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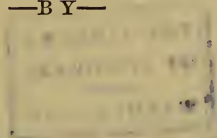
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UNITED STATES OF AMERICA.



TEXAS PULPIT

—BY—



CHRISTIAN PREACHERS

EDITED BY

LAURENCE W. SCOTT,

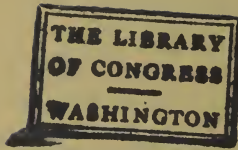
Author of "Hand-Book of Christian Evidence," etc.



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PREFACE.

We were disappointed in failing to obtain sermons from several of our editors and college presidents; nevertheless, we received a dozen more than we could find space for in this volume. We wish to present them and many others in a second volume, if we receive sufficient encouragement.

The discourses here presented are not thrown together at random, but are arranged with great care and studied system. There are seven groups, which intermingle as the colors of the rainbow, as follows: 1. Those that treat of the Bible as a whole. 2. Those dealing largely with Old Testament themes. 3. Those that view Christ from different standpoints. 4. Those that set forth the elements of the gospel. 5. Those that teach Christian duties. 6. Those that discuss matters pertaining to the reformation. 7. Those that treat of future things.

We have aimed to have the subjects follow each other in regular order, like the chapters in a book written by one man. Accordingly, the editor, in the introductory discourse, calls attention to the beautiful system and arrangement of the Bible. Pennington analyzes it. Lowber, in the light of the Bible, gives us a view of the spirit of man. This suggests the inner and outer man, and Bradford treats of the two laws pertaining thereto. The mind naturally glides from the thought of two laws to that of "the two covenants," discussed by Shouse. And while we are pondering a plurality of laws, D'Spain comes to our assistance, with the information that a change of priesthood necessitates a change of law. Priesthood suggests the temple, and Lockhart reconstructs the temple of Solomon before our eyes, in all its beauty and magnificence, and leaves us on the very pinnacle thereof. Caskey takes us off the pinnacle of the temple, and carries us to the utmost peak of an exceeding

high mountain, and shows us the whole world and everything in it, and Christ reflected in everything! When dizzy from contemplating the lofty height to which we have been carried, and the loftier height of the Son of God, Taylor takes us by the hand and gently leads us down, and our hearts burn in us by the way, as he tells of Christ as Mediator. Then Trimble plants his jacob-staff, runs a survey, and shows that redemption is found in Christ. "And reconciliation!" shouts Smith. "Amen!" responds Jackson, who proceeds to present a view of the causes, agents and conditions of salvation. The items, faith, repentance, the confession, and baptism, are next presented by Stevens, Harrison, Grogan and Officer. Dimmitt gives us five good reasons for baptism. Barbee shows the relation of faith to salvation. Srygley gives us a soul-searching sermon on the Word of God as a discerner of the heart. Mason exhorts to self-denial. Barker cheers us with the thought of being risen with Christ, and exhorts us to set our affection on things above. A beautiful place to introduce the Lord's Supper—Dohoney administers it. Kendrick asks us to bow in prayer. Aten speaks on the spread of the gospel. Davis contrasts the church and the apostasy. Ribble surprises us with a bran new thought on the cleansing of the sanctuary. Gano talks tenderly and earnestly of the name we should wear. Abney exhorts us to live the Christian life. McPherson directs our attention beyond the Christian life, and discusses the "resurrection of the just." Poe points us beyond the resurrection to "the glory to be revealed," in "the world to come," of which Scott speaks.

This book, therefore, should be read consecutively through, and every sermon considered with reference to its relation to all the others.

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TEXAS PULPIT.

SERMON I.

INTRODUCTORY DISCOURSE.

BY LAURENCE W. SCOTT.

In the fourth chapter of Zechariah, we have a most beautiful picture presented—a vision seen by the prophet. In his visions he saw a beautiful candlestick (or lamp) with seven branches, all of gold; and two golden olive trees, one on either side; and two golden olive branches emptying the golden oil out of themselves into the golden lamp; and thus was produced a beautiful light, by which was seen the candlestick, the olive trees, and all the surroundings.

The prophet inquired, What meaneth this? The angel, who superintended the vision, replied, "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The central thing in the vision, then, represents the Spirit of God. What was central? The oil. The object of the olive trees and olive branches was to supply

the oil; the candlestick was to receive the oil; the result was light! The oil, therefore, was central, just as the grain is central in a flouring mill. But what did the olive trees and olive branches represent? That is just what the prophet desired to know. He inquired: "What are these two olive trees upon the right side of the candlestick, and upon the left side thereof?" That question was not answered. Then he made it more specific and definite: "What be these two olive branches, which, through the two golden pipes, empty the golden oil out of themselves?" The angel answered: "These are the two anointed ones that stand by the Lord of the whole earth." But, who are the two anointed ones? In order to learn that, we must have recourse to the first great law of interpretation, *i. e.*, the surroundings. We must inquire what were the circumstances of the one addressed, and how would he understand it. Zechariah was a Jewish prophet. And, who would a Jewish prophet naturally understand by the first one of these anointed ones? Evidently, Moses. Moses was the great leader and law-giver of the Israelites—the mighty hero who broke the Egyptian yoke and led them out of bondage; the deliverer that led them through the Red Sea and the wilderness; and, from Pisgah's lofty heights, pointed them to the promised land. The two anointed ones, therefore, would hardly be mentioned, till the mind of the Hebrew prophet would

instantly flash back to Moses as the first one. But, who was the other anointed one? Evidently, the Messiah. Moses had said to them that God would raise up unto them a prophet like himself. They looked forward to him with yearning anticipation. He was the burden of prophecy; the theme of poetry and song! The mind, therefore, of the Jewish prophet would hardly go back to Moses as one of these anointed ones, till it would instantly rebound and go forward to the Messiah as the other anointed one! And that is correct. One olive branch represented Moses, the other, Jesus. And, as certainly as the two olive branches represented Moses and Christ, the two trees on which they grew represented the two systems in which Moses and Christ are the most conspicuous figures. The one representing Judaism, the other, Christianity; the one symbolizing the Law, the other typifying the Gospel; the one representing the Israelitish nation, to whom God said, "I have called thee a goodly olive tree," the other representing the true Israel of God, a holy nation, a royal priesthood, a peculiar people—Christians.

But what did the candlestick represent? It symbolized the Bible; and the light thereof, the light of God's word. This is evident, because the candlestick in the vision corresponded to the one in the tabernacle, as shown by the fact that this vision was seen upon the re-edification of the temple by Zerubbabel and Joshua the high priest.

And the candlestick in the tabernacle and in the temple typified the Bible, as can be abundantly shown. If there is any doubt of this, that doubt is set at rest when we read on into the fifth chapter, where we find the result of all this was a flying roll or book that went abroad into the whole earth, condemning thieves and swearers alike. The Bible is that book, which goes into all lands, condemning equally all sins.

An apostle says, whatever was written aforetime was written for our admonition and learning. This beautiful picture was presented for our instruction. Let us contemplate it. There stands a golden candlestick, or oil lamp, with seven branches, representing the Word of God. There stand on either side, two olive trees of gold, representing the two dispensations. And while we see many glittering golden branches symbolizing prophets and apostles, we behold *two* prominent branches, one on either tree, representing Moses and Jesus. Then, from these two branches we see flowing the yellow, golden oil, emptying into the golden bowl of the candlestick with the seven branches, producing a seven-fold light, blending harmoniously as one light! The oil representing the Spirit of God, the Holy Spirit.

Now, if we are right, we would expect to find the Bible divided into two divisions. Because there were two olive trees, and two olive branches; two sources whence flowed the oil of illumination.

So we have only to open the Bible, and we see at a glance that it contains two grand divisions, the Old Testament and the New. And there stand Moses and the prophets, pouring the golden oil of inspiration into the Old Testament on that side; and here stand Jesus and the apostles, pouring the golden oil of inspiration into the New Testament on this side. Thus we readily see how the Holy Spirit gives light to men—it is through the golden candlestick, the Bible, the Word of God.

But that is not all. If we are right, we would naturally expect to find the Bible divided into seven grand divisions or apartments, because the golden candlestick had seven branches. Well, as we have learned that it is divided into Old Testament and New, we can examine each one separately and see how many apartments it contains. How many divisions are there in the Old Testament? Just three. How do you know? Because Jesus says so. Jesus said: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke 24: 44. There are, then, three divisions, according to Jesus Messiah himself. And, as a matter of fact, I have in my possession a copy of the Hebrew Bible, and it is to the present day divided into three divisions, the *Thorah* (Law), *Neviim* (Prophets), and *Kethuvim* (Writings), or, as it is rendered in the Greek Septuagint, *Hagaiography*, holy writings.

How many grand divisions are there in the New Testament? That we can learn by ascertaining how many different kinds of writing there are in it. Any pupil in the common schools, who has advanced far enough to study composition, can readily see that the New Testament just contains four different styles of composition—Biography, History, Discipline and Prophecy. Then, it contains just four apartments: first, the Gospels, containing biographies of Jesus Christ; second, the Acts, containing an early history of the church; third, the Epistles, containing disciplinary writings, showing Christians how to live; fourth, the Apocalypse, or Book of Revelation, containing prophecy and promise of the future. Then, as there are three grand divisions in the Old Testament and four in the New, the whole Bible contains seven, as the lamp in the vision had seven branches.

But why these *four* divisions in the New Testament? That question is answered, when we learn the object for which it was written, and what is necessary to effect that object. For what purpose was the New Testament written? Was it to furnish texts to dispute over? No! Was it merely to interest Sunday-school children? No! Was it to teach history? No! Was it to teach theology? No! Was it to teach ethics? No! It does teach the best code of morals ever taught, but it was not written for that purpose. Nor was

it written to show what happened to the Jews after the Old Testament closed. It was written for none of these purposes. Why was it written? *It was written to make men Christians, and save them!!!* That is the purpose which God had in view when he inspired the eight writers of the New Testament to pen their wonderful productions. Well, when we learn what is necessary toward making men Christians and saving them here and hereafter, we have the question answered why these four divisions?

What is the first step toward making a man a Christian? The first step, absolutely, and without which no other step can be taken, is to make him a believer. You can not make a Christian of any man till you have made a believer of him. I have for years had pending a debate (which may yet come off) with Rabbi Browne, a distinguished Jewish doctor in New York. Suppose I want to make a Christian of Rabbi Browne, or any other Jew, the first thing I must do is to convince him, and get him to believe that Jesus is the Messiah. I can take no other step till I have taken that one. Or, suppose I wish to make a Christian of Ingersoll, or any of the numerous infidels with whom I debate, I must first convince and induce faith. We must first get a man to believe with all his heart that Jesus is the Christ, before we are prepared to take another step, and before he can take another step toward his salvation. That being true,

God necessarily and philosophically gave, as the first division of a book written for man's salvation, an apartment filled with testimony leading men to believe in Jesus. That is the avowed purpose for which this division was written. John says: "These are written that you might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." And another apostle* says: "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6.

*Critics differ as to who wrote the Hebrews, some ascribe it to Paul; some, to Luke; some to Apollos; some, to Barnabas; some, to Clement. The evidence urged in favor of Paul, is to me very unsatisfactory. The evidence in favor of the others, no less so. It is inconceivable that Paul would write a long doctrinal epistle without once alluding to the claims of the Gentiles. Why any one of the above should have written it without attaching his name, is inexplicable. It is my settled conviction that JUDE wrote it. He composed with great diligence such an essay on the "Great Salvation." He alludes to it in his short epistle—Jude 3d verse, compare Heb. 2: 3. Furthermore, the author of Hebrews wrote to the same parties "a letter in few words"—a short exhortation, just such an epistle as Jude. Heb. 13: 22. The style is also similar. Compare the doxologies—Heb. 13: 20, 21; Jude 24, 25. If Jude be the author of Hebrews (and I am satisfied he is), the fact that no name is attached to it is accounted for. Sending the two epistles together, his name attached to the short one, it was unnecessary to add it to the longer one. It is unnecessary to inform the intelligent reader that the superscription over Hebrews, "the epistle of Paul," etc., is a modern contrivance.

But after a man becomes a believer, what must he learn next? He must learn how to become a Christian. No man can become a Christian till he learns how. If a man believes in Free Masonry, and wants to become a member of that ancient order, he must learn how to become a Mason before he can become one. If a man wants to enter Odd Fellowship, or any benevolent institution of the world, he must learn the process of initiation. So, if he wants to become a member of God's household in Christ, he must learn how. If a foreigner comes to this country from Europe, and, believing in our democratic form of government, wishes to renounce the monarchy of the old world and become a citizen of the American Republic, the second step in the process is to learn how to become a citizen. So he learns about taking out his first papers, second papers, etc. Just so, if a man believes in Christ our king, and wishes to become a citizen of his kingdom, he must learn the process of naturalization—must learn how to become a member thereof. So God has given the second division of the New Testament to show believers how to become Christians.

But after the believer has obeyed the gospel, he then needs to know how to live the Christian life. Therefore, our merciful Father, in his great wisdom and goodness wherewith he abounded unto us, has given, as the third division of the New Testament, an apartment showing the new born

child of God how to live the Christian life. "Oh the depths of the riches, both of the wisdom and knowledge of God!"

But when the heir of glory has learned the third lesson, and learned it well, his spirit yearns for something more from the well-spring of revelation. He wishes to know the destiny of the church and the reward of the finally faithful. But one more book does he need, but one more apartment can God give him—a book of promise and prophecy, to inspire the soul with hope—such we have in the fourth division of the New Testament, the Apocalypse, or Revelation. This closes the Divine Volume and perfects revelation, and no man can imagine a purpose for which another inspired book might be given.

I wish to call attention to a beautiful thought that arrested my attention while considering an apparent discrepancy. In Leviticus 37: 18, we read: "And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches out of the other side thereof." Now six is not seven. How reconcile? Very easily. The central branch is formed by the candlestick itself running up between the three on each side, making seven. That gives a prominence to the central branch, showing that the greatest importance attaches thereto. This is very significant, showing that the central division of the Bible possesses great pre-

eminence and importance. Now, it so happens that the *first* division of the New Testament is the *central* division of the whole Bible; and this is the division which gives an account of Christ directly. So that, as Christ is the centre of the remedial system, the very division of the Bible which contains his biography is the central division thereof. Furthermore, Paul declares the death of Christ for our sin, his burial, and resurrection, to be the gospel in fact. Therefore, the very apartment which contains the gospel is central as to the whole Bible. There stands as central the division that gives an account directly of the miraculous birth of Jesus, his wonderful works, his sublime sayings, his death and burial, his resurrection and ascension. On yon side stands the Law, a school master to bring men to Christ; Prophecy, which points forward to him; the Psalms, in which inspired poets sing of him! There HE stands in the centre. And on this side stands Acts of Apostles, showing how to get into Christ; Epistles, showing how to live in Christ; Revelation, showing what those in Christ may hope for! *Glorious!* SUBLIME!! BEAUTIFUL!!! It could not have happened by accident. Man could not have arranged it. It is the seven-fold light of God, shining upon the plan of the ages!

The importance of these divisions cannot be over-estimated. Imagine an inquirer uninstructed in this heavenly science. Without a knowledge

of these divisions, all is dark before him ; dark as the original chaos—inexplicable as a shadow without a substance ! He is just as liable to go to the Psalms of David to learn what to do to be saved, as to any part of the New Testament ; just as liable to go to Kings or Chronicles to learn how to become a Christian, as to the Acts of Apostles. His attention is called to God's plan and these divisions, light flashes upon his mind ! The light of heaven illumines his pathway ! He begins with the first apartment of the New Testament, because he can begin nowhere else. If he would begin with the first apartment of the Old Testament—the Law—having learned these divisions, he has learned that the law was a schoolmaster to bring men to Christ. He bids good-bye to the old schoolmaster and comes to Christ at once, and to the division of the Bible which presents Christ. If he would pause among the prophets in the second apartment of the Old Testament, the prophets point him forward to Christ. So, he bids adieu to the school of the prophets, and comes to the Divine Teacher himself. If he would pause in the third apartment of the Old Testament, to catch the sublime strains of the sweet psalmist of Israel, David sings of Christ, and all the inspired poets tune their harps in harmony to sing the lay of the coming Messiah. Their rich melody dies on his ear, as he leaves them all behind and comes to Christ and his gospel. He begins with the first

apartment of the New Testament, where he finds the question presented, What think ye of Christ, whose son is he? In his investigation of this, the most important of all questions propounded to man, he is to be guided by the testimony of God's own witnesses concerning his Son. If, from all he can learn of Christ, he loves him, and is willing to accept him as his Savior, he is then prepared to turn to the second apartment, to know how to accept Christ, how to become a Christian. He opens the Acts of Apostles. Here he finds an account of the first preaching of the apostles after the ascension of Christ and the descent of the Holy Spirit to guide the apostles into all the truth; here he learns how they became Christians in those days; and just what it took to make a Christian then, it takes to make one now. After he has become a Christian, as they did, and united himself with the people of God; he then wishes to know how to live the Christian life—what the duties of a disciple of Jesus are. The new convert is now introduced to the third division of his holy and infallible guide—the epistles of various apostles to churches and individual Christians, teaching them how to live the Christian life. Here he finds his duties in all the various relations in life, clearly and explicitly laid down. Here he finds a complete guide from the lowlands of sorrow to the haven of eternal rest! But when he has followed his Lord and Redeemer many

long years, according to the instruction here given, begins to lean upon his staff, and bow toward the grave, his spirit pants for some more vivid representation of the future prospects of the saints than he has yet found in this divine volume. For this reason the Lord has arranged the fourth apartment of this holy and infallible guide. As the old soldier of the cross draws near to the end of life's uneven way, his head whitened o'er with the frosts of many winters, and his face wrinkled by the heat of many summers, two inquiries arise before his mind. One is, what shall be the future of the church, and shall it prevail? The other is, What is there reserved for all the faithful in Christ, and for old soldiers of the cross like me, who have borne the burden and the heat of the day? In order to answer these interrogations, the vail is withdrawn from between the present and the future; between time and eternity; between this world and the world to come. He opens the Book of Revelation, and goes with John in his splendid vision on the Isle of Patmos. Here he learns that although the church shall have trials, it will have triumphs; although it shall have conflicts, it shall have conquests, and that

“Jesus shall reign, where e'er the sun
Does his successive journies run!
His kingdom stretch from shore to shore,
When moons shall wax and wane no more.”

Here he beholds golden streets and jasper walls, even the gold-paved streets and jasper walls of the New Jerusalem coming down from God out of heaven! Here he beholds the river of water of life, clear as crystal, flowing from the Paradise of God! Here, in his body bending with infirmities and but dim mortal eye, by the eyes of faith and hope, and by the telescope of revelation, he sees the land of immortality, the inhabitants of the world of bliss, even the world to come, where sorrow and sighing shall flee away, and death shall be swallowed up in victory. He realizes that

“The saints in all this glorious war
Shall conquer, though they die!”

And sees *his* triumph from afar,
With hope's exultant eye!

Such a book, then, is the New Testament with its four divisions: an apartment to the unbeliever, leading him to believe in Jesus; a second apartment showing him how to get into Christ; a third apartment showing him how to live in Christ; and finally a fourth apartment showing him what the hopes are of those in Jesus—cheering him on his journey home, and pointing him forward to the time when he too shall join with all the pure and the holy, and the redeemed of all ages, and praise God in unending eternity! And such a book is the whole Bible, with all its divisions—fitly represented by the golden candlestick with seven

branches, giving a sevenfold light blending beautifully as one.

“Only light by which the barque of man
 Could navigate the sea of life,
And gain the coasts of bliss securely.
 Only star which rose on time!
And on its dark and troubled billows, still,
 As generation passing swiftly by, succeeding
 generation,
Threw a ray of heaven’s own light!
 And to the hills of God, the everlasting hills,
Pointed the sinner’s eye.”



