner was made ready”—the offering (symbolized by the slaying of the “oxen and fatlings”) made. The pre-Messianic dispensations—nor even the mission of John the Baptist—can not be so applied without stultifying the whole parables; for it was not till “all things

were ready," that the first notice to "come in" was by Divine authority published, and that was manifestly on the Day of Pentecost.

According to the above view, which I am aware is a "detour from the beaten track," as Bro. Hoshour would call it, the "bidden" ones of the parables must refer to the human family at large, and not to the Jews exclusively, as Dr. Clarke applies it, for if the Jews alone were contemplated in the original plan, and they had all responded when notified that all things were now ready, they, of course would have filled the house, the feast would have gone off, and the Gentiles—many times the largest portion of the race—had been left without even an offer or a chance for salvation. No, sirs. The blessed provisions of the gospel were made for all mankind; and every one who fails to obtain a seat at that feast will have no one to blame for his failure but himself. Had the Jews all come in on the invitation of the Apostles, they would no doubt have thereby saved their own souls and their nationality; but there would have been room, also, for all the Gentiles then living on the earth, to whom the notice would have been given or carried at once. And if *they* had all accepted it, the strong probability with me is, that the return of Messiah in his Millennial glory might have come to pass during the life time of the generation then living on the earth.

But the sad truth is, "they that were bidden" did not respond *en masse*, either as Jews or Gentiles; and Divine Omniscience, foreseeing that they would not, uttered predictions, of which these parables are a specimen, which the long lapse of eighteen

and a half centuries is yet only in process of fulfilling. And, so far as we can see (though every lover of the Lord and of his race hopes better things), another eighteen and a half centuries may roll into eternity before the perversity of the world and the supineness and unfaithfulness of the Church will fill the requisition of prepared guests for this august entertainment. How long, Oh Lord! shall this mighty current of humanity, bearing on its bosom so much sin, misery and ruin, continue to run? The only reliable answer which any one save Omniscience himself can give is, till the last seat at the GREAT SUPPER of the Lord is provided with a properly prepared guest.

Had the Church been faithful to the important trust committed to her, and maintained the unity for which the Savior prayed, and in which the Apostles executed their commission, I have strong reasons for believing that the work might have been done long ago—the house full of guests provided, the marriage of the Bridegroom and Bride consummated, and the Saints enjoying the full fruition of all their hopes and anticipations. In justification of this opinion (which I only give as an opinion), I will call your attention to the language of the Apostle Peter, in the third chapter of his second epistle.

In this epistle Peter exhorts those who had embraced the “great and precious promises” of the gospel to add to their faith the graces necessary to an assured entrance into the everlasting kingdom; giving, as his all-sufficient reason, the ocular demonstration which he (and others) had, on the Mount of Transfiguration, of the “majesty” of the Lord,

which should attend His "power and coming," or coming in power to judge the world. This everlasting kingdom is no fiction, no "cunningly devised fable" which we (Apostles) have made known unto you. For we "were eye witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard when we were with him in the holy mount." chap. i, 16-18.

The second coming of the Lord seems to be the burden of this second epistle of Peter. He warns us of the infidelity that would prevail "in the last days," on this subject, even among those professing to be teachers of Christianity. "There were false prophets among the people," in the days before the flood, "even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." ii, 1.

These pseudo Christian philosophers, or latter-day *Gnostics*, or *Nicolaitans*, he warns us, shall be "scoffers" at the idea of a literal return of the Lord to the earth, "saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are (or shall be) ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished; but the heavens and the earth that are now, by the same word are kept in store, reserved unto fire against

the day of judgment and perdition of ungodly men." chap. iii, 4-7.

When I hear a professed Christian making light of the second coming of the Lord and literal destruction of the present heavens and earth by fire, my mind involuntarily turns to this epistle, and especially to the passage just quoted; and I instinctively shudder at the character and destiny of such, as given in the second chapter. It will not do to apply this description to those who repudiate the Bible entirely; for, to such, where would be the use of any reference to the "word of God" as authority? None whatever.