SERMON II.

THE BIBLE ANALYZED.

BY D. PENNINGTON.

As preached at Eagle Springs, Tex., the first Lord's Day in August, 1887.

My respected hearers, we have read the first chapter of Hebrews, and the second chapter to the close of the fourth verse.

The first two verses of the first chapter, and the first three verses of the second chapter, shall form the basis of our discourse. These verses read as follows: "God, who, at sundry times and in divers manners *spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son.*" (Heb. 1: 1, 2). And again: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if *the word spoken by angels was steadfast*, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great a salvation which at *the first began to be spoken by the Lord*, and was confirmed to us by them that heard him?" The apostle commenced this letter by stating that "God *spake in time*

past unto the fathers by the prophets," but "hath in these last days spoken to us by his son."

These Hebrew Christians, like all the Jews, considered the law of Moses the most glorious institution in the world, and even after they had embraced the gospel, they were unwilling to lay it aside. They argued that worthy and gifted men, endowed with prophetic wisdom, had spoken to them, and that God had employed angels in giving the law of Moses (Acts 7: 53). To inspire these Christians with love and admiration for Christ, the apostle proceeds to point out the superior character of the Son, through whom he hath spoken to us. That he is "heir of all things, that he made the worlds, is the brightness of the Father's glory, the express image of his person, and upholds all things by the word of his power, and that God had commanded all the angels to worship him, that he laid the foundations of the earth, and the heavens are the works of his hands." Thus to exalt the gospel in their minds to its proper authority, he argues the superiority of Christ to the most exalted angel that shines before the throne of God. Paul shows that if the law was glorious because it was given through the agency of angels, then the law of Christ (the gospel) must be much more glorious, since these very angels are commanded to fall down and worship the Divine personage through whom the gospel was given.

Having admitted in the first chapter, as he does in the third chapter of II. Cor., that the ministration of death (the law of Moses) was glorious, he argues that the ministration of righteousness (the gospel) is more glorious. He then begins the second chapter of Heb., "Therefore we ought to give the more earnest heed to the things which we have heard" (from the Son). "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him." Thus the apostle shows how impossible it will be to escape the penalty of the law of Christ. The law of Moses offered no final release from sin or death, nor salvation in heaven, but Christ, having come and died, that "through death he might destroy him that had the power of death," and deliver them who, through fear of death, were all their life-time subject to the bondage of sin—Christ by his death wiped out all the sins of the fathers, whose bleeding victims pointed to the blood of Calvary (Heb. 9:15) and now he offers to cancel all our sins, and they shall be remembered no more, and to finally raise us from the dead and take us home to heaven, where we will have God for our father, Jesus Christ for our elder brother, angels for our associates, and heaven for our eternal home.

What a great salvation; what a glorious and blessed promise that we shall one day see him and be like him! Well may Paul ask: "How shall we escape if we neglect so great a salvation?" In the first two verses of the first chapter, Paul refers to the law as spoken to the Jews, and the gospel as spoken to us. The law and the gospel, here referred to, form the two grand divisions of the Bible. In order to understand the Bible, we must keep these grand divisions in mind. Now that you may the more fully grasp the thought, I will place in one column on the left hand side of the blackboard, the names of all the books in the Old Testament, in the order we have them in the Bible. Beginning with the book of Genesis, Exodus, Numbers, Leviticus, Deuteronomy, Joshua, Judges, Ruth, and so on, to the book of Malachi, the last book in the Old Testament, 39 in all. These contain what God "*spoke in time past* unto the fathers by the prophets," and they constitute the first division, and these all belong to the Old Covenant.

Now I will write on the right hand side of the blackboard, in another column, the names of the books of the New Testament, in the order, as they stand. Beginning with Matthew, Mark, Luke, John, Acts, Romans, First and Second Corinthians, and so on to Revelation, the last book in the New Testament, twenty-seven in number. These contain what "God hath in these *last days spoken* to

us by his Son." These constitute the law given for our government. Those on the left, contain what God *spoke in time past* to the Jews, and do not constitute the law for our government, yet they teach us many valuable lessons, and some lessons found in the law of Moses are also incorporated into the New Testament, and are made binding by authority of Christ. Those books of the Old Testament on the left, belong to the Old Covenant with which God found fault (Heb. 8: 8), and he took it away that he might establish the second (Heb. 10), or better covenant, which is established upon better promises (Heb. 8: 6). Paul says in Gal. 3rd. chap. "Before faith (the gospel) came, we (the Jews) were kept under the law, shut up unto the faith (the gospel) which should afterwards be revealed. Wherefore the law was our school-master to bring us to Christ. But after that faith (the gospel) is come, we are no longer under the school-master" (Gal. 3: 23, 24, 25). There are those who object to the position that the law of Moses, embracing all the books of the Old Testament, as a law for our government, is abolished. Those who practice infant baptism object, because they must get patches from the old (garment) Jewish law to patch up infant baptism (Matt. 9: 16). Another class assumes that for God to enact a law and then repeal it, implies weakness, and shows that God was disappointed. Paul says: "For if that first covenant had been

faultless, then should no place have been sought for the second, for finding fault with them (the Jews)," he saith "behold the days come, saith the Lord, when I will make a new covenant" (Heb. 8: 7, 8). Thus, you see the fault was with the people. If the first covenant had been sufficient to accomplish God's purpose with respect to the salvation of man, then most assuredly he never would have set it aside to make way for another. Let it not be supposed that God was disappointed in his purposes with respect to the Old Covenant. It was added to the promise made to Abraham, on account of transgressions, till the seed (Christ) should come, and it served as a school-master in bringing the Jews to Christ (Gal. 3: 19-24). The Holy Spirit often speaks of things relatively, according to our conception of them (Matt. 19: 17). The Jews looked upon the Old Covenant as the power of God for the salvation of the seed of Abraham according to the flesh. When viewed in that light, it was faulty, for by it no man could be saved. Hence, when God had accomplished his benevolent purpose in giving the law, he took it out of the way, and gave them a "better covenant, established upon better promises" (Heb. 8: 7). Hence, instead of the change of the law implying weakness on the part of God, it bears the very seal and impress of Divine wisdom. The human race, in its infancy, was like the little child, and had to be taught by object lessons. You

teach the child by pictures until its mind is sufficiently developed to reason upon the real to which the pictures point. So, God began by giving the Jews a shadow, type, or picture of good things to come (Heb. 10 : 1), and these shadows were but a figure for the time then present (Heb. 9 : 9). Paul, in speaking of the Jews and Gentiles, who had been separated by the law of Moses, says of Christ : " Who hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances for to make in himself of twain (the Jews and Gentiles) one new man (church), so making peace, and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2 : 14, 15, 16). Again Paul says, " Blotting out the handwriting of ordinances which was against us which was contrary to us, and took it out of the way nailing it to his cross" (Col. 2 : 14). When the law was nailed to the cross, it was killed, or its authority destroyed. When Peter went to Cornelius, the first Gentile to whom the gospel was preached, about eight years after the apostles were commissioned to preach the gospel to every creature, he said : " Ye know that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation, but God hath showed me that I should call no man common or unclean" (Acts 10 : 28), and when Peter had re-

turned to Jerusalem, he had to defend himself for having gone to the Gentiles to preach to them. Read the eleventh chapter of Acts of Apostles, and you will see that the disciples did not understand that Christ had taken the "law out of the way, nailing it to the cross." God had promised Abraham that in his seed all the families of the earth should be blessed (Gen. 12 : 3 and 22 : 18).

Now, to demonstrate to the world that God had kept his promise, it was necessary to keep the seed of Abraham a distinct people until the seed (Christ) should come (Gal. 3 : 19). The law was added four hundred and thirty years after the promise was made to Abraham (Gal. 3 : 17). Paul says, "The law was added because of transgressions, until the seed (Christ) should come" (Gal. 3 : 19). Thus you see that four hundred and thirty years after the promise was made to Abraham in the land of Ur of Chaldea, at Mt. Sinai, the law was thrown around the seed of Abraham to serve as a partition wall between them and other nations. Had it not been for this partition wall (the law), making it an unlawful thing for the seed of Abraham to intermarry with other nations, the seed of Abraham would have been lost in the ocean of human beings, and no man would have known whether God had kept his promise to Abraham or not. Let me ask you, How many persons are there to-day, who could trace their genealogy back more than three or four generations?

But few can trace back further than grandfather, or great-grandfather. Thus you see how utterly impossible it would have been, without the law of Moses, for it to have been shown that Christ was the long promised Messiah. The settlement of the seed of Abraham in the land of Palestine was also to keep them a distinct people, that the world might see that God was a covenant-keeping God. Hence, when we understand the objects of the law of Moses, we see in it the very seal and impress of Divine wisdom. The law of Moses, with its penalties in this life, was a necessity to teach man that God will punish the sinner. Hence, we learn from the history of God's dealings with the people under the law, that he will vindicate the majesty of his law. Paul says, "We ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip, for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation which at the first began to be spoken by the Lord?" Now, before you answer the Apostle's question, read the history of God's dealings with man in all ages. Behold Adam and Eve driven from the garden of Eden, and the very ground cursed on account of Adam's sin, and caused to bring forth thorns and thistles, and in sorrow Adam was doomed to eat bread all the days of his life. When you see the

honest laboring man, almost exhausted, and the great drops of sweat rolling down off his temples, remember that those drops of sweat point us back to the first sin that was ever committed on earth. When we ride over the hills and behold the thistles and thorns, we are reminded of Adam's sin. It does not follow, as a logical conclusion from these premises, that we have no use for the Old Testament. The objector, who assumes this as a result, misapprehends our position. The Old Testament is the ground of our hope, as well as our fear. Paul says, "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15: 4). We learn from the Old Testament, that God is not slack concerning his promises, that when man obeyed, he always blessed him, and this certainty of the promised blessing inspires us with hope, which is as an anchor sure and steadfast to the soul, and this hope gives us comfort in all our trials and difficulties. Paul tells of God punishing the children of Israel for their sins after he had delivered them from Egyptian bondage, and says: "Now these things were our examples to the intent that we should not lust after evil things as they also lusted" (1 Cor. 10: 6). And again: "Now all these things happened unto them for examples and they are written for our admonition" (1 Cor. 10: 11). They are written to admonish *you*, and

all of Adam's race. "He that despised Moses' law died without mercy; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God?" (Heb. 10 : 28, 29.) I refer you to a few cases under the law of Moses, to-wit: Korah, Dathan, Abiram, and the two hundred and fifty that were with them, who, on account of their sins, "the earth opened her mouth and swallowed them up, and they went down alive into the pit." Again, Uzzah, with the purest of motives, caught the ark lest it should fall and break, and he violated that law which provided that none but the Levites should touch it, and though he did it with perfectly good motives, "the Lord smote him and he died before the Lord" (I. Chron. 13). Thus, God has taught us that we cannot plead honesty of purpose for disobedience. Jude says: "I will put you in remembrance, though you once knew this, how the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not; and the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day, even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Read also the 19th chapter of Genesis, and

see the fire rain from the Lord, and behold the smoke going up as the smoke of a mighty furnace. Lot and his wife and two daughters leave the city behind, under command not to look back; but Lot's wife disobeyed and became a pillar of salt!

The time would fail me to refer to the many examples given in the Bible. But these are sufficient to teach us that God will punish the sinner. If God had not punished sin, and blessed obedience in this life, but had instituted the gospel in the beginning with its penalties and blessings in the future world, we would not have known that sin would be punished and obedience blessed, unless we could have sent messengers over into the future world, to bring back a report. I have spoken of the grand and leading designs of the Old Testament, and now I can only speak briefly of the New Testament and its divisions and designs. The 27 books of the New Testament may be divided into three departments. First: The Jews' department. Second: The world's department, and third, the church's department. Matthew, Mark, Luke and John constitute the Jews' department. From these four books we can learn that our Savior, John the Baptist, the twelve apostles and the Seventy, confined their labors exclusively to the Jews. Jesus positively forbade the apostles preaching to any but the Jews (Matt. 10:5-6) Thus you see that during the time of which these four books give an account, no

man was authorized to preach to any but Jews ; but, when Jesus died, he nailed the law to the cross, and took it out of the way, and it was no more an unlawful thing to go to one of another nation ; and after the resurrection, and just before his ascension, he said, "Go ye into *all the world* and preach the gospel to *every creature*." Here for the first time is salvation offered to the world, and this commission brings us to the second department, the book of Acts of Apostles. This *one* book, is the history of how the apostles preached the gospel to the world, and it is the *only* book in the Bible that tells how any sinner was saved after Jesus shed his blood to atone for the sins of the world. No one should go to the law of Moses, Psalms of David, Job or the prophets to learn how to be saved, for in Acts of Apostles *alone*, is salvation offered in the name of Christ. This one book, Acts of Apostles, has only twenty-eight chapters, and you can read it through every day in the year. It has one thousand and seven verses. If you will commit to memory one verse to repeat at each meal, you can commit to memory the whole of this important book in about eleven months. From this *one book* we learn how people were converted and how churches were constituted. From the sixteenth chapter of this book we learn how the Philippians were converted, and from the letter addressed to them afterwards we learn what was required of

them after their conversion. From the seventeenth chapter of this book we learn how the people of Thessalonica were converted, and from the two letters addressed to them afterwards we learn what they are taught to do as Christians. From the eighteenth chapter we learn how the people of Corinth were converted, and from Paul's two letters to them, after their conversion, we learn how they were taught to live the Christian life. And from the nineteenth we learn how the Ephesians were converted, and from Paul's letter we learn how they were taught to live as children of God. In this letter Paul predicates their salvation on the grace of God (Eph. 2: 8-9,10); and if you desire to know how they were saved by the grace of God, just turn back and read the nineteenth chapter of Acts of Apostles. And whenever you find salvation, or justification, in the epistles, predicated of faith, grace, baptism, or any other condition, just read the history of their conversion, in Acts of Apostles, and you will find salvation was never attained by any one gospel item alone.

To the anxious sinner we would say, read carefully the book of Acts, and you will soon learn how to become a child of God and an heir of heaven. Suppose the apostle Peter was to make his appearance in some of the modern revivals, and should be invited to preach, and no one should know that it was Peter, but inspired by the same spirit that gave him utterance on the day of Pen-

tecost, he should tell the inquiring sinners to "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2: 38.) What would the leaders of said revival call him? Would they give him the right hand of fellowship? Would they not exclude the unknown preacher from the meeting? If they would not fellowship Peter in their meetings here, will he fellowship them forever in the meeting above? My friends, you can put this matter from you here, but you can not put it from you when you stand before God in the judgment. May God help us to be honest with ourselves, honest with our fellowmen, and honest with God. Let us study these lessons, and practice them to the honor of God and the salvation of our own souls, that we may live forever in heaven, and enjoy the smiles of our heavenly Father, the society of angels and the redeemed from earth, "where sickness, sorrow, pain and death are felt and feared no more."

SERMON III.

THE SPIRIT OF MAN.

BY J. W. LOWBER.

TEXT.—“Lord Jesus, receive my spirit.”—Acts 7 : 59.

The soul denotes that part of the intellectual man which relates him to the lower animal, and the spirit, that part of man which causes him to worship and anticipate a future state. While soul and spirit are represented in both Hebrew and Greek by different words, they are sometimes used interchangeably. In fact the word soul by a figure of rhetoric is sometimes used to denote the whole person. The apostle uses it in this sense when he states that there were eight souls saved by water. The spirit points to God and the future. Jesus, when upon the cross, commended his spirit into the hands of his Father, and the dying Stephen said, “Lord Jesus receive my spirit.”

DIFFERENCES BETWEEN MAN AND BRUTE.

“Who knoweth the spirit of man, that goeth upward, and the spirit of the beast that goeth

downward to the earth?" (Eccs. 3: 21). The upright position is natural to man, but not to the animal. Man is a being of progress; the animal is stationary. Man is a ruler in this world; the animal, his servant. Man looks up to God; the animal is no higher than this world. Man has language, art, science, and religion; the animal has none of these things. Man desires a future state; the animal is satisfied with the present. No physicist can explain away the fact that God created man in his own image; and the animal, for the use of man. With the animal, death ends all; with man, it is an introduction to a higher life.

We do not see how any physicist can carefully study the following points, and then regard man simply as the result of evolution:

1. Man differs from the brute in certain physical characteristics. He is the only animal that is clearly two-footed and two-handed; and, consequently, fitted for an erect posture. The release of the upper extremity from all use in locomotion, and the erect posture, enable man to subdue nature and study the heavens. Man is the only animal that has a chin, and phrenologists teach that there is something wrong in the upper story when a man is deficient in chin.

2. Man is a scientific being, and seeks an explanation of phenomena. The brute never does this; it only has the faculty of sense—perception.

In addition to this, self-consciousness, reason, understanding, and judgment are necessary to constitute man a scientific being.

3. Man is a being of progress, but the brute is perfectly stationary. Man crosses a river on a log, and from this experience constructs boats and ships; the brute crosses over, and is no wiser. To constitute man a being of progress, it is only necessary to add imagination to the faculties which have already been mentioned.

4. Man differs from the brute in being the subject of moral and religious obligation. To the faculties mentioned, we add conscience and free will, and man is a moral and religious being. The brute is not blamed for its acts, but man is responsible for his. Says one: "The brute can be so educated as to reason, possess free will and conscience," but this is not true. The elephant is often referred to as a remarkable example of intelligence; but it is very much overrated. The showman teaches the elephant to perform by applying plates of hot iron to its feet, while there is music; and removing them when the music ceases. By an associated impulse, it commences performing when the music commences. Solomon certainly reached the correct conclusion when he said, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it" (Ecc. 12: 7).

THE SUBSTANTIAL NATURE OF THE SPIRIT OF MAN.

When God created man, he breathed into him the breath of lives, and he became a living being. The Hebrew word for life (Gen. 2:7) is *hayyim*, from the verb *hayay*, to live; it is a plural number, and should be translated "lives" instead of life. This takes another prop from under the edifice of materialism.

The body is the home in which the spirit dwells. When the house wears out, or is destroyed, the inhabitant must necessarily leave it. Any injury done to the house will for a time affect its dweller. It is not difficult to understand why a vigorous mind requires for its home a strong body. The condition of the stomach and the action of the heart affect the apprehension, the comprehension, and the memory. A change in the structure and functions of the brain induces insanity, which, indeed, is a very helpless and deplorable condition. From the wonderful influence of the body upon the mind, the following arguments have been deduced in favor of materialism:

1. That we know the mind only as connected with a material organism. The activities and phenomena of the mind are exerted through the body, and we only know the mind as connected with a material structure.

2. The power and capacities of the mind are

developed along with those of the body. As the lower organs of the body are the first developed, so the lower powers of the mind are the first unfolded.

3. All our knowledge chronologically comes from sensation; so, the mind is dependent upon the body for much of its knowledge and many of its enjoyments.

4. Our first acquired ideas all have reference to sensible objects. From these facts the materialist concludes that the mind is only a culmination of a series of material existences.

To the above we must add the following facts, and then I think we can safely reach a conclusion:

1. The phenomena of mind are in kind unlike the phenomena of the body. Extension and impenetrability are the essential properties of matter; while thought, feeling, and volition are the essential attributes and characteristics of mind.

2. While our knowledge is chronologically developed by sensation, there are primary principles which logically exist in the mind previous to this development. The maxim, *Nihil in intellectu, quod non prius in sensu*, is not strictly correct. There are some things in the intellect not in sensation; for there are ideas and emotions derived from man's moral nature.

3. The mind is self-active. The brain is its organ, and through this instrument it communicates itself to the world. Every mental action

uses up some brain tissue, and there has to be a new supply. While the brain is the organ of the mind, the brain is material, and matter cannot move itself. The mind must therefore be impelled to action by its own energy.

4. The mind distinguishes itself from the brain. There were some ancient philosophers who claimed that the world created God, instead of having been created by him. Analogous to this is the doctrine of modern materialism, which teaches that the brain is not the instrument of the mind, but a machine which produces the mind. The most eminent Greek philosophers clearly distinguished between the mind and the organ through which it acts; and we, by self-consciousness, can certainly do the same thing. The artist is conscious that he forms in his mind a picture before he places it upon canvas. There is a great distinction between a musician and the instrument upon which he plays. Not even a Beethoven could play well upon a poor organ; nor can the mind act well when it has a poor brain upon which to play.

THE DESTINY OF THE SPIRIT.

The intermediate state denotes the condition of man between death and the resurrection. Paul prayed that the whole spirit, soul and body, be preserved blameless (1 Thess. 5 : 23). This clearly teaches that man is a trinity, consisting of spirit,

soul and body. Our Lord has taught us not to fear him who can kill only the body; but rather fear him who can destroy both soul and body in hell (Matt. 10: 28). Here the word soul is doubtless used in the sense of spirit. The Sadducees were materialists, and did not believe in a future state. They, like modern materialists, considered themselves invincible in argument, and they frequently had discussions with the Pharisees—their opponents. On one occasion, when Jesus had silenced the Pharisees, they came with their favorite question. He soon answered them, and then presented an argument which reduced them to complete quiescence. He insisted that the dead are raised—from the fact that Moses at the bush called the Lord “the God of Abraham, the God of Isaac, and the God of Jacob (Luke 20: 37, 38). He is not the God of the dead, but of the living; for all live unto him.” Abraham, Isaac and Jacob had been dead several centuries, yet they were alive unto God.

On the sublime occasion of the transfiguration of Christ, there were representatives from the present state, from the intermediate, and from the eternal. Peter, James and John were from the present state; Moses from the intermediate, and Elijah from the eternal. The apostle could afterwards refer to this occasion, and say, “we were witnesses of his majesty.” On the holy mount they heard God acknowledge the authority of his

Son, whom they were commanded to obey. Matt. 17, and II. Peter 1: 17.

We read in the Bible of the outward man and the inward man, and Paul says, "though the outward man perish, the inward man is renewed day by day," (II. Cor. 4: 16). As the outward man is the counterpart of the inward man, we must conclude that the inward man is a conscious entity, which will remain conscious after death; for when the outward man perishes, it is renewed. That there can be consciousness out of the body is clearly taught by Paul in II. Cor. 12: 2-4. This language clearly teaches the following facts: (1) That the man of whom Paul speaks was not the body, but dwelt in the body; (2) That the man could have been caught away to paradise in the body; (3) That the man could have been caught away to paradise out of the body; (4) That the man could hear unspeakable things out of the body as well as in it.

The parable of the rich man and Lazarus very plainly teaches the conscious existence of man after death (Luke 16: 19-31). It is claimed by the materialist that this parable has reference to the Jews and Gentiles. This cannot be, for the following reasons: (1) Both the rich man and Lazarus died, so the scene is placed in death. If Lazarus represents the conversion of the Gentiles, he should have passed from death to life instead of passing from life to death. (2) If death in the

case of Lazarus means conversion, it means the same in the case of the rich man; for he died also, *i. e.*, in like manner. To whom was he converted? (3) There was a great gulf between the parties, so that passage to and fro was impossible. The wall of partition between Jews and Gentiles was taken down. (4) Under the gospel there is no difference between Jews and Gentiles (Acts 15: 8, 9); so the parable cannot denote simply the condition of the Jews and the Gentiles. (5) If the rich man represents the whole house of Israel, what is meant by the language, "my father's house." (6) Who was the father? It could not have been Abraham; for he said, "Father Abraham, send Lazarus to my father's house." The Jews always called Abraham their father, but this man also called another father, so that he could not have represented simply the Jewish nation. (7) The rich man could not have represented the whole house of Israel; for he had five brothers at home, at his father's house. (8) The Jews and Gentiles, as such, cannot be indicated in the parable, for the Jews never called the Gentiles brethren. The scene in the parable is laid in the realms of death, and the condition of man after death is clearly indicated.

The three Greek words, *tartarus*, *hades* and *gehenna* are represented in the Bible by the one English word hell. The word *gehenna* alone denotes the receptacle of the wicked after the resurrection. *Hades* simply denotes the unseen, and includes

tartarus and paradise. At the judgment, *hades* will be destroyed, and the wicked consigned to a place of endless doom. "And death and *hades* were cast into the lake of fire. This is the second death" (Rev. 20 : 14).

The apostle recognizes the substantial in the things not seen. He teaches that the seen things are temporal; while the unseen things are eternal. We are, therefore, to look not to the things that are seen, but to the things that are not seen. This language appears paradoxical, but it is not, for the same God who has given us outward eyes to behold outward things, has also given us inward eyes by which we can perceive things spiritual and eternal. We can look with these inward eyes to that which is most substantial and durable. The truly substantial is something more enduring than flesh or blood, than sky or air, earth or sea.

In this world the most substantial and enduring things are those which we cannot see. Oxygen, hydrogen, nitrogen, and all simple forms, will ever remain pure and incorruptible; for we cannot think of the annihilation of the ultimate forms of matter. If the skeptic wishes the eternal, he must cling to the unseen even in nature. The apostle is perfectly scientific, when he declares the unseen things to be eternal.

The stronger our convictions become with regard to things not seen, the less real the present becomes; and the unseen becomes more of a Positiv-

ism. Men have been so much in the habit of calling the future state unreal because spiritual, and unsubstantial because invisible, that the people now look upon a future existence as a kind of dream-land. The reason why the character of Christ has so written itself upon the face of civilization, is the fact that its chief element was faith in God and the future state. Christianity places man upon a border-land, with two natures capable of inhabiting two worlds. The margin between them is indeed very narrow; it is like the colors of the rainbow, we cannot tell where one ceases and the other begins. The body is conditioned, and confined to this world; but the spirit may live in the other. It may long for a better home than this world can give, and desire to depart, and be with Christ.

Our Savior promised his disciples that he would go and prepare a substantial home for them. Its location was to be a magnificent city, ornamented with the most costly and beautiful jewels. The house would contain many mansions, suited to the wants and capacities of all. Paul knew that God had prepared such a building for his people; and he was ready for the present tabernacle to be taken down at any time. Man's future home will be substantial; the body in which he will live will be spiritual and incorruptible, and his redemption will be complete—body, soul and spirit.

The conscious spirit will not sleep
In a grave of dreamless night;
But will bring even from the deep,
The body into endless light.

The longings of the human soul
Are God-like germs that will grow,
Until man's fondest hopes unfold,
A heavenly fruitage unknown below.

The conscious memory does outlive
The changes of every seven year's span;
If God does to it such power give,
Why not it survive the age of man?

Thought must survive the shock of death,
It mingles not with lifeless clay,
So when man breathes his latest breath,
The spirit goes to endless day.

(4)

SERMON IV.

THE TWO LAWS AND THE OUTWARD AND INWARD MAN.

BY J. A. J. BRADFORD.

Taking a retrospective view of the Jewish dispensation, we are led at once to conclude, that God reigned as temporal King, and that nation represents the man of the "flesh." Gal. 4: 23, etc.

We have for our subject, The law governing the temporal man and the law governing the spiritual man. We now desire taking up some of the examples of God's dealings with the Jews and show as we think they represent the temporal man, although they may point to and are types of the spiritual man and dispensation.

Calling your attention now first to that of Abram, Gen. 12: 1, etc, "Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing."

We find again in chapter seventeen, commencing at the first verse, when Abram was ninety-nine

years old, the Lord appeared to him again, (and in the second verse) telling him that he would make a covenant between them. And in the fifth verse, we find God changing the name from Abram to Abraham, giving the reason for so doing. Then in verse tenth, we find what the covenant was that Abraham should keep. "This is my covenant which ye shall keep, between me and you and thy seed after thee. Every man child among you shall be circumcised."

We find all these things pertaining simply to earth, and are temporal blessings. See Abram as he stands out and looks toward heaven and also as he is gazing upon the sand of the sea shore, "So shall thy seed be." Honors being promised, blessings bestowed, all temporal. Nothing said of *eternity*.

Leaving Abraham, we find Isaac and Jacob receiving the same earthly promises, which God is bestowing on them as his people.

Taking our stand now with those task-masters in Egypt as they watch these servants, not the servants of God, but of Pharaoh.

You ask, who are these, this people called "Israel?" Are those Israelites the same people that God has been blessing and of which he promised to make a great nation? If so, why are they here and why should God suffer them to be thus cruelly treated, and their offsprings destroyed? (Ex. 1: 22). We answer, their own conduct brought

them into their present and lamentable condition.

We are aware of the fact that God in speaking to Abram (Gen. 15: 13), told him of the fact that his seed, should become a stranger in a land that was not their's, but he would bring them up again out of that land, etc. But this does not prove that God caused them to become servants of that nation.

Paul, in Rom. 6: 16, says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are," etc. We claim that this people were guilty of sin and that against God, their ruler (Gen. 50: 17), referring back to the time when the brethren of Joseph sold him into Egypt, etc. Oftimes there is good resulting out of evil, as we will be able to show as we proceed. Again, it was in the power of the children of Israel to remain or even go back to their own land, the land of Canaan given them for an inheritance forever, instead of that, they remained in a land that was not their own, putting their necks under the yoke, becoming the servants of Pharaoh yielding themselves to him.

We next take up the line of march with the children of Israel as they now go forth following their leader, Moses, whom God hath sent to deliver this people, and carry back to their own land "Canaan."

God, at all times, uses means by which he accomplishes the end desired. First, making man a

free moral agent; second, convincing him by means, not by force. Moses now goes before the people telling them what is to be done, asking them to go, etc.

But let us leave this part of the subject and follow them through the wilderness; why do this people wander and tarry so long in the wilderness? Why not pass at once through and go over into their own land and possess it? We can see a reason why.

On account of their sins in murmuring against God, they were caused to wander. We find that all who left Egypt twenty years and upward, fell in the wilderness. See Numbers 14: 29, 30, and 26: 65, also 1 Cor. 10: 5, 6. Only two of the mighty host that was numbered, ever entered the promised land. We again look at this people as they wander in the wilderness, and find them as they stand at the foot of Mount Sinai. See the lightening, hear the thundering voice of God and see the people tremble. What now? God is going to give them a law that shall govern them throughout the age and dispensation, Moses becoming law-giver. This people were a nation and now receiving a law as a nation, not a spiritual law, but a temporal law, one that could be abolished, one written on tables of stones, not the heart.

We might be somewhat tedious and speak of the fiery serpents sent to bite the people on ac-

count of their disobedience, and how God provided a remedy. But we hasten on, taking the children of Israel out of the charge of Moses, who had himself disobeyed, and God would not permit to enter the promised land, but only allowed him to look on its beauty, and then buried him in the valley, on the other side of the Jordan.

Joshua, one of the two faithful, now takes up the line of March and leads the people across the Jordan to possess the land, driving out the people who were then inhabiting it, fighting the battles, conquering the enemy and coming off victorious. And, once more in their own land, a prosperous people, and as long as we find them in the path of obedience, we still find them prosperous and happy. But we stop here, leaving you to travel the journey with the children of Israel on down through the ages until God comes to make the New Covenant with the house of Israel (Heb. 8 : 8, etc., Jer. 31 : 31). Looking back over the Jewish dispensation, what is our conclusion ?

1. God ruled as a temporal king.
2. The Jewish people were his subjects.
3. The laws he gave were of a temporal nature, and that he meted out his blessings and punishments here in this life.
4. That the people knew but very little if anything of *eternity*. Then, arriving at this conclusion, the question is asked what will become of that people in the day of judgment and in eternity ?

Will they be saved the same as those who obey the Gospel?

I answer, yes! and have already given some proof.

Now if God only spoke to them and commanded them concerning things of this life, and the whole future was a dark picture to them as given through prophecies; I say if this is true, and we think we have proved it, and there is an abundance of proof of it, how could that people be held to account for something they knew nothing of. We claim all who lived from Adam to the coming of Christ will be saved.

Christ, in John 15: 22, says, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." But he came the light of the world, saying, "I am the resurrection and the life," teaching the people of heaven and eternal glory, opening up a new and living way, and now they have seen and heard him as a teacher, and they have no cloak for a covering, must accept, or be lost. Again Paul says in Rom. 11: 26, And so all Israel shall be saved, etc. The law was only a "school-master to bring us to Christ," says Paul.

"Search the Scriptures," says Christ, "for in them ye think ye have eternal life, but they are they which testify of me." Now if there were a law by which the children of Israel was governed as a people, *flesh*, there must be two laws at the

present; or rather, a law now directed to the inward man, and one to the outward man. We claim there is, and those laws are *fixed*, established, Heb. 1:1,2. "God who at sundry times, and in divers manner, spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son." And by reading the commission given the twelve by our Savior, we find the spiritual part of the kingdom was given over to them to instruct.

And commencing with the Acts we have all that is necessary to bring men to Christ. Or at least, we have recorded in Acts, all the conversions that are recorded.

We next have the letters from the different writers telling us how to live Christians in order to have eternal life. We have in the New Testament Scriptures an abundance of direct promises of eternal life by complying with the requirements of the gospel, and threats of eternal punishment if we obey not the gospel. God uses means by which man is brought to accept and obey the gospel, the same free moral agency exists as did under the *Old*. Man can come to Christ or he can stay away, but still there are inducements held out to man. "God so loved the world that he gave his Son to die." The goodness of God leadeth men to repentance.

To-day, when the story of the cross is told, and people are willing to accept Christ as the Savior,

they are drawn by him, on hearing of his wonderful love for them.

But what about the temporal man? What about the woes, the afflictions, sorrows and death that beset him in this life? Are not these sent by God to bring about a reformation in order that the spiritual man may be saved? I answer no. That is not God's power to salvation, as we have answered above. The goodness of God leads men to repentance. "For as in Adam all die, even so in Christ shall all be made alive" 1 Cor. 15: 22. And if it was not for a violation of the physical law, man would live out his three score and ten, or the time allotted to him, would go to his grave in a good old age; but, alas! how few observe the law, to do it.

And now, in conclusion, let me disabuse the minds of any who may accuse God of breaking any of his promises, and of those who say that God takes from us our loved ones to bring us to repentance, let me say to you, study the word of God, and the law of nature as pertaining to the physical man. Let me give just here an illustration of the ignorance of some who claim to be teachers, "A preacher once endeavoring to prove to the people the great power of God, told of a family consisting of husband, wife and two daughters, the man being wicked, the wife and two daughters being religious. God in order to bring the man to repentance, takes one of the lovely

daughters: failing in this, takes the next, then the wife; and still no repentance. There is the man left alone to battle with the world's sad bereavements, and still out of Christ. But now God works his wonderful power. One day while riding alone in his fine carriage, God causes the horses to run away throwing the man to the ground breaking his legs; and now he becomes a Christian."

Think how ignorant that preacher was, forgetting that the word of God tells us "The gospel is the power of God unto salvation," also "The goodness of God leadeth men to repentance."

Not long ago, I stood beside the lifeless remains of one whom the world had learned to love, and whose companion was all broken up with grief, and while many were administering words of consolation, these words came from one who claimed to understand the teaching of God's word, "Mary, dry your tears, God has taken Joe, and you must be reconciled." But the answer came back in quick return: "God did not take him away from me, killing him, but Joe sickened and died—the doctors could not cure him."

Now, here is the point, God has provided us with means to bring about a reformation. Also, in bringing back health where we have not violated the physical law to too great extent. Although we find diseases taking from us many who have not violated the physical law, but in tracing it back we find the law was broken by some one.

Medicine is in the earth. It is the duty of the physician to take therefrom, and heal the sick, and give God the glory. But when we come to stand on the verge of the tomb, having lived to a good old age, all the physicians of earth could not stay the hand of death. "It is appointed unto man once to die."

We stop here, asking you to take God's word, as the man of your council, and if you are ever saved, it will be through its instructions. "Or despisest thou the riches of his goodness and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance?" Rom. 2: 47. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. (Rom. 1: 1-6.) "And the Spirit and the bride say Come, And let him that heareth say, Come; and let him that is a thirst come; and whosoever will, let him take the water of life freely." Rev. 22: 17.

NOTE.—I am constrained to dissent from the view expressed in the foregoing, that all who lived before Christ will be saved. If the writer merely maintained that they would have an opportunity, his opinion would be more plausible. Ignorance is not a Savior.—EDITOR.

SERMON V.

THE TWO COVENANTS.

BY S. N. SHOUSE.

TEXT.—“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.”—Heb. 8: 6.

“A better covenant,” implies another that is inferior. “Better promises,” implies other promises, not so good, or not so important. When God called Abraham out of Ur of the Chaldees, in the seventy-fifth year of his age, he gave him two great promises which we find recorded in Gen. 12: 2, 3. The first reads thus: “I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee.” Thus reads the second promise: “In thee shall all families of the earth be blessed.”

“These two promises should be kept separate and distinct from each other. Abraham’s fleshly descendants alone, are personally concerned in the first promise—all the families and nations of the earth, in the second. The blessings of the former

are earthly and temporal—those of the latter are spiritual and eternal.”—*Christian System*.

We will notice these two promises, in the order in which they are given in the Bible. According to the first promise, God is to make of Abraham a great nation. In order to this end, it is necessary that he should have territory. Hence, the promise of the whole of the land of Canaan, which is recorded in the seventh verse of the same chapter, and which was tendered to him, sometime after he had entered the land of Canaan, and had passed through it. This promise, as well as the other one to which it is allied, is often repeated in the book of Genesis. Again, in order to make of Abraham a great nation, it was necessary that he should have a numerous posterity; hence God promised to him an heir, and a seed as numerous as the “stars of Heaven” (Gen. 15 : 4, 5). These are the temporal and earthly promises, upon which the first covenant was established.

In about two hundred and fifteen years after Abraham entered into the land of Canaan, his descendants, through the line of Isaac and Jacob, in consequence of a famine in that land, were providentially led down into Egypt where for a time they flourished, and rapidly increased in numbers and wealth. But Joseph, the one through whom they were so highly favored in that land, passed away; and then things changed. “There arose a new king over Egypt who knew not Jo-

seph," (Ex. 1: 8) and who was not well disposed toward the Israelites, and, beholding their rapid increase, he became alarmed, lest they should become mightier than his own people. He then conceived what he supposed to be a wise policy—that of reducing them to a state of vassalage. He therefore ordered "taskmasters to be set over them to afflict them with their burdens." Thus it was, that the descendants of Abraham became slaves in Egypt; and their thralldom in that land became a type of the bondage of sin in this wicked world. Again their burdens were increased, and their oppression became most grievous. But in their sore distress their cries and groans reached the ears of Israel's God, who remembering his covenant with Abraham, commissioned Moses, and sent him to emancipate them from their bondage. Thus Moses becomes a type of Christ—man's great Deliverer from the bondage of sin. In order to induce belief in those to whom Moses was sent, God gave him signs, to attest his authority to deliver them. These signs were also displayed before Pharaoh; but Pharaoh hardened his heart; and stubbornly refused to permit the Israelites to go out of the land, and manifested greater tyranny. Then God wrought his mighty wonders in that land, the desolation of which finally appalled even the obdurate heart of Pharaoh. He then commanded them to depart out of the land. The Passover was then slain according to God's direction—another type

of our Savior. Paul says: "For even Christ our Passover is sacrificed for us." 1 Cor. 5: 7. After the institution of the Passover, they commenced their journey, divinely guided. There was a pillar of cloud that went before them during the day, which became a pillar of fire at night. This, I understand to be typical of God's precious word, which guides the sinner on his return to God, and then onward toward the everlasting Canaan—the eternal home of the saints. The Israelites journey on till they reach the shores of the Red Sea. Although Pharaoh had commanded them to depart, his heart is again hardened. He changes his decision, and determines to pursue them with his army. Thus also is Satan loth to give up those who have been in his service, and no doubt pursues them when they turn into the way of the Lord, when he imagines any possibility of getting them back under his dominion. When the children of Israel beheld the army of Pharaoh, his chariots, and his horsemen, and the prospect before them, they were stricken with fear. Moses said, "Stand still, and see the salvation of God." The Lord commanded Moses, "Lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea." Ex. 14: 16. Moses obeyed the divine command. The waters were divided; and a passage appeared through the midst of the sea. They can now see

their salvation, or way of escape. They are commanded to go forward. The cloud now hovers over and about them, as they march. "And the waters were a wall unto them on their right hand and on their left." Ex. 14: 29. Thus did the Israelites pass through the Red Sea, from the land of bondage and oppression to a land of freedom and safety. This is another type. It adumbrates the baptism of the New Covenant. Paul impresses this truth upon the minds of his Corinthian brethren, with great emphasis. "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 Cor. 10: 1, 2. Thus it is made evident that this baptism of the Israelites "unto Moses in the cloud and in the sea," was intended to represent baptism into Christ under the New Covenant.