No, the reference is evidently to professed believers in the Bible, who nevertheless, must explain away everything in it that conflicts with their pseudo philosophy. Of this class of Christians (?) I am sorry to say Christendom is full at this time, which is one of the signs of the times, indicating that the "last days" are upon us, but how long these last days are to last I pretend not to guess. But to this class of my fellow professors I would urge the argument contained in the above quotation. If you believe the Mosaic account of the Deluge to be true—that the earth was once literally deluged with water, and that every thing on it (except what was in the ark) perished, remember that the very same authority on which you believe that—the inspired word of God—assures you that the heavens and earth that are now, "are reserved unto fire against the day of judgment and perdition of ungodly men." If you believe the one, you can not be consistent and deny the other. If you explain away the personal coming of the Lord, and the con-

flagration that shall wind up the drama of mortality, to be consistent you must convert Noah and his ark into figures of speech, and turn the Deluge into some wonderful upheaval of human society, which it would have been as easy to have recorded literally, as to dress it up in allegory so deeply involved that no one can tell what the literal facts were!

It is much easier—more in accordance with TRUE RATIONALISM—to believe in the God the Bible reveals, and that he is fully equal to all the wonderful works ascribed to him in the Bible, and therefore able to fulfill all his unfulfilled promises, than to sustain any theory that discredits the simple statements of Bible narrative. Let me rest in *it*, as the word of *One* who can not lie; and though I may have to believe some things which, for the present, I can neither explain nor reconcile with any known principles of human science or philosophy, I hope to be ever content to “let God be true,” though it prove “every man mistaken.” But I must hasten to the conclusion of this discourse.

Let us read a little more. “But beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.” vs. 8, 9. Here is the key for unlocking the mystery of prophetic time, and especially the time of our Lord’s return. God has not tied himself down to a specific number of days, years, or centuries, for the going off of the great supper, which is the subject of this discourse. It is the *accomplish-*

ment of His purpose to which He is committed. *That* shall as certainly be accomplished, as that He is God. The supper shall go off, and with the full complement of guests originally designed; but as the filling of the house with guests is dependent for the time of its accomplishment on the faithfulness and success of those to whom that work has been committed, it still remains an unsettled question of time, both to men and angels. Even the Son of God, himself, professed not to know it. Mark xiii, 32.

“Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” vs. 11-13. Here it is plainly intimated that the faithfulness of Christians may have something to do in hastening “the coming of the day of God.” If so, their *unfaithfulness* must be equally potent in staving off that day.

That all parties, sinners as well as saints, are interested in the speedy consummation of the Divine purpose, it needs but a moment’s reflection to satisfy any thinking mind. 1st. Christians are interested, both living and dead, because they can not enter upon their everlasting reward till the drama of human affairs is wound up. See Rev. vi, 9-11. Furthermore, every sensitive Christian heart must desire to see a speedy end made of sin, with all its concomitants and consequences, misery and ruin.

2nd. And sinners, themselves, though hopelessly lost, are like the rich man in the parable (of the rich man and Lazarus) interested in stopping the stream which is continually adding to their numbers.

Come, then, my dying fellow-men, "The wedding is ready," the "oxen and fatlings are killed," and nothing hinders but that the appointed number of guests is not yet made up. There is room, then, for you to-day. God only knows whether you can find room to-morrow. Be wise, then, and make sure of a seat while you may.

Fellow-Christians, in view of what has been said, "what manner of persons ought *we* to be," sure enough? Are we "looking for, and hasting unto the coming of the day of God?" Let us no longer fool away our time in vain efforts to *cypher* out the time of our Lord's coming. It is not a question that arithmetic can ever answer. One soul, truly converted and prepared as an acceptable guest at that supper table, will do more towards solving that question than all the theorizing on prophetic times since the days of William Miller. Let us do the *work* he has given us to do, and rest in the assurance that he will come as soon as our work is done. God grant that we may all be found so doing.