Now, the question arises, was this baptism of the Israelites necessary to their salvation from the Egyptian bondage? The next verse after the account of their miraculous escape through the sea, ought to settle this question. "Thus the Lord saved Israel that day out of the hand of the Egyptians" (v. 30). "Thus," how? By "baptism in the cloud and in the sea." Let those who would undervalue Christian baptism take note of this. Had the Israelites refused to submit to that baptism, it would have been a refusal to accept

the salvation that God provided, and they would have remained in the land of bondage. But they obeyed the command, and on the other side of the sea, and consequently after the baptism, they sang the joyful song of their deliverance (Ex. 15). But it may be asked, "What has all this to do with the two Covenants?" All this has very much to do with the establishment of the first covenant. All the facts that I have hitherto mentioned, as connected with the history of this people, and many others beside, were necessary to the development of God's purpose in fulfilling his promises to Abraham, that resulted in the establishment of the first covenant.

Without following this new-born nation into the wilderness of Shur, thence to Elim, and then into the wilderness of Sin, and noting all the important facts in its history previous to the giving of the law, it will suffice to notice what happened at Sinai. And it will be seen by what has been said, and by what is yet to follow, that everything, that in anywise appertained to the first covenant, had a prophetic or typical signification, and adumbrates something belonging to the New Covenant. As another illustration of this truth, I will pause here to notice one more fact which happened before they reached Sinai: "The people complained for water and tempted God." Moses was commanded to go before them with the elders of Israel, and smite the rock in Horeb, and water

flowed forth out of it. The spring thus opened seems to have formed a brook, from which they drank during their whole sojourn near Sinai (Deut. 9:21). Of this Paul says: "And they did all drink of the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." 1 Cor. 10:4. How beautifully did that rock, from which issued the stream of living water that slaked the thirst of the wandering Israelites, represent Christ, the source of the spiritual water of life!

We now come to the ever memorable Mount Sinai in Arabia. There we find Israel encamped before the Mount. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, 'Thus shalt thou say to the house of Jacob, and tell the children Israel; ye have seen what I did to the Egyptians, and how I bare you on eagles' wings and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests and a holy nation. These are the words which thou shalt speak unto the children of Israel.' And Moses came and called for the elders of Israel, and laid before them all these words which the Lord had commanded him. And all the people answered together and said, 'All that the Lord hath commanded we will do.' And

Moses returned the words of the people unto the Lord." Ex. 17: 3-8. Here we have a most solemn agreement in which God engages to bestow certain benefits upon this people, on the condition that they will obey his voice, and thus keep his covenant. On the other hand, the people pledge themselves to render obedience to all God's requirements. Next, there had to be a most solemn preparation to receive the words of the covenant. This occupied two days; and on the morning of the third day, of the third month from their exodus, the people were sanctified, and ready for the awfully grand and sublime scene that burst upon their astonished vision. "There were thunders and lightnings and a thick cloud upon the mount; and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19: 16-18. Then it was, that in tones of thunder, the words of the first covenant were spoken from Mount Sinai. Of all this, the apostle speaks by way of contrast with the beginning of the New Covenant at Mount Zion (Heb. 12: 19-23).

This establishment of the first covenant, on

temporal and earthly promises made to Abraham, was just four hundred and thirty years after he received the first promise, and left his kindred and native land to become a sojourner in the land of Canaan. Next followed sundry laws for the administration and management of this new kingdom. But its citizens are not yet in the land promised. They must endure many painful and toilsome marches, and many fierce conflicts with wicked enemies, ere they reach that goodly land. So also must those who enter the New Covenant, "endure hardness as good soldiers," and "fight the good fight of faith," in order to "an abundant entrance," into the everlasting Canaan that God has promised.

Again, in order to provide for their worship of him, the Lord by Moses gave them directions for rearing a tabernacle, and a pattern for all its furniture. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary" (Heb. 9:1, 2). If we could follow the inspired penman in his description of this tabernacle, and its service, and his comments on the same, we should plainly see that everything that appertained to the tabernacle, was typical of the "more glorious" things of the New, and better Covenant. Indeed, one of the leading objects of

the old Institution, was to furnish to the human mind pictures or types prophetic of the new and more spiritual worship of God, through our great High Priest and Mediator. Another leading object was, to keep the fleshly seed of Abraham separate and distinct from other peoples and nations, till the advent of the Messiah, the *spiritual* seed of Abraham. So it appears that the first covenant existed solely for the second. The relation of the first covenant to the second seems to be the same as that of the husk to the ear of corn which it infolds and protects, till it is matured. When the ear of corn is perfected, the husk is no longer needed. The old Institution or covenant continued about fifteen hundred years, fulfilled its mission, and then we read, "He taketh away the first, that he may establish the second" (Heb. 10 : 9).

We now hasten to briefly notice the establishment of the second covenant, on the "better promises." For the first promise, or germ of this covenant, we go back again to Gen. 12: 3. "In thee shall all families of the earth be blessed." Paul calls this "the gospel unto Abraham." "The Scripture, foreseeing that God would justify the heathen through faith, preached before (formerly) the gospel unto Abraham, saying, 'In thee shall all nations be blessed'" (Gal. 3: 8). When Abraham's faith was perfected by the offering of his only son, Isaac, who, in this offering, was a type

of God's only Son, the spiritual seed of Abraham, this promise was again repeated with a slight variation, and reads, "In thy *seed* shall all the nations of the earth be blessed" (Gen. 22:18). From Paul we learn what seed of Abraham is here meant. "Now, to Abraham and his seed were the promises made. He saith not, 'And to seeds, as of many; but as of one,' 'And to thy seed,' which is Christ" (Gal. 3:16-29). Then the blessing to all nations, is to flow through Christ, the spiritual seed of Abraham. This great promise that concerns all nations through all time, and indeed through all eternity, is the germ of the New Covenant, which God promised through the prophet Jeremiah, about 606 years before the advent of the Messiah, the promised seed (see Jer. 31:31-34). According to this prophecy, the New Covenant is not to be like the one he made with their fathers, when he "took them by the hand to bring them out of Egypt." The main points of dissimilarity are the following: 1. "I will put my law in their inward parts, and write it in their hearts." 2. "They shall all know me, from the least of them to the greatest of them." 3. "I will forgive their iniquity, and I will remember their sin no more." This last is a very great difference. Under the former covenant, "There was a remembrance again made of sins every year" (Heb. 10:3). Their sins were stayed off for only one year, when they were again remembered and

expiated. But under this New Covenant, their remission is to be full and complete, so that past sins remitted are never again to be remembered. The next inquiry is in regard to the time of the fulfillment of this prophecy. The quotation and application of it in the words following our text, shows that it had been fulfilled, but at what time, it does not decide. Again, we read, "For where a testament is, there must also of necessity be the death of the testator; for a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth" (Heb. 9: 16, 17). Instead of the word *testament*, read *covenant*, as it is in the New Version, and then it becomes evident, that the death of Christ, the instituted sacrifice, had to transpire before the "testament" or covenant, could become "of force." Again, we learn that the first covenant was ratified, and introduced with blood. "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, 'This is the blood of the testament (covenant) which God hath enjoined unto you'" (Heb. 9: 19, 20). So also must the New Covenant be ratified and sealed, not with the "blood of calves and of goats, but with the precious blood of Christ. The "heavenly things themselves" had to be dedicated with the blood of a sacrifice as much

greater than those of the former covenant, as heaven is higher than the earth. But in order to do this, Christ had to rise from the dead, and enter into the "true Holy Place, that is heaven itself." "For Christ is not entered into the holy places made with hands which are the figures of the true, but into heaven itself, now to appear in the presence of God for us" (Heb. 9: 24). Thus he completed his great work of human redemption—a grand demonstration of his love to a guilt stricken and ruined world. Guilty man may now obtain full remission of his sins. The Savior told his disciples after his resurrection (Luke 24: 47), "that repentance and remission of sins should be preached in his *name* among all nations, *beginning* at Jerusalem." Never before this, had repentance and remission of sins been preached in his *name*. The preaching of repentance and remission, *in* his *name*, must begin at Jerusalem. Then Jerusalem is the *beginning place*. Again he says, "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (verse 49). This locates the *time* of the *beginning* of remission in his *name*, on the day of Pentecost; for it was *then* the Holy Spirit descended, and his apostles were "endued with power from on high." They spoke to the assembled multitude "as the Spirit gave them utterance." Their words carried conviction to their hearts. "They were pricked in their hearts." They exclaimed, "What shall we

do?" Then followed the proclamation of repentance and remission of sins *in his name*. "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 2:38). We are informed that about three thousand responded by obedience to his authority, and thus they were assured of a full and complete pardon in his adorable name, and entered "the better covenant, established upon better promises." Thus did begin the glorious day of the "Sun of Righteousness, who had arisen with healing in his beams."

SERMON VI.

CHANGE OF LAW AND PRIESTHOOD.

BY ALONZO L. D'SPAIN.

TEXT.—“For the priesthood being changed, there is made of necessity a change also of the law.” Heb. 7 : 12.

God, in all ages, has perfectly adapted his laws to the needs, conditions and circumstances of mankind. Therefore, it was necessary that there be many changes of law, to suit the changed condition of man at different times. A moment's reflection will show any candid, thoughtful reader, that it would be *impossible* for any one person or nation in any age of the world, to keep all of God's commands; and if the salvation of the race depended on so doing, all would be lost. Take, for example, the command of God to Noah to build an ark, or the command to Abraham to offer Isaac as a burnt offering. Could either of these be obeyed now, or at any other time save when they were given, or by any other persons than those addressed? Surely not. But why not these commands apply in all ages and to all people? For the very good reason that no other circumstances could justify the giving of such commands. Many

such examples can be given, but these will suffice. "Fear God, and keep his commandments, for this is the whole duty of man." Eccls. 12: 13. Man, in this passage, is evidently used in its most comprehensive sense, and includes the whole race of mankind. All are required to "Fear God and keep his commandments," regardless of time, place, or circumstances. But how shall we reconcile this, with the fact stated above, viz., that no one person can keep the commands—that is, all of them. We answer, that the only way to do this is to "rightly divide the word of truth." Without this right division, the Bible is all a mystery, a something, though it must be obeyed, yet cannot be understood. What would we think of a father who would say to his child, You *must* go to work, and in ten days you must, without assistance, make a *perfect steam engine*; if you do not, I will send you to the State prison for life," while the father knew his child could not possibly comply with the demand. We can hardly conceive of such a father. And yet there are many persons who thus accuse the God of heaven, who say the Bible is all a mystery—that it cannot be understood, and yet admit that we will be punished if we do not obey it.

In order to more easily comprehend this subject, we will examine the Bible under three grand divisions, 1st The Patriarchal. 2d. The Jewish. 3d. The Christian Scriptures. We will notice each

with reference to the language of Solomon : "Fear God and keep his commandments," etc. That we may the more easily make the application, we will lay down the following propositions: 1st. Commands or laws are to be obeyed after they are given or enacted, not before. With the command comes the obligation to obey on the part of the person addressed. And a failure to comply with such law, justly subjects the offender to the penalty. When Adam and Eve were placed in the garden of Eden, they had a right to eat of all the fruits of the garden. To have eaten then of the fruit of the tree of the knowledge of good and evil, would have been no sin, until God forbade them. After this they did eat, and "sin entered into the world, and death by sin." Rom. 5:12. Kind reader, do you suffer in this life? Have you been called upon to give up some loved one to the cold embrace of death?

Then remember that disobedience to God's positive law brought these afflictions into this world, and eternity can only reveal to us how much of suffering and anguish have been and will be the result. With the command to Noah came the obligation to build the ark. Let us suppose him to have reasoned, as some men do to-day, thus: "An ark of that size will not hold all the animals, birds, etc., that are to go into it. And I don't like the *plan* of building, anyway. I have a plan of my own which I think is so much better

suiting for the purpose; but the fact is, I see no use in building the thing at all, for *works cannot* save anyone; faith alone saves, and I have faith, and if the Lord is going to save me he can do so without my building the ark." We say, suppose he had reasoned thus, would he have been saved? Certainly not. And why not? To "fear God and keep his commandments" was his duty, and a failure on his part would have consigned him to death with the balance of the antediluvian world. When Abraham was called on to offer Isaac as a burnt offering, he did not hesitate, murmur, complain, nor ask a reason why he should make such a terrible sacrifice. Neither did he claim credit for what he had done. He did his duty, and for so doing, is called the father of the faithful. And again, God said to him, when he had tried him, "And in thy seed shall all the nations of the earth be blessed, *because thou hast obeyed my voice.*" Gen. 22:18. When God commanded Moses to sprinkle the *blood* on the doors of the Israelites, or have it done, water, milk, honey, nor any other substance, could take the place of the blood. Nor would the blood of any other animal, save a lamb of the sheep or goats, have answered the purpose. Why not? Because God expressly commanded that it should be the blood of a lamb, etc. (Ex. 12:5-7.) Let us ask here, Were Noah and his family saved by sprinkling blood on their doors, or were the antediluvians lost because they did

not do so? Certainly not. Then why not? For the very good reason that they were never commanded to do so, hence, were under no obligations to obey commands before they were given. All the Scriptures prior to the giving of the law of Moses belong properly to the patriarchal age, where we find the first order of priesthood, where the head of the family, or patriarch, was priest and law-giver who stood as mediator between God and his family, whose duty it was to officiate at the altar. See Gen. 8:20; 12:7, 8; 13:18. Under such a priesthood, the laws that obtained must of necessity be of a local character, and could not be of general application. Many of the laws were but the result of the circumstances under which the persons were placed, and consequently could have no weight in any other age of the world, or under any other circumstances; hence, we see that in the ages succeeding this one, people could not be required to obey the commands of this age. This, we trust, will be fully shown as we advance. With the giving of the law at Sinai, a new era dawns upon the world. A new order of things, with a new and changed priesthood—changed from the patriarchal, or family, to a national, and where only the members of one tribe could be priests for all, with but one law-giver for the whole nation. With such a change in the priesthood, “there is made, of necessity, a change also of the

law." We may then expect to find the laws as different as the priesthoods of the two ages.

A middle wall of partition is now erected between this nation (Israel) and all other nations. It is said in this law, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Gal. 3:10; Deut. 27:26. Are Adam, Seth, Noah, Abraham, and all those ancient worthies lost, or cursed, because they did not keep "all things that are written in the law" of Moses? Surely not; for laws are to be obeyed after they are given. As the law could not be enforced before it existed, and as it did not exist until the priesthood was changed, it must then apply to, and the curse for disobedience rest on, some particular persons, and in some definite age. Let us find to whom the law did apply. "Now we know that what things soever the law saith, it saith to them that are under the law." Rom. 3:19. Who, then, are under the law? "They that are born in Abraham's house, or bought with Abraham's money." So we see that the Gentiles were not included, and no one before the law was given, and Paul's declaration that, "Ye are not under the law, but under grace," shows, conclusively that those in this, the Christian age, were not included. We find, then, that the priesthood of Levi and the law of Moses were peculiar to the Jews, and consequently could obtain in no other age. Also, that the law was

imperfect—could not give life—“could not make him that did the service perfect as pertaining to the conscience.” Was carnal, and but the “shadow of good things to come”—all pointing forward to something better. We do not see how any one could claim or desire to be under the law now. While the law of Moses was in force, we find that there were prophets chosen—“holy men of God”—through whom God spoke to individuals and to the nation, at different times, giving additional commands, suited to the various needs and circumstances of the people. As the *law* was imperfect, and was not of general application, it was necessary that it should be often supplemented with other laws which were equally as binding as the original. Let us notice one or two of this kind. Take first the case of Achan, Josh. 6:18, who with all Israel, was forbidden to take of the “accursed thing” in Jericho. See the result of his disobedience (7:22-26), not only himself, but his innocent children and all he had, must suffer for his crime. Our wrong-doing may cause others to suffer, let us then be very careful how we live. King Saul was told by the prophet Samuel to slay the Amalekites, man and beast.” I Sam'l. 15:13. He disobeyed God, and tried, like many to-day, to shift the sin to the shoulders of some one else, saying, “But the people took of the spoil, sheep and oxen . . . to sacrifice to God in Gilgal,” I Sam'l. 15:21, 22. Samuel says to him, “To *obey* is better than sac-

rifice." By his disobedience, Saul lost his throne. Although he may have kept all the law of Moses to the letter, his failure to obey this command brought upon him the penalty, and caused God to "reject him from being king." How important it is to obey God's commands, without changing them to suit our notions or convenience.

When the seventy weeks of Daniel's prophecy are about completed, we hear "The voice of one crying in the wilderness, Prepare ye the way of the Lord," etc. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1: 3, 4. Here we find something very different from the Jewish or patriarchal law, differing from any other command ever given to man. None can deny that John preached by divine authority without denying the Bible. And yet there were some then who would presume to deny the necessity of, and refuse obedience to, the command given by John, but "they rejected the counsel of God against themselves, not being baptized with John's baptism." "While John was baptizing at Bethany beyond Jordan," Jesus came and demanded baptism of him; up to this time no one knew or believed Jesus of Nazareth to be the *Son of God*. Of all the mighty hosts who had lived on earth previous to this time, none believed this grand truth, not even John. Some one will ask, if John did not then believe him to be the Son of God, why did

he forbid his baptism and say, "I have need to be baptized of thee?" We answer, John was personally acquainted with Jesus, they being second cousins, he knew Jesus to be a just and holy man, and esteemed himself unworthy, hence his reply. That John did not know him as the Savior, is evident from his own language, "*I knew him not*, but he that sent me to baptize said also, Upon whom you see the Spirit descending, and remaining on him, the same shall baptize with the Holy Ghost." John 1:33. John could not believe without evidence, and the evidence was not given until after Jesus was baptized, and came up out of the water. Then, for the first time, did God proclaim Jesus as his Son, and of course no one believed it before. There are two cases we wish to call attention to during the personal ministry of Jesus on earth; the first is the young man who said to Jesus, "Good master, what good thing shall I do to inherit eternal life," the second is the thief on the cross. The latter is often referred to as a model case of salvation, the former never is; neither of them can be models for us, as we will show further on. Both the above named persons lived and died under the law of Moses, and consequently subject to that law, or any other special law given by divine authority. If either of these is to be taken as a model of conversion, it would certainly be the case of the ruler, Luke 19:18, who asked "what good thing he could do to inherit

eternal life ; he also declared that he had kept the commandments from his youth up." In order then to be perfect, he was required to sell all he had, and give to the poor, and take up his cross and follow Jesus. He was taught lessons of devotion obedience and self-denial throughout, while the thief was dying on the cross as a law-breaker. Will the language of the text justify the conclusion that the thief was saved? If, so what is gained by it? Nothing whatever. Why not? 1st. We are required to believe something the thief *could not believe*. 2d. We are required to do something the thief *could not do*.