THE END.

“Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.” 1 Cor. xv, 24.

BELOVED AUDIENCE:—This discourse closes our protracted meeting, so to speak. It brings us to the end of our present engagement as preacher and audience. Perhaps this fact may have had something to do in suggesting its title. But the END to which I propose to call your attention is of vastly greater importance than the close of a series of discourses. And yet this circumstance, insignificant as it is in itself, fills my soul with a solemnity and solicitude inexpressible. What is to be the effect of the labors of the two years and more, during which I have been struggling under many discouragements to get the series out—whether it will realize the fond hope of its author, and be an acceptable offering to the cause of pure, vital, primitive Christianity, and assist in hastening the consummation of the great scheme of human redemption and recovery from sin—or, like its author (who cannot remain much longer on earth), sink out of sight and be forgotten—are questions which the event can alone determine. But to our subject.

The *end* referred to in our text is what is popularly called the *end of time*; though strictly speaking eternity is but the infinite expansion of time. Time, as defined by Webster, is "a part of duration." Any point in eternity at which an event occurs is the *time* of such event, and the close of that event is the end of its time. As popularly understood and applied, it is frequently used to express the duration of the earth's history—its creation being at the beginning, and its destruction by fire, as foretold in Scripture, being at the end of time. It is "the end" in this sense of the term that we have chosen as the subject of the closing discourse in this series.

It may not be out of place to state further by way of preliminary, that the various epochs in the history of the world, and of its inhabitants, is each spoken of as the *time* of said epoch, and its close as the *end* of said time: also that each epoch closed with a period of longer or shorter duration, called "the time of the end." See Dan. viii, 17. Thus, "the time of the end" of the primeval or Edenic state was from the transgression to the expulsion of our race from the garden; that of the antediluvian, from the commissioning of Noah till the Deluge—120 years etc.

So, the time of the end of the Christian epoch or dispensation will be from his coming, whose right it is to rule, till all things are subdued unto him—even death itself destroyed. But we anticipate. Let us read a little from the preceding context; "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits;

afterwards they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet." vs. 21-25, inclusive.

When shall the end come according to this? Manifestly its *beginning* shall be "at his coming;" at which time "they that are Christ's," shall be raised from the dead, i. e., such as shall have died, or been martyred, before his coming; but verse 51 shows that "we will not all sleep (i. e. die) but we shall all be changed," at that time of course. And 1st Thess. iv, 17, assures us, that "we which are alive and remain shall be caught up together with them (the resurrected saints) in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord." This is undoubtedly "the beginning of the end;" but the end itself "is not yet," till "he shall have put down all rule, and all authority and power."

How long the *time of the end* may be, is not stated here, either symbolically or literally; but the statement that he must reign (as king of nations we understand) till all opposing elements are "subdued unto him"—"all the kingdoms of the world and the glory of them," laid at his feet, *as his right by conquest*, and not the gift of his arch enemy, as offered in the temptation noticed in the previous discourse, clearly implies that it will be a good long while. And other scriptures bearing on the same point, leave no doubt on my mind, that his coming, as here spoken of, will be but the beginning of a series of aggressive movements against the powers

of darkness, spreading over more than a thousand years of solar time, and culminating in the great conflagration spoken of by Peter, as noticed in our last discourse.

But the interpretation of unfulfilled prophecies, is to my mind, a very uncertain business; and it therefore becomes us, in giving our expositions, to be a little modest about it. I am far from being sanguine that my view of this subject is the correct one; and the more so, because I find so few, either of the learned or unlearned, that take precisely the same view that I do. But in matters of this kind I must do my own thinking, and I certainly shall not fall out with any one for doing the same thing. I will give you what seems to me the most rational method of reconciling all the passages that speak of the matter.

We will turn now to the 20th chapter of Revelations and read slowly and thoughtfully, commenting as we go: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit and shut him up and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: after that he must be loosed a little season." vs. 1-3.

The personage here called "an angel," it is obvious to my mind, is none other than our Lord Jesus Christ, maugre all the learned arguments of Clarke, Wesley, and others to the contrary. My reasons are: First, the work he does, and the key and chain he uses, identify him as the Lion of the tribe of Judah.

No one else could have done it. He has the keys of death and of Hades; he can open and none can shut, and shut and none can open. [And if the bottomless pit is a different place from death or Hades, he doubtless has the key of that also, for all authority in heaven and earth is his. In the second place, he is undoubtedly called an angel in various passages of Scripture. Butterworth, in his Concordance, gives the following definition of the word angel:

“A messenger, or one sent of God; and is applied, [1] To those noble, intellectual and spiritual beings, whom God makes use of as his ministers, to execute the orders of Providence. Heb. i, 7-14. Psal. civ, 4. [2] To Christ, who is the messenger of the covenant, and brought the glad tidings of salvation to man. Zech. i, 12; Mal. iii, 1; Rev. x, 1;” and I will add Rev. xx, 1. The 3d and 4th definitions it is unnecessary to notice here. Enough that I have such good authority for my application of the word in this place.

He alone would be competent to grapple with “that old serpent, which is the devil and Satan,” and dispose of him as here described. But what next? “And I saw thrones, and they sat upon them, and judgment was given unto them.” To whom were these thrones and judgment on them ascribed? The passage is certainly a little obscure as to a proper antecedent for the pronouns *they* and *them* in this reading. Dr. Clarke is certainly far fetched, as I think, in his comment on this verse 4: “Christianity established in the earth, the kings and governors being all Christians.”

Wesley, I think, is a little nearer the mark: “*I saw thrones*—such as are promised the apostles

Matt. xix. 28; Luke xxii, 30—*and they*—namely, the saints whom St. John saw at the same time, Dan. vii. 22, sat upon them; and judgement was given unto them, 1st Cor. vi, 2. Who, and how many there are, is not said. But they are distinguished from the souls, or persons mentioned immediately after; and from the saints already raised.” Now, why he should regard them as distinct from the souls mentioned immediately after, and to whom he refers, as “the saints already raised,” I am at a loss to comprehend.

The rendering given in Brother Campbell’s “Living Oracles,” if it can be sustained by the original, is certainly the most intelligible rendering I have seen. Instead of a full stop at the word *them*, and commencing the next period with “And *I saw*,” it leaves the added words *I saw* out, and changes the *and* to *even*, after a semi-colon and dash, thus: “And I saw thrones and they sat on them, and judgment was given to them;—even the souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and who had not worshipped the beast, nor his image, and had not received his mark in their foreheads and on their hands; and they lived and reigned with Christ a thousand years: but the rest of the dead revived not, till the thousand years were accomplished: this is the first resurrection. Happy and holy is he who has a part in the first resurrection! on such the second death shall have no power, but they shall be the priests of God and of Christ; and they shall reign with him a thousand years.” vs. 4-6.

Now, this reading is perfectly intelligible and leaves no doubt in the mind of the reader, as to

the persons to whom the pronouns *they* and *them* in the 4th verse refer. It also obviates all *seeming* necessity for that bewildering distinction of Mr. Wesley, between the *they* and *them* of the first clause of verse 4, and "the souls that were beheaded," &c. of the second. They are evidently all the same persons and agree precisely with those alluded to in the verse preceding our text—"they that are Christ's,—who shall be raised "at his coming." They include all that shall be recognized as *his* by the Lord, at his coming; whether they shall have been beheaded or not. If they have been faithful to Him—have not worshipped the beast nor his image, nor received his mark on the forehead or hand—and even some who may have received, but afterwards overcome it, or as, is expressed, chap. xv, 2, have "gotten the victory" over it; all such are included in this happy number and shall incur no risk of the second death.