Mary Magdalene was the first to see Christ after his resurrection, the first to carry the glad tidings to the chosen disciples (Jno. 20 : 18). Jesus then began to show himself to his disciples, going in and out among them for 40 days, "speaking to them of the things pertaining to the kingdom of God" (Acts 1 : 3). Preparing them for the work for which he had selected them before hand. Just before "he was taken up," he gave the commission. See Mat. 28 : 19, 20 ; Mark 16 : 15, 16 ; Luke 24 : 46, 47. Here, for the first time, the *new law* of pardon was announced, and "which at the first began to be spoken by the Lord" (Heb. 2 : 3), was afterwards "confirmed unto us by them that heard him." This commission differs from any other ever given to man. The first commission given by Jesus before his death was confined to the "lost

sheep of the house of Israel." The commission as given by Mark, "He that believeth and is baptized shall be saved," and "he that believeth not shall be damned," could not obtain in any other age of the world, could not have been before the death of our Savior, hence, did not and could not apply to the thief on the cross. Jesus told his apostles to "Go into all the world and preach the gospel to every creature." Paul declares the facts of the gospel to be the "Death, burial and resurrection of Jesus Christ" (I. Cor. 15: 2-5). The facts of the gospel *could not* be preached until they occurred. No man could believe that Jesus *had* died, until after his death; hence, the thief on the cross did *not, and could not believe the gospel*. Yet, if we do not believe it, we will be lost; we can then see at once that if the thief was saved, he was not saved by believing and obeying the gospel, as we must be. "Them that . . . obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power" (II. Thess. 1: 8, 9). Some persons have concluded that people in all ages are to be judged by the gospel, and therefore tell us that the gospel was preached from the beginning, and confidently affirm that God's law has never changed. We have already noted one radical change, from the Patriarchal to the Jewish, and we are now on the eve of a greater, more thorough change than ever

before, a change from an imperfect to a perfect, from a weak to a strong, from a carnal to a spiritual, from the letter which killeth, to the spirit which maketh alive, from a temporal, dying priesthood, that is ever changing, to a never changing, undying, everlasting priesthood, from a law "*that could not take away sin*" to "the law of the spirit of life in Christ Jesus that makes me free from the law of sin and death." Ah! what a glorious change, and how thankful we ought to be for the change.

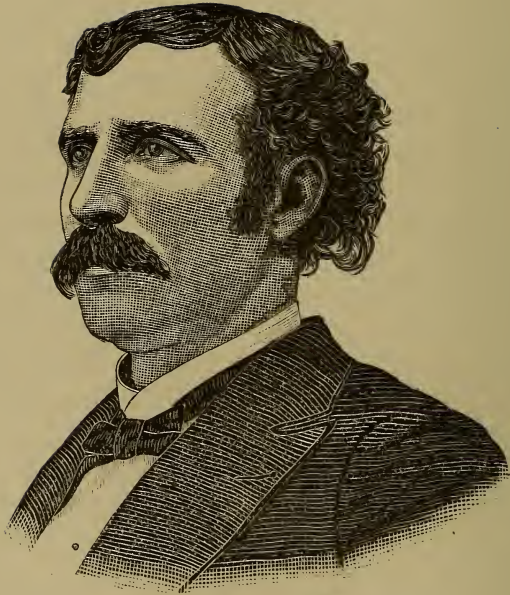
"Thus it is written, and thus it behooved the Christ to suffer and rise from the dead the third day. And that repentance and remission of sins should be preached *in his name* among all nations, beginning at Jerusalem." Luke 24:46. We learn from this that "the Christ must die and rise from the dead," before this could be preached. Repentance and remission of sins was never preached to the thief on the cross in the name of Jesus Christ, nor to anyone else previous to that time. So again we see that we cannot be *saved like the thief*, as there is something required of us that was not required of him. Up to the time that Jesus gave the last commission, nor until ten days afterward, was anyone under obligations to obey it, for commands are to be obeyed after they are given, not before. We learn from our text that the priesthood must be changed before there can be a change of the law. We must find an-

other order of priesthood before we find a new law in force. Paul declares Jesus "made a priest for ever after the order of Melchisedec," and "not after the order of Aaron." Heb. 7:11-17. But when was Jesus made a priest? Some say that he was baptized into his priestly office by John the Baptist. This will not do, for Paul again says, "If he were on earth, he should not be a priest." Heb. 8:4. Two orders of priesthood, differing so materially, could not be in operation at the same time among the same people; and we know that Jesus himself was subject to the law of Moses and to the Aaronic priesthood while he lived, and he required the same of others. This needs no proof here. Again, Jesus could not have been a priest on earth, before his death, as he was not of the tribe of Levi, but of Judah, of which Moses wrote nothing concerning the priesthood (Heb. 7:14). Again, had he been made a priest during his temporal life, he would have lost it at death. But to show conclusively that Jesus was not a priest before his death, Paul says, "For the law maketh men high priests which have infirmity; but the word of the oath, *which was since the law*, maketh the Son (a high priest), who is consecrated forevermore." As Jesus "abolished the law, and nailed it to the cross" (Col. 2:14; Eph 2:14-16), and the oath that made him priest was after the law, it follows that Jesus was not a priest before his death. Then, of

course, the law was not changed before he was made a priest. After giving the last commission, Jesus told his disciples to "tarry at Jerusalem until they were endued with power from on high." Although they were chosen and commissioned to carry this glorious gospel to all the world, yet they were told to wait. They could not preach the gospel even then. The law was not yet changed, though the old law had been nailed to the cross, the new law had not yet been given. But Christ, having been made a priest forever "after the power of an endless life," in other words, "the priesthood being changed," we of course look now for "a change also of the law." Ten days after the ascension of Jesus, the Holy Spirit was sent from heaven by the Lord, as he had promised his apostles, and began to speak through them, telling something of the wonderful events that had transpired in heaven since Jesus left the earth, announcing to the assembled multitude, "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2: 36. When the multitude heard this, they were pricked in their hearts and cried out, "Men and brethren, what shall we do?" Acts 2: 37. Then Peter answered, "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." Acts 2: 38. Here, for the first time

in the world, were people commanded to repent and be baptized in the name of Christ.

We have now shown the application of the laws of the Bible to the different persons and nations in the different ages of the world. And now, though we have given but an outline of the subject, we trust that it may lead some inquiring persons to a better understanding of God's holy word, and be the means of bringing precious souls to Christ. May our heavenly Father grant that the time may speedily come when all those who profess to follow Christ will speak the same things, "rightly dividing the word of truth;" and that we may go forth conquering the enemies of the cross, with the sword of the Spirit, the word of God.



SERMON VII.

THE TEMPLE.

BY J. J. LOCKHART.

The study of the Temple and its service is one of the most interesting studies in the Word of God. Its typical relation to the diviner substance, Christianity, is clearly made known by the Holy Spirit. It was the most wonderful, as well as the most beautiful, structure of ancient or modern times, and was built according to the directions and model given by God himself to David, the second king of Israel, who enjoyed the reputation of being a man after God's own heart, in that he obeyed implicitly without asking a reason; collected much of the material; but on account of his being a warrior, having shed his fellowman's blood, was not permitted to build the Temple. God demanded one whose hands were not stained with blood to build his house. But unto David a son was promised, who should have that honor, and when he was born, God sent his prophet Nathan to name the child, and he called him Solomon, which means peace; and during the forty years of

Solomon's reign not one war stains the Hebrew Chronicles.

Solomon ascended the throne of Israel at the age of 19 years. Upon his ascension God promised that he would give him whatever he desired, and he prayed for wisdom that he might govern the people, and God said. Because you have not asked long life, nor riches, nor the lives of thy enemies, but have asked for understanding to discern judgment; behold, I have done according to thy word, and lo, I have given thee a wise and an understanding heart, so that there was none like before thee, neither shall any rise like unto thee. He wrote parables upon everything from the hys-sop by the wall to the tall cedar of Lebanon, and man, with all the advancements of civilization, has not gone beyond the wisdom of his proverbs. In the fourth year of his reign he began the building of that remarkable structure known as the temple, and completed it in the eleventh. During these seven years it did not rain in day time. The building with its courts occupied 31 acres of ground, and from the lower base to the pinnacle was 700 feet. It was built of white Parian marble and covered with a dome of silver, which reflected the rays of the morning sun presenting a picture of unsurpassing beauty and loveliness. In the construction of this building, Solomon employed 70,000 entered apprentices, 80,000 fellowcrafts, 30,000 Israelites who worked in the quarries, and

over these were 3,300 masters, and over these were the three grand masters, Hiram king of Tyre, Hiram Abiff (or the widow's son) and Solomon. Many of the stones which composed the building were 70 feet long, 10 feet wide, and 8 feet thick. It has long been a problem how stones of such ponderous dimensions and weight were placed in position, as the ancients were entirely ignorant of our means for lifting heavy bodies; but a solution has been given by that celebrated missionary, Dr. Barclay, who visited Palestine some years since. While there, and on one of his evening strolls, his dog chased a hare into an aperture; following the instinct of his curiosity, the doctor examined the place. He found it to be an excavation. The Turks who have control of the city of Jerusalem and environments are extremely jealous and observe every move with great vigilance. He therefore abandoned the exploration till nightfall, having procured a ladder, flambaeu and other material necessary for the work, he proceeded to search what lay concealed in this opening. To his great surprise, he found it to be an old marble quarry. There were the lamp marks on the sides and an unfinished stone of huge dimensions lay before him. Taking the altitude of his position, he observed that it was the same as the height of the temple. He then conceived the reasonable hypothesis of placing these stones in position by means of an inclined plane, which was familiar to

the ancients, and this perhaps is the reason these stones were sometimes called "rolling stones." Every stone was prepared before being placed in the building. The apostle Peter makes reference to these stones in his first epistle, 2d. chapter and 5th verse, where he says, "Ye also, as lively stones, are built up a spiritual house." Every one must be prepared before entering that spiritual temple, the heart must be purified, and faith is the means to that end. Acts 15: 9. The life must be corrected and repentance does that work, now the man is ready for that step which places him into Christ, and baptism is that act (I. Cor. 12: 13); but some builders reverse the order, placing baptism first (infant baptism), and then preparing the heart and life afterwards. Let us take warning from the words of Paul, "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." (I. Cor. 3: 10).

Around the temple stood a wall four feet high, called the "middle wall of partition." Three steps led over this wall, indicative of youth, of manhood and of age; and upon this wall was placed an inscription, written in Greek, Latin, and Hebrew, forbidding any Gentile to pass over, on penalty of death. Paul alludes to this wall, in his letter to the church at Ephesus (2: 14, 15): "For he is our peace, who hath made both one,

and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to make in himself one new man, so making peace." The day for special privileges has passed. "For there is now no difference between the Jew and the Gentile, for the same Lord over all is rich unto all that call upon him" (Rom. 10: 12). The Master, in giving the commission, said, "Go, make disciples of *all* nations" (Matt. 28: 19). At the house of Cornelius, Peter said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

The temple opened eastward, receiving the first rays of light into its chambers. From the east comes our light, physical, political, mental, and religious. The birth place of Christianity was in the land of the Orient, and "westward the star of empire takes its course." The worshiper proceeding westward came to a gate called "Beautiful." It took twenty men to open and close it; passing through the gate, he proceeded through several courts until he came to one called "The Court." Before him stood the great brazen altar. It was 20 cubits long, 20 cubits wide and 10 cubits high. On this, the sacrifice was placed and consumed. The worshiper approaching, laid his hands on the sacrifice in token of his faith in the

efficacy of the offering, and the blood of the victim was placed on the tip of his right ear, on the thumb of his right hand, and on the great toe of his right foot, indicating that his ears should ever be open to what God had to say to him; that his hands should ever be ready to do what was commanded, and that his feet should always be ready to go where God directed. In the person of our Savior we have both the altar and sacrifice. He sacrificed his humanity upon the altar of his Divinity; and we come to that altar, and lay hold of that sacrifice not with our hands, but with our hearts; grasping not with fingers, but with faith (Acts 8: 37).

The worshiper then proceeded to the great brazen laver, which stood directly between the altar and the door of the sanctuary; here he was required to bathe his whole body; he then put on clean white garments, indicative of purity. The bath in the laver was a type of Christian baptism. To this Paul alludes in his letter to Titus 3: 5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing (or bath) of regeneration, and renewing of the Holy Spirit." Also, in Hebrews 10: 22: "Let us draw near, with true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." One thought to our religious neighbors: If pardon is obtained before baptism, then the

clean white garments, indicative of the forgiveness of sins, should have been received at the altar; but observe, they were *not received* till after he had bathed in the laver.

The worshiper then proceeded, and the beautiful folding doors opened at his approach, and he entered the sanctuary, which was a type of the Church of Christ (Heb. 9:1, 10). Beneath was the Mosaic pavement, denoting the checkered scenes of life; above was a canopy, studded with seven stars, indicating that God's eyes are always on his people; around the ceiling ran a border of fruits and flowers, signifying that God withholds no good thing from his people. The room was fifty cubits long, twenty cubits wide and twenty cubits high. It had three pieces of furniture. The number three seems to be a sacred number. Three persons in the Godhead—the Father, the Son, and the Holy Spirit; three dispensations in the unfolding of the scheme of redemption—the patriarchal, Jewish, and the Christian; three lights in the universe—starlight, moonlight, and sunlight; three eras in man's life—youth, manhood, and age; three states in man's existence—the present life, the intermediate between death and the resurrection, and the state after the resurrection; three things took man from Eden—hearing a lie, believing a lie, and obeying a lie; three things restore him to the favor of God—hearing the truth, believing the truth, and obeying the

truth; three steps to make a man a Christian—faith, repentance, and baptism.

On the south side of the sanctuary stood the golden candlestick, with seven branches. The number 7 also seems to have a definite significance. There are seven stars in the Pleiades; seven wise men of Greece; seven wonders of the world; seven days in a week; seven churches in Asia; seven spirits of God; seven steps to take, after coming into Christ: add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love; and there are just seven divisions of the word of God, which the seven branches of the candlestick typified; the law, the prophets, and the psalms; the histories of Christ, or the testimony of the evangelists; Acts of the Apostles, epistolary writings, and the Apocalypse. There are 66 books in the Bible; 39 in the Old Testament, and 27 in the New. Of the 39 books, 17 are historical, 17 prophetic, and five devotional. Of the New Testament, four are biographical, one historical, 21 didactic, and one prophetic. Of the biographies, Matthew wrote his to the Hebrews, and he held the Messiahship prominently before them. They desired a deliverer, a Savior who could free them from bondage, and Jesus was that Savior. Mark wrote to the Romans. Their idea was royalty, kingly power; hence Jesus is held out to them as a king, and his coronation assured in the last verse of Mark's testimony. Luke wrote

to the Grecians. Their ideal was perfect manhood, hence, Christ's humanity in its perfection is brought before them. John wrote his testimony to the Asiatics, and their ideal was devotion, adoration; hence, he placed before them the Divine nature of our blessed Savior. In these four testimonies we have the perfection of the Master exhibited, his messiahship, his kingly power, his perfect humanity, and divinity. The book known as Acts of Apostles is catholic. Of the epistolary writings, nine were written to the Gentile churches; six to the Hebrews, and six to individuals. The Book of Revelation is also universal. In this grand old book, the Bible, we have the light to guide us, all things necessary to life and godliness. And, as the sanctuary had no light save that which was emitted from the candlestick, so should the true sanctuary, the church of Christ, have no other than that which emanates from the word of God. But let us have all the nobles burning, not take one part of the Bible to the exclusion of the others.

On the north side of the sanctuary stood the table of shewbread. It was made of acacia wood, overlaid with pure gold, two cubits was the length of it, one cubit the width, and one and a half cubits the height. Around it was a crown of gold. On this table was placed twelve loaves, one for each of the tribes of Israel, signifying that God was present with his people, hence, called "Pres-

ence bread." The number twelve seems also to have been sacredly applied. We read of the twelve sons of Jacob, the twelve tribes of Israel, twelve signs of the Zodiac, twelve months of the year, twelve apostles of Christ, twelve thrones, twelve foundations of the New Jerusalem, and twelve gates of pearl of that glorious city. But *we* have only one loaf, as we have but *one body, the church*. Christ is not divided. He said, "Go make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." At one time, God permitted the Romans to have their religion; the Grecians, theirs; the Persians, theirs; the Egyptians, theirs, and gave the Hebrews, theirs; but he no longer winks at this ignorance, but *now* commands all men everywhere to repent (Acts 17: 30). His people should be one.

At the west end of the sanctuary, and near the veil, stood the golden altar. It was two cubits high, a cubit long, and a cubit wide. It was made of acacia wood, overlaid with pure gold, had horns at each of its four corners, and a crown of gold encircled it. On this the morning and evening incense was burned, which typified the prayers of the saints (Rev. 5: 8). But some would take this altar from its position in the sanctuary, and place it out in the court, near the great brazen altar. God placed it in the sanctuary, and near the veil. Perhaps the last thing we will do in this

life will be to commend our souls to our Savior.

“Prayer is the Christian’s vital breath,
The Christian’s native air.
His watch-word at the gate of death;
He enters heaven by prayer.”

The worshiper passes through the veil, which represents death, and he stands in the Holy of Holies. This apartment is a perfect cube, 20 cubits on every side. No Mosaic pavement is now beneath, nor stars above; but the room is covered with solid gold, cherubic figures are flying in every direction. Two cherubim stood in the center of the room—one whose wing touches the north side, and the other whose wing is against the south, their two inner wings meeting in the center of the room. Beneath these wings was placed the Ark of the Covenant. It was a small chest, or box, two cubits long, and one and a half cubits wide, and one and a half cubits deep. Over this was placed a lid encircled with a crown of gold, and the Ark was covered with pure gold, within and without. The tables of stone upon which God wrote the Ten Commandments were placed in the ark; on either end of the ark stood cherubims, with their faces turned inward and downwards, their wings meeting above. Between the angels was the shechinah, or the visible presence of God, a light that God bestowed on the ark at its dedication. We find no candlestick here, no window, no light save the presence of God. This was a type of

heaven; and it shows us the purity of that abode, the angelic hosts which surround the throne of God, and the ineffable glory of Jehovah's presence. No sun, no moon, no stars, but the throne of God and the Lamb is the sun which shines with the splendor of the everlasting day. This is the home of the pure. This is the mansion prepared for those who serve the Christ of God.

Gentle reader, you have followed us to the Holy of Holies. Let us now retrace our steps. No one was permitted to enter the Holy of Holies who had not passed through the sanctuary. And this answers the oft asked question, can't a man go to heaven without being a member of the church? No one was permitted to enter the sanctuary who had not on the clean white garments; no one possessed those garments who had not bathed in the laver; no one was permitted to bathe in the laver who had not been to the altar. In this God has given us a picture of the scheme of redemption, and it is so plain that the way-faring man need not err therein.

Let us take one more view of this wonderful structure before leaving it. The first thing we came to was a wall. This is infidelity; that passed, we came to a gate. That is our skepticism, that conquered, we go to the altar, then the laver. Then we come to the doors, which open at our approach; then we come to the veil, only a thin partition between us and heaven.