Their resurrection (or translation as the case may be) into the glorious image of the Savior, at his coming—the beginning of the end,—insures *them* against any fear of the second death; for it is only those who come up^g in the last resurrection that run any such risk. We may have occasion to notice this matter again before we are through. At present I wish to impress you, my friends, with the importance of having a part in the first resurrection. It is undoubtedly the privilege of every one who either hears or reads this discourse, to have a part in that glorious resurrection.

I am aware that there are various opinions entertained concerning this first resurrection, and would therefore not be understood as dogmatically affirming that mine is the infallibly correct view. All I

ask is, that you give me a candid hearing, and after you have fully considered the testimonies and arguments on which my view is based, if you have a better view based on more and better proofs than mine, in God's name hold on to it and let mine go for what it is worth—nothing.

Suffice it to say in reference to the various opinions above alluded to, that any theory that turns this first resurrection into *any* thing other than what the literal meaning of the words imports, saps the foundation of our confidence in a literal resurrection at all. If this 20th chapter of Revelations does not describe the literal resurrection of the whole human family and the order in which it is to take place, then every allusion to be found elsewhere in the whole Bible—Old or New Testaments—may be explained away on the same or similar principles, and we are left at sea without rudder or compass to steer or guide us.

The first theory of the kind we read of was propagated by a couple of errorists at Ephesus, named Hymeneus and Philetus, to whom Paul refers, 2d Tim. ii, 17, 18. Their theory was, that the resurrection was already past even at that time. By this they must have put some kind of figurative construction on the word, which did away with its literal meaning, and amounted to an overthrowing of the faith (as Paul expresses it) of those who embraced it. What their particular definition of the resurrection was is not stated; but whatever it was, it amounted to a denial of the literal resurrection of the body, which Paul regarded, both here and in the Corinthian letter, a subversion of the faith of the gospel.

It follows then, with the force of a demonstration, it seems to me, that any of those more modern theories which do away the literality of this "first resurrection," amount to the same thing *practically*, as the theory of Hymeneus and Philetus—a subversion of the faith.

A few words now in reference to 1st Thess. iv, 15-17, as bearing on this view, will prepare us to pursue our reading of Rev. xx, understandingly. As given in the "Living Oracles," the passage reads as follows: "Besides this we affirm to you by the word of the Lord, that we the living, who remain at the coming of the Lord, shall not anticipate them who are asleep: for the Lord himself will descend from heaven, with a shout, with the voice of the archangel and with the trumpet of God. And the dead in Christ shall rise first; afterwards, we the living who remain, shall at the same time with them, be instantly taken up in the clouds to join the Lord in the air: and so we shall be forever with the Lord."

Now this passage, taken in connection with our text and the twentieth of Revelations, can be readily harmonized with them, and indeed with every other passage now recollected, that speaks of the second coming of the Lord. It says nothing contradictory of any other passage, but presents one feature not expressed by either of the others, viz: the ascension of the saints, both resurrected and translated, to meet the Lord in the air. Now take this in connection with Jude's quotation from the prophecy of "Enoch, the seventh from Adam," "Behold the Lord cometh with ten thousand (myriads, Liv. Or.) of his saints," etc., (Jude 14) and the whole matter is made plain. "The sign of the Son

of Man" shall first appear in the heavens. Thence shall he send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," See Matt. xxiv, 30, 31. This comprehends all that are "Christ's at his coming," both living and dead, all that "sleep in Jesus," with those who shall be alive at his coming, and also "those who have been beheaded for the witness of Jesus and for the word of God," etc. These, all being caught up in the clouds to meet the Lord in the air, will constitute the indefinite number seen by Enoch accompanying the descending Lord.

These shall form his triumphal escort, when "his feet shall stand in that day on the mount of Olives, * * and the mount of Olives shall cleave in the midst thereof, towards the east and towards the west," etc., Zech. xiv, 4; and while he traverses the route from there to Mount Zion—the same that he once before traversed, "meek and lowly and riding upon an ass's colt"—instead of the acclamations of a loose rabble of thoughtless children, this countless host of redeemed and glorified followers will make the welkin ring with the songs of triumph that shall attend his coronation on the re-established throne of his father David.