SERMON VIII.

CHRIST IN PROPHECY.

BY T. W. CASKEY.

TEXT.—“Of which salvation the prophets have inquired, and searched diligently.”—I. Peter 1:10.

In looking at this wonderful personage from the prophetic standpoint, the first question of importance to be settled is, whether these men spoke as moved by the Holy Ghost, or are their utterances, as infidelity claims, but the utterance of their own uninspired thoughts? If by the Holy Spirit, then, of course, they are miraculous. Some uniform law in abeyance was held when they put forth these declarations, which the Bible calls prophecies. If not inspired, they are still equally miraculous. The proof of this is found in the character of the things said by them concerning Christ: Found in the number, variety and diversity of statements—more particularly in the fact that no prophetic mind, when thinking of Christ, ever lingered along the medium plane of thought. The uniform law of mind is, that we advance step by step, embracing in our mental processes all the intermediate steps until we reach the extreme.

This mental law was set aside by the prophets, and a power above all law winged their thoughts from one extreme to the other. The visions of Christ that passed in panorama before them, the metaphors used to present him to the world, all partake of this miraculous feature. And these extremes was what perplexed their mind so that they could not, and did not, understand their own prophecies; therefore did they "search diligently" to find out what, or what manner of time, and what manner of person it was of whom they talked. But all was hid from them—and even from angels hid; for we are told that they earnestly desired to look into these things. It was not for them, but for us. The prophets were not making revelations for themselves, nor to themselves. God placed in the hands of his prophets a telescope by which they penetrated the mist and fog that enveloped coming ages; and glorious visions of this mysterious person were unveiled to them. They try to tell us what they saw—wonders which they did not understand, but which in part we do.

These prophecies form the first link in the chain of divine evidence by which the Christ to human hearts is bound. To a few of them we now attend. The prophet directs his telescope upon an outspreading forest, and amidst its great trees and waving shrubs he sees a couchant lion—the king of beasts of prey—at whose blood-curdling roar

meaner beasts seek their dark hiding places. The prophet says, I see him now; he is the Lion of the tribe of Judah!

Not satisfied with this, he looks again, and in a different direction. Now on his vision rises a pasture green, and thereon a lamb—the most timid of all the animal creation; so timid that when first it bent its little head to slake its thirst from the running brook it was frightened at its own shadow, and on fleet foot fled away. The two extremes are reached. No intermediate link in the animal chain is touched. Will the infidel permit me to ask him, Under what mental law were these minds acting; what could have suggested to them the idea of presenting a person under two metaphors so diverse? Can anything resembling this be found in all the past or present in the flights of fancy, or wild conceits of imagination run mad? The prophet next points his telescope to the starry heavens, and two metaphors are suggested. I see him now. He is the Sun of Righteousness that rises over the moral darkness of the world with healing in his beams. Again he appears as a twinkling star, and the prophet exclaims, He is the star of Bethlehem—the bright and morning star that heralds the dawn of a day so brilliant it shall chase all night away from the land of shadows and of death. The extremes again are reached—from the sun to a star! Then he looks to the vegetable kingdom. Here the coming one is the

blooming rose of Sharon, blushing in the beauty of God. And now, he is a root out of dry ground, without form or comeliness—no glory—nothing attractive in its appearance. Are you surprised that the prophet's mind was perplexed over these strange visions, and that he did earnestly inquire what they meant? He gazed upon his countenance, scarred and marred. There is no form nor comeliness in him that we should desire him; his visage is more marred than the visage of any other man. Such was his repulsive appearance that the prophet seems to grow sick at heart, and turns away, for he says: "We hid, as it were, our faces from him!" From this he looks out upon a vision of beauty such as eye had never seen before, and in joy he exclaims: "He is the fairest among ten thousand, and the one altogether lovely!" The pass is from extreme to extreme; from sickening deformity to beauty in astonishing perfection. Two other visions rise up before the prophet, and he thinks he understands it now, at least in part. "Who is this that from Edom comes with garments dyed in blood? that travels in the greatness of his strength? whose warrior tread bespeaks him victor on blood-stained fields?" While still gazing with trembling awe upon this hero in crimson-stained apparel, the vision disappears, and in its place there stands *The Prince of Peace!*

He sees him when in his humiliation his judg-

ment was taken away and there was none to declare his generation. For his life was cut off from the earth. He sees him when in the form of a servant; when he became obedient to the death of the Cross; when, in the grave, he sleeps; when he awakes, puts his hands on the pillars of death and hell, and they crumble beneath his touch. He sees him stand before God, when the sentence of Pilate's bar is reversed, amidst the acclamations of angel hosts!

From the grave to glory the prophet follows him in all these changes and extremes.

This same miraculous thread runs through the teachings of Christ and his apostles. The Savior says, "I am the bread of life." "I am the living water of which, if a man drink, he shall thirst no more!" Both Christ and the prophets talk of him as the foundation stone—the chief corner-stone—the key-stone of the grand spiritual temple—the cap-stone that holds together the spanning archway—the stone by the builders rejected, but chosen of God, and dear to us.

It was those extremes that were constantly mingling in Christ that perplexed the minds not only of prophets, but also of his disciples. During the years of his personal ministry, this kept them in constant doubt whether he was God or man. When the angry waves rolled high and the vessel plunged, like the wounded, maddened horse on the battle-field; when his voice was heard command-

ing the winds and the troubled waves, "Be still!" then they thought he was God; but, when he hungered, and slept, and grew weary, they thought he was but a man. When, by the grave of the sleeping brother of Mary and Martha, he stood and wept, they thought him a man; but when in a loud voice he said to the dead, "Lazarus, come forth!" and the dead obeyed his awful command, then they said, surely he is nothing less than God! And thus their minds were tossed from divinity to humanity; and they were compelled to wait a time with patience until the proof of his Godhood grew stronger; until more light was given and their doubts were forever set at rest.

But, to return to the prophecies: I grant that many of them are seemingly unmeaning and no lessons teach us until we acquaint ourselves in some degree with the symbolism of the Bible. All symbols are unmeaning to the uninstructed. But to the initiated—the enlightened—they are full of meaning. They address themselves to the eye—one of the most important avenues to the mind. You enter, for instance, a Masoic lodge. The walls are covered with symbols. In the east the letter G is suspended, the all-seeing eye, the lamb, the square, the compass, the sprig of acacia. What is this to you, unless you are among the sons of light? And what impressions are made upon your mind? Nothing taught, nothing understood? No emotions stirred, except, perhaps, a

little curiosity—a little wonder, as you ask, what do all these signs and symbols mean? To the initiated there is by each an important lesson taught. Each symbol has a tongue of silent eloquence. God is the author of symbolism. Persons may be symbolized, so may places, and events. Indeed, its language is world-wide. In order to get you to appreciate and understand the importance of symbols, and to prepare our minds and hearts to receive the lessons taught in prophetic symbolism, I select the Lord's Supper: The bread and wine are symbols of a body broken and of flowing blood. They represent a person and an event. And God has so constituted our minds that we can not stop mental processes by an act of volition. When we think of one thing, we are compelled to think of another; when we perform a certain act it gives birth to a certain thought, and that thought to an emotion. So we can not break the consecrated loaf in memory of a broken body without thinking of Christ, whose body was broken; and we cannot think of Christ's dying love for us, without an emotion of love for Christ. Thus by the simple act of breaking bread, the whole mental and moral natures of man are set in motion. Christ is enshrined in the living hearts of all who keep the sacred feast. This is the end to be accomplished, and these the means employed. This purpose has engaged the highest thoughts and greatest satisfaction of our loving heavenly Father.

The consideration of some of the divine efforts to enthrone the Son in human hearts, will bring us back to the design of prophetic symbols. First. we have Christ in promise. Second. Christ in type. Third. Christ in prophecy. Fourth. Christ in fact. Fifth. Christ in history. Sixth. Christ in monumental or commemorative institutions.

In promise—"The seed of the woman shall bruise the serpent's head;" and to Abraham—"In thy seed shall all the families of earth be blessed;" in type, the offering of Isaac on the altar of sacrifices. Abraham through type saw the Son of God suffer death on the same mount. God had placed his Son in Abraham's heart through this type. Jesus says, "Abraham saw my day and was glad." We have two types at the Jewish altar of sacrifices: the sacrificial and the scape goat. The sins of the nation were confessed, and by the hands of the high priest transferred to the head of the victim; the blow descended, the head was severed, the blood flowed, death ensued, the atonement made. This taught in type that Christ, the antitype, would bear our sins in his own body. He was not only to bear our sins and sorrows, but they were to be borne away forever. In this type there was a yearly remembrance of sin. After his sacrifice for sins, there was to be no more remembrance of sins. Hence the incompleteness of the type and the necessity of another. And thus the Lamb of God bears all our sins away. In the idol-

atrous and darkened land of Egypt, where the paschal lamb was slain and a nation saved by blood, and on which we dwell not now, but hasten on to the prophetic symbols. All these symbols, like the types over which we have passed, are God's called and sent preachers. All but the continued and marvelously varied efforts of God to place his Son upon the thrones of all hearts and keep him there. When we consider that wonderful piece of mechanism, and consider with the psalmist, how fearfully and wonderfully we are made, and the great diversities of mind, heart and temperament, together with the multiplied and different methods of access and control, and then look at what the Bible says that God has done, for silly man to reach the conclusion that it is a human invention; that any human would ever have thought of those types and adumbrations; would ever have dreamed of clothing the person whom they desired to dwell in us with those. There is a knowledge of man's nature and weakness and wants that the combined wisdom of the world now, with the accumulated wisdom of ages, could not devise a plan to meet. The truth is, that neither church nor world have had sense enough to comprehend it, after it has been arranged by the divine mind and spread out before them. Hence their failure to understand and appreciate the prophetic symbols and their design. We have already stated that they are God's called and sent preachers of his Son to the world.

The sun mounts his golden pulpit in the east at early morn and eloquently proclaims Christ till evening shades appear. Who that has read and thought of the prophecy can look out upon the golden god of day and see him brightly shine, and not think of Christ? God has identified the name of Jesus with the sun by throwing his light around and clothing him with it as a garment. He is the sun of righteousness. Then through the eye the Savior comes when on the sun we look. But amen is said and his pulpit vacated; but not for long. Till forth comes the starry hosts of preachers bright. The text of each is Christ. Each twinkling orb proclaims the hand that made us is divine, and that hand is Christ's. We cannot look up at the shining stars and not think of Christ any more than we can break the bread and not think of his broken body, provided we have studied the one lesson as well as we have the other. He is the Star of Bethlehem—the bright and morning star. But dark clouds may gather o'er us, and their silvery-threaded rays be obscured. True enough; but we will not long be left without a preacher, for the clouds will soon open their eyes, which, are brimful of accumulating tears, and weep them out on the thirsty earth, rejoicing the heart of man and beast, reviving the drooping and withered flowers, cooling the heated bosom of mother earth, refreshing the furrows of the new-plowed field and causing them to laugh in gladness. But better for

our souls than all this, they make us think of Christ. "I am the water of life." Every drop of water that falls from an overhanging cloud, that surges in the deep, deep sea when her waves are lifted up and tempest-tossed, that rushes in the rivers, that gurgles in the running brooks, or ripples in the singing rills, preaches. If we hear the rush and roar of mighty waters, he reaches mind and heart through the ear. If we look upon the placid lake or tossing billows, then he comes through the eye. The very stones beneath our feet, on which we thoughtlessly tread, preach to us. He is the foundation stone; the rock of offenses; the shadow of a great rock in a weary land. We eat our daily bread, for which we give thanks. I wonder if the Christian world gets nothing more of the bread than does the horse or hog that eats the husks. If not, I fear that they have not been listening to this called and sent preacher, or have not understood his sermon, but have been hearing some other who claimed to be called; have not studied prophetic lore. There is to him who understands this sermon by the bread preacher, a spiritual as well as physical feast. He eats his bread and feeds on Christ. I am the bread. We put to our thirsty lips the cooling cup to quench our thirst. God intended that his children should get more out of the sparkling water than this, and therefore he indissolubly bound the name of his Son with that element. But if we choose not to

study his symbols and use the means he has given to make us think of Christ, and we fail to get a spiritual draught with the brimming cup of water, and choose to let the thirsty ox our equal be, the fault is ours, and not his. We hold in our hand the blushing rose, admire its beauty and inhale its aroma, and through senses of sight and smell, Christ enters our thought and feelings. He is the rose of Sharon. We look on deformity and think of him. He is a root out of dry ground, no form or comeliness in him. On beauteous face and form we look, and think of him, the fairest among ten thousand. We hear the roar of the lion, or the bleating of the lamb; we see the form of the fierce forest king, or the timid, fleeing lamb, and through the eye and the ear the blessed Jesus comes.

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We look at the beautiful star-gemmed skies, and these speak of Christ; on the earth, he is beneath our feet and all around us. The rocks on which we tread, the water we drink, the bread we eat, the rose, the lily of the valley, wherever we may be, wherever go, whatever do, we are in the midst of reminders of him who loves us—beneath our feet and o'er our heads, and all around—all the symbols of this wonderful person of whom the prophets spoke.

SERMON IX.

THE MEDIATOR OF THE NEW COVENANT.

BY W. Y. TAYLOR.

TEXT.—“For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.”—I. Tim. 2 : 5.

“And for this cause, he is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”—Heb. 9 : 15.

The scheme of redemption presents to every thoughtful mind a beautiful adaptation of means to ends, and displays the infinitude of that wisdom, justice and mercy which has marked the dealings of God with man since the beginning of time.

This wisdom has been displayed in every dispensation, but more fully and completely in the Christian dispensation, and especially in “the man Christ Jesus,” the mediator of the new covenant.

The Jewish dispensation was the scaffolding about the great temple of christianity, which was necessary to its erection; but when the building

was completed, this scaffolding was taken down, in order that the beauty, symmetry and perfection of the structure might be seen by all the world.

And when we contrast the old and new covenants, and their efficiency, in everything that pertains to man's relation to his Maker, the superiority of the new is recognized at once, as "being established upon better promises," promises of pardon and peace, and an inheritance which is incorruptible, undefiled and that fadeth not away; and, being established on better promises, its obligations are greater, "for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation," and if "he that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, 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 to the spirit of grace." Heb. 10.

The work of a mediator is to reconcile persons who are at variance, and have become separated so far that they cannot themselves settle the difficulty or become reconciled to each other; when more than one is engaged in this work, they are called arbitrators. There are always three parties to be considered in the work of a mediator—the

offended person, the offender, and the mediator. Our theme recognizes God as the offended one, man as the offender, and "the man Christ Jesus" as the mediator.

The separation between man and his Maker, was caused by disobedience to God's commands. The oft repeated story of the garden of Eden, has familiarized old and young with the causes which alienated man from his Maker, and drove him forth as a hopeless wanderer on the earth ; but we need not go back to Eden to learn the fact that sin separates us from God, and from each other. The history of six thousand years has demonstrated the fact that sin is the great separator. It separates man from his Maker, separates him from his fellow man, separates families, and friends, and neighbors, and churches, and nations—its work is going on to-day, spreading dissension and discord all over the world.

And so great was the separation that a mediator become necessary in order to restore man to the favor of God. The chasm made by sin separated God and man so far that the out-stretched arms of the crucified one could alone bring them together again. The question has often been asked, why was the sacrifice on the cross necessary? Could not he who created all things and "who upholds all things by the word of his power," who was infinite in wisdom and resources, have devised some means for man's redemption, without the suffering

and agony on the cross? Such questions are founded upon superficial ideas of the gospel. Whatever view may be taken of the atonement, the necessity existed; if it had not, the prayer in the garden of Gethsemane, "Father, if it be possible let this cup pass" would have prevailed.

From the human side of the question, we can see a necessity for all the facts connected with Christ's mission upon earth; his miraculous birth was necessary to convince men of the fact that he is the Son of God; his life of purity and self-sacrifice, as "he went about doing good," was necessary to man as an example after which to copy; his miracles were necessary to convince man of the divine power which God had given to his son; his tears of sorrow at the grave of Lazarus, were necessary to convince man of his sympathy and compassion; his death on the cross was necessary to demonstrate God's love to men, show the condescension of his Son, and give an example to guide men in their love for each other. "Beloved, if God so loved us, we ought also to love one another." And men needed the resurrection of Christ to convince them of his power over the grave—his declaration that he was the resurrection and the life; needed the burial in Joseph's tomb, and the rolling away of the stone from the door of the sepulcher, and the risen body of the Son of God, to convince men that he could conquer death and the grave. And they needed the

ascension of the Savior of the world, to convince them that there is a place for both soul and body, and that he had gone to prepare a place for them, where they might dwell with him forever. An examination of all the facts connected with man's redemption, will show that Jesus was the only being competent to act as mediator between God and man. Angels were not prepared for this work; they were heavenly beings, and not sufficiently intimate with man; they were too far off, and knew but little of the difficulties, sorrows, and temptations of man, and were not subject to death; hence, Paul says that "he took not on him the nature of angels," but he took on him the seed of Abraham; that he was "made a little lower than the angels for the suffering of death, that he by the grace of God should taste death for every man." This suffering and death were necessary to his perfection, that the sanctifier and sanctified might be one. "For as much as the children are partakers of flesh and blood, he also, himself took part of the same, that through death, he might destroy him who had the power of death, that is the devil." It was necessary for the one who would conquer death, to enter his dominions and grapple with him there. Angels could not do this, not being subject to death; but Jesus, in order to do this, become obedient unto death, even the death of the cross, that he might be able to

deliver them who through fear of death have all their lifetime been subject to bondage.

John, in that sublime vision on the Isle of Patmos when the past and future moved in panoramic splendor before him, says, "I saw, on the right hand of him that sat on the throne, a book written within and on the backside, sealed with seven seals, and I saw a strong angel proclaiming with a loud voice, who is worthy to open the book and to loose the seals thereof. And no man in heaven, nor on the earth, nor under the earth, was able to open the book, neither to look thereon. And I wept much because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, weep not, behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Rev. 5. No wonder the tender heart of the loving and beloved disciple was burdened with grief, so that he wept much at such a scene; and with what rapture and joy was that heart filled when *one* was found worthy, and whose God-given power enabled him to loose the seals and look thereon.

“With pitying eye, the prince of peace,
Beheld our helpless grief.
He saw, and Oh, amazing love!
He ran to our relief!

“Down from the shining seats above,
With joyful haste he fled,
Entered the grave in mortal flesh,
And dwelt among the dead.”

In the work of a mediator between God and man certain specific qualifications are necessary, which were alone possessed by the man Christ Jesus.

He is acquainted with God and man. A stranger to either could not act as mediator, because he would not know the dispositions, surrounding circumstances, and the cause of separation. The intimate relation of Jesus with his Father, even before the world began, and his co-operation with him in placing man upon the earth, when it was said “Let us make man in our image after our likeness,” enabled him to understand fully the disposition of his Father toward man; and, in order to better acquaint himself with man, he came to earth and became one of us, “bone of our bone and flesh of our flesh,” entered into our temptations and sorrows, and went down through the “dark valley of the shadow of death,” that he might be able to understand every condition of man, and thus become “a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”

His relation to each party prepares him for the work of mediation, being the Son of God and the son of man. If his relation to one party were

closer than to the other, there might be partiality, but holding this intermediate relationship, being no less the kinsman of man than of God, he *alone* occupies a position which prepares him for the work of a mediator between them.

There are also certain qualifications necessary, upon the part of man, in order that Jesus may act as his mediator and reconcile him to God.