We have neither time, space, nor inclination, to indulge here in speculations as to the minute details of the reign that shall then commence, in which all his faithful followers have the promise of sharing. Whatever may be my interest in it, and whatever duties it may devolve on me, I hope to be fully instructed in due time. For the present it is enough for me to know, with the beloved John, that

“when he shall appear, *I* shall be like him—shall see him as he is, and partake of his glory.” “A crown of righteousness” will be bestowed on each one of that happy number, by “the righteous judge,” in “that day;” and with each one’s crown his appropriate *role* of duty will doubtless be dispensed. Let it be our part then to prepare ourselves by a prompt and faithful performance of *present* duty for that glorious day.

We may not be able to fully comprehend how we, in our immortal bodies, can exercise direct legislative, judicial, and executive sovereignty over the nations that shall people the earth during the Millennial reign—called, here in Rev. xx, a thousand years, but elsewhere spoken of as lasting forever. But remember, it was equally incomprehensible to the Jews before the *first* coming of Christ, how a virgin could literally conceive and bear a son without sexual intercourse with a man. Neither could they conceive how all the various and seemingly contradictory predictions concerning their Messiah—his birth at Bethlehem—his residence at Nazareth—his betrayal by one of his own followers—his crucifixion as a malefactor, and yet his honorable burial with the rich—the vinegar and gall given him on the cross—even the raffle for his vesture—and all crowned with a literal resurrection from the grave!

These, and a hundred other minutiae of the gospel dispensation, scattered through the Old Testament prophecies, were beyond the comprehension of the most learned of the Jewish Rabbies; consequently they had as many conflicting theories of the first coming of the Lord, and of the events that should attend and follow that coming, as Christian

Rabbies of modern times have in reference to his second coming. Not one of their theories could have been carried out in the first coming, without ignoring many of the predictions which all found a complete fulfillment—and most of them a *literal* one—in the facts and results of that coming. Let us take heed, therefore, lest *we* be found theorizing away some of the important predictions in reference to the second coming.

Now, whether “the twelve tribes of Israel,” over which the twelve apostles are to exercise vice royalty in that day (see Matt. xix, 28), shall be the literal descendants of Jacob, restored to their ancient patrimony in the land of Palestine—the *lost* tribes, as they have been called for the last two thousand years, *fished* up from the ocean of oblivion whither the hand of Jehovah has hid them away, and restored to their former position as tribes of Israel—or “the twelve tribes” of the spiritual, or *Christian* Israel, to whom James’s epistle was evidently addressed, I have no means of deciding, and shall, therefore, express no opinion. Whichever the Lord meant when he uttered the promise, he is abundantly *able* to bring to pass, and the event will show which he meant.

However this may be, there is a “crown of righteousness” (2d Tim. iv, 8) and a “throne of judgment” (Rev. xx, 4) for each and every one who shall be a partaker of this first resurrection; and the subjects of our jurisdiction will be the people who shall inhabit the earth during the “thousand years” that shall succeed our Lord’s coming, and *our* resurrection. Then, it *may* be that the glowing descriptions of the Old Testament prophets—Isa. lxxv,

17-25—Joel ii, 18-27, and many others—which *might* have had their fulfillment in connection with the first coming of Christ, had not the perversity of the people prevented, will be literally brought to pass. The surroundings of “that day” will be altogether favorable to the literal realization of all that is said of the latter-day prosperity and glory of restored Israel. Even the restored longevity of mankind, hinted at (Isa. lxxv, 20), is not at all an unreasonable thought, when we bear in mind that the Tempter being shut up (or *down*, rather) in the bottomless pit, and the wise, mild and wholesome policy of Messiah’s government universally prevailing, all those excesses in food, drink, sensual indulgence, and physical and mental excitement, which are the parents of disease and tend to the shortening of human life, being avoided, a return to primitive longevity will be but the natural result.