He must be capable of understanding the terms of reconciliation found in the gospel. If the gospel is obscure and mysterious, and not capable of being understood by man, Jesus cannot act as his mediator. But we find that the gospel is plain—that which is required upon man's part is distinctly and plainly stated, so that the wayfaring man, whose knowledge is limited, need not err therein. Everything necessary to man's salvation from past sins is stated in plain words, easily understood; and having complied with these conditions, all the way from earth to heaven is furnished with sign boards so that no one need go astray, or doubt that he is traveling in the great highway which leadeth to a city which hath foundations whose builder and maker is God.

He must be able also to comply with the terms of pardon. If man is so totally depraved, so dead in trespasses and in sins, that he cannot comply with these terms, he cannot be reconciled to God by the death of his Son. Every item of the gospel is based upon the ability of man to comply there

with. If man has no ability to perform that which it requires, he is not a responsible being. But he can comply, and is thus left without excuse.

The terms of reconciliation must be adapted to the offense. If a difficulty occurs between two neighbors about a business transaction, the terms of reconciliation must have special reference to that transaction, and provision made also to prevent a repetition of the offense.

There is an admirable adaptation in the terms of the gospel to the end in view: man's restoration to the favor and fellowship of God. The alienation was caused by unbelief, terminating in an act of disobedience to God. The reconciliation is brought about by faith, or belief, terminating in an act of obedience to God. And all the items necessary to salvation between these, are concomitant parts of them; so much so, that the mediator of the New Covenant declares that, "He that believeth and is baptized shall be saved." So that man travels back over the road by which he went astray. Unbelief and disobedience separated him from his Maker, and faith and obedience takes him back to the point from whence he went astray.

Provision is made, also, against a repetition of the offense, "by patient continuance in well doing," and faithfulness until death. The Lord's Supper is a continual reminder of what it cost to

recover us from sin; and the glorious promises calculated to impel us to hold out faithful to the end. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

In the great work of reconciliation, God, the offended one, has done his part. "He so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," and he is not willing that any should perish, but that all should come to repentance. He has proposed terms, at once reasonable, just and merciful, and invites sinners to be reconciled to him.

Jesus has done his part. He left the glory which he had with the Father before creation's dawn: left heaven, with all its anthems of rapture and joys; bade farewell to all the bright beings which surround the throne, to golden streets, and jasper walls, and pearly gates—came to earth, became a man of sorrows and acquainted with grief, and, to finish the work which was given him to do, he gave up his life on the cross to save man from the degradation and ruin of sin, and make him a king and priest unto God, and an heir to an eternal inheritance and when all power in heaven and earth was given unto him by the Father, he proclaimed the terms of pardon, and sent forth those whom he had prepared by his personal ministry to proclaim the life-giving message to all the

world, and assured them that he would be with them even unto the end; and then left the earth to go and prepare a place for all who would follow him, that they might dwell with him forever.

The ambassadors for Christ have gone forth, and have proclaimed these "wonderful words of life," and the sinner is without excuse.

No other sacrifice will ever be made for man's redemption from the bondage of sin. "Christ was once offered to bear the sins of many." He gave himself a ransom for all—and whatever may be the surprises of the future, no other savior will offer himself for the sins of the world. Men may fall back as dead again, at appalling scenes, but not at the death of another savior. The heavens may become dark again, and the earth reel to and fro as a drunken man, but not at the crucifixion of a world's redeemer.

Every provision has been perfected, and in the most assuring words the weary and heavy laden are invited to come and have rest.

SERMON X.

REDEMPTION IN CHRIST.

BY R. B. TRIMBLE.

TEXT.—“And the angel of the Lord called unto Abraham, out of heaven, the second time, And said, by myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son, That in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heavens, and as the sand upon the seashore; and thy seed shall possess the gate of his enemies, And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”—Gen. 22: 15-18.

The scripture quoted serves me as a text to preach to, and not from. I apprehend that at this day and time, we have far too much preaching *from* texts, and too little preaching to them. Dear reader, I set my Jacob-staff down in this old promise, made of God, and confirmed by his oath to Abraham, who is the father of all the true Israel of God. In reviewing this survey of man's redemption in Christ, I shall guess at nothing. Neither will I indulge in any suppositions, but shall bring to our support, a thus saith the Lord for all that we say. This little preposition *in* will constitute the pivot of this discussion. In Christ there is eternal life for man, out of Christ is death. “To

the law and the testimony," is our motto. And now to proceed. The first question to be settled is, to whom did God in this promise to Abraham have reference when he said in thy seed? I invite the reader to turn with me to Gal. 3: 16, here Paul, the learned commentator on this promise, says, "When God made promise to Abraham, he spake not of seeds as of many, but of one, and of thy seed which is Christ." This settles the question, leaving no room for doubt. This then, would read, *In Christ* shall all nations be blessed.

In Christ, is where redemption is procured for man. Next we invite the reader to turn to I. John 5: 11, "And this is the record, that God hath given to us eternal life, and this life is *in his Son.*" The prevailing idea of this age is, that pardon and life may be sought and obtained anywhere, and in almost any way. Often have I been asked the question, "Is not God a being possessed of all power, is he not omnipresent?" To which I answer, "Most assuredly he is, only in so far as he has restricted himself." This being admitted, cannot God pardon sins in one place as well as another? To which I reply, he surely could if he had so purposed and promised to do. While it is admitted and believed that God is everywhere present, at the same instant of time, are we, therefore, to conclude that he is present everywhere to pardon sins? In the Jewish age God had but one altar erected at the same time, and

that altar located at but one place. Thither were his people required to come to offer their sacrifices, When he made choice of Jerusalem as the place to inscribe his name, in Exodus 20 : 24, he says, "An altar of earth thou shalt make unto me, and offer thereon thy burnt offerings, thy sheep and thy oxen. In all places where I record my name, I will meet you and bless you." II. Chron. 6 : 6, he says, "I have chosen Jerusalem, that my name might be there." Having thus established the place for his name, service done in any other place, and though done in like manner, was not accepted of God. Having thus established the place and order of his worship, he then forwarns his people, saying, "take heed to yourselves, that you offer not your sacrifices (or service) in *every place you see*. In every grove or under every green tree." Thus it is clearly evident that God is a being of profound order, in his old economy, "a place for everything and everything in its place." So it is in his economy now, under the gospel. He has but one way and one place to meet and pardon sins, in Christ, and not a promise out of Him.

That we proceed according to promise, we invite you to turn with us and read II. Cor. 5 : 17. "Therefore, if any man be *in Christ*, he is a new creature." Not if he imagines he is, but if he absolutely be in Christ. "Old things are passed away." Not that they will pass away, but *are* (present tense) passed away, Judaism, with all of

its ceremonial requirements, have all served the purposes for which it (the Jewish law) was given. The new covenant has supplanted the old, therefore all things pertaining to man's perfected redemption have become new, and all of God, who hath reconciled *us* unto himself, says Paul, and hath committed to us (apostles) the ministry of reconciliation," to-wit, that God was *in Christ* reconciling the world unto himself, not reconciling himself to the world. "Now then (says Paul) we (the apostles) are ambassadors for Christ, as though God did beseech you, by us, we pray you (not God) be ye reconciled to God." Dear reader, is it not strange that nine-tenths of the prayers going up these days, are being put up to God to be reconciled to sinners, when it is true that God loves the sinner, and has provided reconciliation in Christ, more than eighteen hundred years ago, and is to-day, through his church and servants, praying sinners to be reconciled to God, in Christ, where God *is* for reconciliation? Let us now invert the subject, *i. e.*, To show a tithe of the blessings accruing to man in consequence of being *in Christ*. When this is done, then show the way, or how we get into Christ. Surely no one can conclude that so much importance to man attaches to being *in Christ*, and then suppose that a wise and merciful God has left his ignorant creature man, to grope in darkness, and *feel his way* into Christ. What a pitiable scene it is, when preachers, leaders of the

people, claiming to be called and sent of God to preach the gospel, are seen appealing to the passions and emotional nature of those wholly ignorant of the gospel, teaching them to pray to God to come down from heaven and show himself reconciled to them. Thus it is, that their effort is to convert and reconcile God to sinners, as though God is the irreconciled party, as though God had, in a passion, gone away from his erring creature man. And now he has to be appeased by penance, self-affliction and prayer, before he will be reconciled to poor, believing, penitent sinners, notwithstanding the merciful entreaties and pleading invitations of the gospel, say to them, "Come to me, and you shall find rest to your souls," "God *so loved* the world," (not that he is angry and hates sinners) he hates sin, but loves the sinner, hence he has provided redemption for all *in Christ*. This provision was made more than eighteen hundred years ago. Now the work for preachers and all Christians to do is to teach sinners that God loves them; that the work of reconciliation on the part of God is completed. All that is now remaining to be done, is to teach the sinner to be reconciled to God *in Christ*, where God is.

Now, to present a tithe of the blessing (Spiritual) for man *in Christ* (Col. 1: 14), Paul says, speaking of Christ, "In whom we have redemption through his blood, even the forgiveness of sins."

Reader, we desire you to note this first quotation. It has much to do in showing what baptism has to do in the plan of salvation, to which I wish, at the proper time and place in this discourse, to invite special attention. We wish to make a close analytical investigation along here, as we proceed. Next we ask, why is it, that *in Christ*, redemption and remission of sins are found and obtained? See Col. 2:9. It is in Christ where concentrated divinity is, "In him dwelleth the fullness of the God-head;" Christ is the mediator, or middle man, possessing two whole and perfect natures, being first divine in his nature, and therefore, acceptable to the divine side, it became necessary that he should also partake of human nature, that he might be acceptable to the human side. Hence, we see the condescension of God our loving Father. In order to make the way possible for man to have access to God, he did, as it were, descend from his exalted habitation in heaven, and took up his abode *in Christ*, mediator or middle man, thus condescending to meet helpless man half way between heaven and earth, he calls the lost of Adam's race to rise up and meet him *in Christ*, where God in mercy has placed himself, that lost sinners may become reconciled to God. Should it then be a wonder that poor sinners should become "new creatures," obtaining redemption through his blood, even the forgiveness of sins, seeing that they are brought into the fulness

of the divine "Godhead, dwelling bodily *in Christ.*" Remission of sins is a spiritual blessing. And where found? *In Christ.* See Eph. 1: 3. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all* spiritual blessings *in Christ.*" There is not a spiritual blessing promised to man out of Christ. Remission of sins is a blessing that is purely spiritual, and is obtained and enjoyed by none save those who are *in Christ*, for *all* spiritual blessings are *in him*, not one out of him. Why should this be so? Because all blessings of a spiritual nature arise from promises of God; in the absence of promise, there can be no hope, for hope is the legitimate offspring of promise; hence no promise, no hope (II. Cor. 1: 20). "For *all* the promises of God *in him* (Christ) are yea and amen," etc. From this we learn that all of God's promises, not merely the first one made respecting man's recovery from sin and the grave, which serves as a text or starting point for this discourse. All promises are in Christ, hence he is "*Alpha* and *omega*, the first and the last." "He is the fullness of him that filleth all in all."

We wish next to inquire, as to who is embraced within these grand and glorious provisions. The entire accountable race of mankind may participate in this grand scheme, "Christ died for the sins of the whole world." Hence, Jews and Gentiles are alike embraced in the promise of God,

standing at the head of this sermon, "All the nations may be blessed *in Christ*, the seed of Abraham." (See Eph. 3: 1-6.) Paul says, "That the Gentiles should be fellow heirs, and of the same body, and partakers of his (God's) promise *in Christ*, by the gospel," alluding to this same promise made to Abraham, and confirmed by his oath. Having presented some of the blessings in store for man *in Christ*, and the universality of its provisions, we are brought now to the consideration of the conditions by which we become recipients of the distinguished honor of heirship with God, as fellow heirs with Christ, and especially would request the reader to draw distinctly in his mind the line between conditions and causes of salvation. We have presented a faint and partial view of the grand moving cause of our redemption, the great love of God for man, and growing out of this all other causes. It is ours now to examine into the scriptural conditions of redemption or remission of sins *in Christ*. The first condition is one which will not be disputed by anybody. That is, the belief with the heart, on Christ, as the Son of God. It is superfluous to waste time and space in proving this. It is positively declared by him, who spake as never man spake, "He that believeth not shall be damned." Again, "Without faith it is impossible to please God." But, before it can be said of a man that he is in a house, he had first to come

into the house. To say of a man that he is in Christ, presupposes that he was at some previous time out of, away from Christ. Do you, dear reader, remember to have read in the New Testament, where it is said that any man ever believed into Christ? If so, you have seen more than I have. You have read of believers in Christ, but who were they? They are those who are in Christ, and believers. No alien, or man out of Christ, can be a believer in Christ, for the simple reason that he is not in Christ to believe. We find that there are four conditions stipulated in the gospel, which men are required to observe, in order to gospel assurance of justification, or pardon of sins. I will introduce an illustration :

Here is a large house. There is but one door, or way of entrance, to this house. There are four steps to be made in entering the house. Outside of this house is peril and danger. Within its walls there is security from the peril without. Proclamation is made to the crowd without—that there is safety within the walls of this building, and all are invited to come into the house. The rush is made. The first steps upon the first step, which we call faith, and cries, "I am in the house." Is he, therefore, in the house? You know, and so does he, that he is not in the house. He is on the way. Do not let us deceive him. He is proceeding right. Paul says (Rom. 10 : 10), "With the heart man believeth unto righteous-

ness." He is only unto, at, a right course, which will, if pursued, lead him into the house. When a man believes with his heart, it is "unto righteousness." Encourage him to persevere and step upon the second step. This we call repentance, and he cries now, "I am in the house." No, he is not, but nearer than when on the first. Encourage him to come along. He steps on the third step, which we call confession, and says, "Now, I am in the house." No, he is only unto it. So near—one more step will put him into the house. Have you read in the Scripture that any believer ever repented and confessed into Christ? I trow not. Let us see how far our friend has got on his way into the house. Let us read Rom. 10 : 10, again: "With the heart man believes *unto* righteousness, and with the mouth confession is made unto salvation." Unto and into mean very different things. Unto signifies *at, to, up to*, but not in or into. Let us try it. Acts, 8th chapter, Philip and the eunuch were in a chariot. Philip preached Jesus to him. As they went on their way, they came unto a certain water. The eunuch said, "See, here is water; what hinders me to be baptized?" Here we see they came unto a certain water. The language and all of the circumstances show that they had come up to, at, the water. Hence, the eunuch said, "See, *here* is water," not "See, yonder is water." But, having come unto it, they were then at it. Having come unto it, the chariot was

halted, and they both went down from the chariot into the water. Hence, our friend has, while on the third step, confession, only come unto the house, from which the fourth step, baptism, will put him into the house. Faith, repentance, confession with the mouth of the Lord Jesus, and baptism, are the conditions laid down by Christ for the remission of sins and induction into Christ's church.

Now, we call for our first quotation that we asked you to remember, to show what water baptism has to do with pardon, seeing we cannot find a passage where anyone is said to be in Christ until baptized. We quote Rom. 6: "Know ye not that so many of us as were baptized *into* Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death," etc. Why baptized into his death? Answer: That we may come to his blood, that washes away sin. To get to his blood, we must come to where it was shed. When and where did Christ shed his blood? Answer: In his death. At what time in his death? Reader, have we any proof that Christ ever shed one drop of his blood, while life was in his body? If so, where is the Scripture found? The word of God is as silent as the grave on the subject. One is ready to answer, yes, as some, even preachers, have done when I preached on this subject. When I called for the Scripture, they answered, "In the garden, when

he sweat great drops of blood." The Book don't say, "He sweat great drops of blood," but "sweat as it *were* great drops of blood." It was sweat, and not blood. "Well," says one, "don't you suppose that blood ran from his hands and feet, when spiked to the cross?" I promised in the beginning not to indulge in suppositions, and not to guess at anything, but to produce a "thus saith the Lord" for all in this sermon. Christ shed his blood, his atoning blood, after he was dead. Now for the proof. Turn with me to John 19 : 32. Jesus and the thieves are hanging upon the cross. The Sabbath is approaching. It was unlawful to leave them hanging on the Sabbath. Pilate orders them examined and taken from the cross. "Then came the soldiers and break the legs of the thieves; but when they came to Jesus, and saw that he was dead already, they break not his legs, but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." Associated, when it flowed from the side of the Rock of our salvation, how significant this! Think of it! The blood of atonement, when shed, to fill that "fountain opened in the house of King David for sin and for uncleanness." Dear reader, if God, in his wisdom, should associate water with the blood shed by his atoning Lamb, should it be thought a thing incredible with you that he should keep them associated till now for the salvation of his creatures? Now turn with me again, I. John 5 : 6 :

“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.” The 8th verse says: “There are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one.”

That this discourse may not be too long, we invite the reader to turn with us again to the Scriptures, Gal. 3 : 26: “For ye are all the children of God, by faith *in Christ Jesus*. For as many of you as have been *baptized into Jesus Christ* have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female: for ye are all one *in Christ Jesus*. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

We have found our way back to our beginning corner, whence we started in running this grand old survey of the plan of man’s salvation in Christ. We are willing to leave the matter with the reader to decide as to whether we have preached to, or from, our text. We came right along with the records and field notes of this old survey, and at the close of our investigation we set our Jacob-staff down in that same promise made of God to Abraham. Paul, that grand old commentator on the Abrahamic covenant and the promises, says, as many of the Galatians as had been baptized *into Jesus Christ* had put on Christ,

and had all been thus made one *in Christ*, thus becoming Abraham's seed, and heirs of God, according to this same old promise.

To conclude this discourse, I wish to present some of the high honors to be attained and enjoyed only by those who wisely and timely heed the gospel teaching, and avail themselves of its heavenly provisions. The way is plain. "So plain that he that runs may read." Even the "way-faring man, though he be a simpleton, shall not err therein." John, enrapt in the spiritual vision on the Isle of Patmos, looking through the telescope of vision, saw the glory of the New Jerusalem, and the crowning honor of the heirs of that precious old "promise of God to Abraham." He breaks forth in these words (Rev. 14:13): "And I heard a voice from heaven, saying unto me, Write, blessed are the dead who die *in* the Lord, yea, from henceforth," etc. The blessing is for those who *die in the Lord*. The implication is clear that there are those who die *out* of the Lord. Paul says (I. Thess. 4:13): "But I would not, brethren, that you should be ignorant concerning those who are asleep, that you sorrow not as those who have no hope." Again: "We who are alive at the coming of the Lord shall not prevent them who are asleep. The trumpet shall sound, and the dead *in Christ* shall rise first." Rev. 20:6: John says, "Blessed and holy are they who have a part in the first resurrection; on

such the second death has no power, but they shall be kings and priests of God, and shall reign with Christ a thousand years." To sum up, we ask, Who are they over whom the second death has no power? Answer: Those who have part in the first resurrection. Who are to rise first? Answer: Those who sleep in Jesus. Who are they that sleep in Jesus? Answer: Those who die *in* the Lord. Who are those who "die in the Lord?" They are those who "put *on* Christ." Who are they that put on Christ? They are those who were "baptized *into* Christ."

I have presented the foregoing with the hope that some one, or more, of my fellow-mortals may be benefited and assisted in arriving at a more perfect knowledge of the way of life.

SERMON XI.

RECONCILIATION.

BY H. AB. SMITH.

TEXT.—“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”—II. Cor. 5: 19.

To be reconciled to God, strikes us at once as a matter of no little importance. Even if one be at enmity with his fellowmen, and reasonable terms of reconciliation are offered, if he has a peaceful disposition, he is glad of the privilege of having the feeling of enmity subdued, and terms of peace brought about.