The universal recognition of Messiah’s authority as king of kings throughout the earth; the facilities for the transmission of orders from the throne, and the reception of reports from every part of the earth, by the electric telegraph, together with the facilities for social and commercial intercourse, by the steam car and packet, will (without any supernatural or miraculous interposition) conspire to build up such a state of prosperity at and around the “City of the Great King,” as will fully verify all that the prophets have said of its latter-day glory.

We will now resume our reading from Rev. xx. We read from the “Living Oracles,” commencing at verse 7: “And when the thousand years shall be accomplished, Satan shall be loosed from his con-

finement; and he shall go forth to deceive the nations, which are in the four corners of the earth, Gog and Magog, to gather them together for war; whose number is like the sand of the sea." vs. 7, 8.

This shows what a tremendous influence Satan can wield, when allowed to ply his machinations, on even the best and purest of human society in its fallen estate. Let us no longer wonder at his easy success in deceiving our first mother, when we see how readily his machinations are destined to undo the work of a Millennium, so to speak!

"And they went up over the breath of the earth, and surrounded the camp of the saints and the beloved city." See how the waves of rebellion roll forward! beating back the loyal subjects (thank God that there shall be found *some* such, even in that day of general defection), until they are all crowded to, and encamped in, the immediate vicinity of the beloved city. Here, no doubt, the Arch Fiend will think himself master of the situation—that he has nothing now to do but make a proper disposition of his forces, and, at a concerted signal, by one *coup de main*, pounce upon and annihilate his discomfited adversary. But hark! What terrible noise is that? The very heavens are passing away; the elements melt with fervent heat, and the very earth takes fire, and it and all it contains—including this innumerable host of rebels—is consumed! "And fire came down from God out of heaven and devoured them." Latter part of v. 9.

"And the devil, who deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet were: and they shall be tormented day and night for ages of ages"—or, as the com-

mon version has it, "forever and ever." v. 10. But to read on :

"And I saw a great white throne, and him who sat thereon, from whose face earth and heaven fled away, and there was found no place for them. And I saw the dead, small and great, standing before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things written in the books, according to their works. And the sea gave up the dead that were in it, and death and Hades gave up the dead that were in them: and they were judged every one of them according to his works. And death and Hades were cast into the lake of fire! this is the second death. And if any one was not found written in the book of life he was cast into the lake of fire."

Time and space (or rather the want of them) forbid any comment on this reading. Suffice it to say, it describes the final judgment scene, and brings us to the *end* mentioned in our text. Death, the last enemy, is here finally disposed of by being cast into the lake of fire. A word or two concerning the second death mentioned in this connection, as the destiny of those who in the final judgment shall not be found written in the book of life, is necessary here. If it were annihilation or extinction of being, as some suppose, it would perpetuate the existence of death; for no one, I presume, understands death to be a real personality. It is only in a figurative sense that personality can be understood of it; consequently, the only idea we can rationally form of its destruction is the bringing to life of all who were ever under its power. This,

the universal resurrection of the race—consummated in the second or general resurrection—will accomplish.

The second death, then, as defined in the above reading, will consist simply in the act of being cast into the lake of fire. “This is the second death,” says John; and if Satan, the beast and the false prophet are to be “tormented day and night forever and ever,” and sinners are to share with them in that “everlasting fire, prepared (originally) for the devil and his angels,” let theorists beware how they explain away the solemn sanctions of the inspired word. Better make sure work of it and teach others so to do, and secure absolute immunity from all danger of the second death, let it be what it may. This can only be done by a hearty, unreserved surrender to the authority of Jesus, the Christ.

“Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” So ends our context, and here, for the want of space to speak of the eternal career of Divine Royalty (of which this “*end*” shall be the beginning), must end our Serial Discourses. The Lord bless you.

THE END.



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