It is customary and right for the offending one, in a case of insult or offense, to go to the offended party, if the offended party offer to the offender reasonable terms of peace or reconciliation. The offended party is not expected to go to the offender for terms of peace, but *vice versa*. In the case before us, God is the offended party, and man the offender, for man has sinned against God as a sinner, and is continually and habitually going contrary to his holy will. Then of course God is

the one to offer the terms of peace, and man should be grateful for the privilege of going to God and accepting the terms of reconciliation. But instead of this, we hear many people asking the Lord to come down and pardon their sins, not seeming to understand that they are to come to the Lord, instead of the Lord coming down to them. This practice of calling on the Lord to come down to them is not only very unreasonable, but is directly contrary to Paul's instruction in Romans 10: 6. "Say not in thine heart, Who shall ascend into heaven (that is to bring Christ down from above)." The preacher then, instead of asking Christ to come down to the sinner, should beseech the sinner to come to Christ, and accept his terms of reconciliation.

Some one might ask, has God, as the offended party, offered any terms of peace or reconciliation to man, the offender? Observe in the latter part of the text, it says and "hath committed unto us the word of reconciliation." From this we learn that our Heavenly Father, in his tender mercy for poor, sinful, insulting, offending humanity, committed to the apostles the *word* of reconciliation, and these apostles by inspiration have given us in the Book of inspiration the terms of reconciliation God offers to man. Not only does our Heavenly Father give us the word of reconciliation, but he asks us to come to him at a certain place, and designates that place, "God was *in* Christ."

Then, in order to be reconciled to God, the sinner must get to where God is, and where he can meet God, and so be reconciled unto him.

I. "In Christ," then, is the place where God is; and whatever steps are necessary to bring the sinner into Christ are necessary to his reconciliation. Again, Paul says in this same chapter, "If any man be *in* Christ he is a new creature." Being a new creature is equivalent to being reconciled to God, and is dependent on being *in* Christ. Also the same writer (in Ephesians) speaks of "All spiritual blessings in heavenly places *in* Christ." Thus, we see that much depends on being in Christ, not only being a new creature, and being reconciled to God, but it here gives forth the idea that *all* spiritual blessings are *in* Christ. Then if this be the case, and how can we gainsay it, if any spiritual blessing is sought, it must be found in Christ. So we now see the importance of learning just how the sinner can get into Christ and so be reconciled to God and enjoy all spiritual blessings.

1. No one would expect to make a start to this place without faith, for it pleases God for man to come to him and be reconciled to him, and it is plainly stated in Hebrews 11:6, that without faith it is impossible to please God. Then, believing on Christ with all the heart is agreed by all religious teachers to be essential to getting into Christ, and is certainly one of the steps to be made. But

some would say, is not this the only step essential to getting into Christ? Let us see. Does the Bible anywhere say that we believe *into* Christ? There is no passage in any of the translations we have, that translates the Greek preposition, *eis*, *into*, when connected with faith in Christ. The fact is, one can not believe *into anything*. He may believe on, or in, the thing, but not *into* it. For instance, one may believe on, or in, the Masonic institution, but he can not believe into it. He believes *in* it and is initiated into it. Of course you see the difference in unto and into. I may come to or unto a church house, but am not yet in it, until I take other steps. Then, we claim that when the sinner believes on Christ he has simply made one step unto or towards Christ. Paul, in Romans 10:10, says, "With the heart man believeth *unto* righteousness," not into righteousness. So according to the Bible, "the word of reconciliation committed to us," we find that the sinner in believing on Christ, has only taken one step unto or towards Christ, and has not yet gotten into Christ, where God promises to meet him.

2. Does not the believer repent *into* Christ, some one is ready to inquire? The Book of Inspiration nowhere says so; but in Acts 11:18, we find that to the Gentiles was granted "repentance *unto* life," but not *into* life. Christ is our life, so repentance unto life is equivalent to repentance unto Christ. So we find that the believer, in taking the

step of repentance, is still going unto or towards Christ, and has not yet gotten into him.

3. But confession is the only essential now to his getting into Christ where God is, with the promise of reconciliation, some one is ready to say. But does the word of God anywhere say we confess into Christ? No indeed! But we do find that Paul says, in Rom. 10 : 10, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," but not *into* salvation, as you have no doubt observed ; so now, we find from these quotations, as well as others that might be given, that man in believing on Christ, repenting of his sins, and confessing the Savior with the mouth, has taken three steps unto or towards Christ, but has not yet taken a step that puts him into Christ. These steps are of essential importance, for you can't get into anything till you have gotten unto it, but another step, not yet stated, is required to get into Christ. For instance, one wishing to get into a church house, or a building of any kind, literally speaking, might first ride unto the church in a buggy, then walk unto the house, and run unto the door, having taken three steps unto or towards the house, and yet not be inside the house, or into the house. But, after riding unto the place, and walking unto the house, and running unto the door, he should make another step *into* the house, and we can safely say he is in the building, but not till he has

taken the last named step. Well, now, some one is ready to inquire, does the Bible anywhere present a requisition that puts one into Christ after having believed, repented and confessed. We would ask such inquirers to read Gal. 3: 27.

4. "As many of you as have been baptized *into* Christ have put on Christ." You observe in this quotation that in taking this last step, baptism, it is no longer unto, but "baptized into Christ." So now, after taking all these steps, we are in Christ, where our text says God is, reconciling the world unto himself. So, dear reader, if you want to be reconciled to God, do not stop short of obedience to all these requisitions. Don't risk your salvation this side of a hearty compliance with any one of them, for it is an all important matter to be reconciled to God. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and he invites you to accept of his terms of reconciliation, and so be a new creature in Christ. Meet our heavenly Father in Christ, where are all spiritual blessings, give to him your heart and life, live faithful until death, and you shall at last have a crown of righteousness. Those of us who have thus been reconciled to God, can we not thank the Lord with deep heartfelt praise that "the way is so plain," and can we not say with the poet,

“ Let me love thee more and more,
Till this fleeting, fleeting, life is o’er,
Till my soul is lost in love,
In a brighter, brighter world above.”

II. Not only, however, is the sinner to get into Christ, and find “ all spiritual blessings,” but after he gets into this reconciled state, the all important consideration with him, then, is to abide there. The Savior says in John 15: 6, “ If a man abide not in me, he is cast forth as a branch and is withered.”

1. How can you abide in Christ? By letting his “ words abide in you.” Continue to prayerfully study God’s word. “ Let the word of Christ dwell in you richly in all wisdom.” “ If you continue in his word, then are you his disciple indeed.” By keeping his commandments. “ If ye keep my commandments you shall abide in my love.”

2. Why abide in Christ? That you may bring forth much fruit, and so glorify God. “ He that abideth in me and I in him, the same bringeth forth much fruit.” “ Herein is my Father glorified, that ye bear much fruit.” Brethren and sisters in Christ, are you bearing fruit to the glory of God? Are you letting “ your light shine?” Do you heed the admonition “ not forsaking the assembling of ourselves together as the manner of some is?” Do you “ lay by in store upon the first day of the week,” for the Lord’s cause? Do you

“visit the fatherless and the widows in their affliction,” and keep yourself unspotted from the world? How important these considerations are to you! The inheritance at last will be to “him that overcometh.” The Savior will say at the last day to those who are to “inherit all things,” “Well done, thou *good and faithful servant.*” He cannot say this to you unless it be so with you, unless you have been faithful, and served him to the best of your ability. Then there is no other consideration of half so much importance to you as this. The cares of this life are nothing to be compared with the things pertaining to the life which is to come, for your present lifetime is only a mere speck on the face of vast eternity. Then, if you have once gotten into Christ, and thus been reconciled to God, abide there. Work for the salvation of souls. Watch yourself in the light of God’s word. Pray without ceasing, and then when you come down to the chilly waters of the Jordan of death you can reflect back over a life well spent, and joyfully say with the man of God, “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.”

SERMON XII.

SALVATION ASCRIBED TO DIFFERENT CAUSES.

BY J. W. JACKSON.

TEXT.—Heb. 2: 1-4.

In the scheme of redemption there is revealed a GREAT SALVATION. It is for man. To neglect it is to despise the mercy of God, and bring upon ourselves sure destruction. Nevertheless, many do neglect it, and pass through life unmindful of the weighty responsibilities resting upon them. Many false teachers have entered into the world, and by their perversions of truth have deluded the people. The blinding veil of partisanship shuts out from them the benign rays of light that emanate from the Sun of Righteousness. Having the understanding darkened, they walk, in the vanity of their minds, after those perverse systems that destroy the soul (Eph. 4: 17, 18). They are not approved of God, because they do not rightly divide the word of truth (II. Tim. 2: 15), but rather make void the commandments of God by their traditions (Mark 7: 13). In this discourse,

it shall be my aim to show that there is perfect harmony and unity in God's plan of saving men, and that all the *causes* or *agencies* to which salvation is ascribed, are necessary.

The great salvation of which the apostle speaks in our text, is salvation from sin. This we enjoy here. Eternal salvation is to be enjoyed hereafter, by all who obey Jesus (Heb. 5: 9).

In our investigation of the subject, we must note: First, the *agents*, both divine and human, employed in the work of saving men; second, the *means* divinely appointed, to which salvation is ascribed, and third, the *conditions* required of man in order to the possession and enjoyment of salvation. By thus dividing causes, into agents, means, and conditions, we shall be enabled, not only to obtain a comprehensive view of the whole system, but demonstrate the harmonious relation and connection of each part with the other. I here present an analysis of these causes:

AGENTS.	MEANS.	CONDITIONS.
1. God, the Father.	1. The grace of God.	1. Belief.
2. Jesus the Christ.	2. The blood of Christ.	2. Repentance.
3. The Holy Spirit.	3. The gospel.	3. Confession.
4. The Apostles.	4. Preaching.	4. Baptism.
	5. The end, salvation.	

In addition to the items introduced above, we have a comprehensive statement, made by Peter (Acts 2: 21), and by Paul (Rom. 10: 13), "that whosoever shall call upon the name of the Lord

shall be saved." To "call upon the name of the Lord" is to invoke the interposition of his authority between us and God. We are sinners, guilty, under condemnation, and we need salvation or pardon, Jesus has all authority in heaven and upon earth (Matt. 28: 18). There is salvation in no other name given under heaven among men (Acts 4: 10-12). The authority of Jesus must be interposed between the sinner and condemnation, or he will be lost. But will Jesus interfere in behalf of an unbelieving or disobedient one? No, he must believe and obey the authority of Jesus, and *then* salvation is given. So Paul reasons (Rom. 10: 13-17). Hence, we conclude that this expression, "calling upon the name of the Lord," is a comprehensive one, including all the conditions required of man. Besides the above, I notice two other statements made by Paul. "We are saved by hope," Rom. 8: 24, and, "work out your own salvation with fear and trembling." Phil. 2: 12. These two items are addressed to Christians, and point forward to a salvation to be hereafter enjoyed.

To return now to the analysis given above. The agents employed in procuring salvation for man use certain means, in order to place that salvation within reach of man. "The grace of God that brings salvation has appeared to all men." Titus 2: 11. "By grace ye are saved." Ep. 2: 5-8. The love of God for man moved him to send Jesus

into the world. This was the Father's work. He sent his only begotten son into the world to save it (John 3: 16, 17). But without the shedding of blood there is no salvation (Heb. 9: 22). Hence, Jesus shed his blood to procure salvation for us (Heb. 9: 12). "The blood of Christ cleanseth us from all sin." I. John 1: 7. But simply the *shedding* of blood of beasts had no efficacy in procuring salvation; it was necessary that the perfect sacrifice be offered. So, the apostle says of Jesus, "wherefore it is of necessity that this man have also somewhat to offer." Heb. 8: 3. None but priests are permitted to make offerings to God. So that Jesus had to be made Priest. "For the word of the oath which was since the law maketh the son (a priest) who is consecrated forever more." Heb. 7: 28. Being made High Priest, there was of necessity a *time* and *place*, when and where the offering was made. "But Christ being come a High Priest of good things to come by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." . . . "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself now to appear in the presence of God for us." Heb. 9: 11; 12: 24. The offering then, was made in heaven by Christ our High

Priest, after the shedding of his blood on the cross; after his burial, resurrection, and ascension, and after the offering was made, he was exalted to the right hand of the Father, and made Lord of all (Heb. 10: 12-13; Phil. 2: 5-11).

Before Jesus left the earth, he selected certain ones to be with him, whom he ordained apostles (Mark 3: 14; John 15: 16). They were to be ambassadors for Christ (I. Cor. 5: 20), bearing the message of reconciliation to rebellious man. As ambassadors, they should speak authoritatively upon all subjects relating to the administration of the kingdom of heaven among men. Jesus said to Peter: "Unto thee will I give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16: 19. The latter part of this language was afterwards repeated to the twelve (Matt. 18: 18; also John 20: 23). These apostles, however, were but *men*, and might, if left to themselves, be influenced, like other men, to introduce worldly wisdom into the truth of God. That this might not be done, but that they might be furnished with the truth, and that the world through them might have a perfect rule of faith and practice, Jesus promised to send to them the Holy Spirit. "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." John 14: 16, 17. In the 26th verse of the same chapter, we learn that "the Comforter is the Holy Spirit." Jesus, having finished his work on earth, *began* to speak of this salvation in the great commission given to the apostles after his resurrection (Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 44-47).

Having thus commanded them, we read further: "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 Spirit not many days hence. But ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1: 4, 5, 8. They were commanded to teach all nations; to preach the gospel to every creature; to baptize the taught, and to teach the baptized all things commanded them. But before they could do this, they must have *power* from on high, and they could not have this power until baptized with the Holy Spirit, according to the promise. In obedience to Jesus, they waited in the city of Jerusalem, the place of beginning (Luke 24: 47), and on the first Pentecost after his ascen-

sion, they received the Holy Spirit (Acts 2:4). Now the Savior had said, "And when he (the Holy Spirit) is come, he will convince the world of sin, of righteousness and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father; of judgment, because the prince of this world is judged. . . . He will guide you (apostles) into all truth. . . . He shall glorify me." John 16:7-15. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you." John 14:26. "He shall testify of me." John 15:26. All of these things were to be done WHEN he is come. Hence, we cannot go back of that time to find the things confirmed to us by the apostles in order to our salvation. The Holy Spirit was given to the apostles after the exaltation of Jesus (Acts 2:33). For it is here announced, for the first time in the history of the world, that Jesus is made both Lord and Christ (Acts 2:36). Now they are prepared to go to work, and as agents in the great scheme of salvation, preach the gospel, the power of God unto salvation. Paul says that, "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I. Cor. 1:21. Here, then, we see how these agents, and means, or divine causes, are linked together. The *grace* of God moved him to send Jesus, his Son, into the

world; Jesus procured salvation for man by shedding his blood, and making an offering as our High Priest in heaven; and being appointed Lord of all, he sends the Holy Spirit to chosen men, the apostles, that they may know the truth, and thus teach the world. The apostles began their work in Jerusalem, the appointed place, and preached the gospel with the Holy Spirit sent down from heaven (I. Peter 1 : 12). So far there is harmony, and any one not blinded by prejudice can see and understand how all of these agents working together, each in their own sphere, have brought salvation to man.

It now remains for us to show that the conditions above specified are required of man in order to the enjoyment of salvation. A great many persons look upon these conditions as arbitrary appointments. But not so. Divine wisdom selected and appointed them because of their peculiar fitness for accomplishing the end proposed—the salvation of man: A few scriptures will show the relation existing between each of these conditions and salvation. “For without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Heb. 11 : 6, John 20 : 30, 31. An example of conversion given us in Acts 8 : 26-40, shows that we must believe with all the heart that Jesus is the Christ, the Son of God. Jesus said that “repentance and remission

of sins should be preached in his name, among all nations, beginning at Jerusalem," Luke 24 : 47. It did begin there, and ever since that time, repentance has been preached as necessary to the remission of sins. Paul says that "with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Rom. 10 : 10. He tells us that this confession is to be made with the mouth; that it is a part of the word of faith that they preached. It is not a confession of sin, nor a confession of something we think God has done for us, but a confession that Jesus is the Christ the Son of God.

Jesus said, "Go preach the gospel to every creature, he that believeth and is baptized shall be saved." Mark 16 : 15 , 16. Peter, speaking of the Holy Spirit, said to inquiring believers, "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 2 : 38. This same apostle, in alluding to the destruction of the old world by water, and the salvation of Noah and his family, says, "the like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." I. Peter 3 : 21.

These scriptures need no comment; they are plain, positive, and easily understood. It is necessary, however, to say something as to the *order*

in which these conditions occur. By order, I mean that arrangement of all the parts of a thing or law, so that there is a connected and harmonious action between the means and the ends. If all the parts of a locomotive be arranged in due order, there is a harmonious working of the whole machine and a proper application of its power. Disarrange the parts, and you destroy the *power* of the machine. Some persons teach, very dogmatically, that repentance precedes faith, and that salvation precedes baptism. This is done in order to bolster up the old theory of justification by faith alone. Such partisans seize eagerly upon those passages in which repentance is mentioned before belief, as positive proof of the order in which they should be taught and obeyed. But when their attention is called to the fact that baptism is always mentioned before salvation, they seek to evade the force of their own law by false interpretations. Verily, the legs of the lame are not equal.

It is a law of interpretation, well known to all scholars, that the order of words in a sentence, does not always determine the order of the events mentioned. Acts 10 : 39, where it is said they slew Jesus and hanged him upon a tree. Also, I. Tim. 3 : 16. We determine the order of events, by the context, parallel passages, and the natural and necessary relation they bear to each other. We learn that "without faith it is impossible to please

God," and "whatsoever is not of faith is sin." Heb. 11 : 6, and Rom. 14 : 23. Hence, a repentance that is not of faith, is WITHOUT faith, and would not be accepted in the courts of heaven. Again, Paul says that "the goodness of God leadeth to repentance," Rom. 2 : 4, and "godly sorrow worketh repentance." II. Cor. 7 : 10. It is evident that the *leading and the working* precede repentance, hence, that which leads and works necessarily precedes repentance. But how can the goodness of God so affect a man as to lead him to repentance, unless he believes that God is a rewarder of those who diligently seek him? And how can he believe in his goodness unless he hears of it! and how can he hear without a preacher? Rom. 10 : 13-19. God's goodness in sending his Son into the world to save man, is preached by his chosen agents, the apostles, and man hears and believes. "Faith comes by hearing and hearing by the word of God." Rom. 10 : 17. Believing in Christ, he realizes his own lost condition, and he sorrows on account of his sins that separate him from God. This godly sorrow works in him repentance, or a change of will. Thus we see how beautifully God's system works and how perfectly adapted it is to the end designed. The will being changed, there must be the "fruits of repentance," Jesus, being a King, requires that all must confess him and obey his authority (Phil. 2 : 10,11). The believing penitent there makes confession with the

mouth, of the Lord Jesus, according to the divine appointment, and is then prepared to "be baptized for the remission of sins." Acts 2:38. In order to show that baptism precedes salvation I invite close attention to what follows.

IN Christ we are new creatures, old things have passed away (II. Cor. 5:17). There is no condemnation to those *in* Christ, Rom. 8:1. Hence all IN Christ are saved. Now, we are not *in* Christ, until baptized *into* him, and if not *in* Christ we are not saved, hence, we are not saved until we are baptized. Paul says, (Rom. 6:2) that we are baptized into Jesus Christ; and again, Gal. 3:27-29, "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Jesus Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Are you heirs of God? If so, you are saved. But who are heirs of God? All of Abraham's seed. Who are Abraham's seed? All who are Christ's. Who are Christ's? All who have *put on* Christ? Who have put on Christ? "*As many of you as have been baptized into Christ, have put on Christ.*" Then those *not* baptized have *not* put on Christ, are not Christ's, are not heirs of God, are not pardoned."

In conclusion, I appeal to the sinner to take this

divine system, the gospel of Christ, as it is preached to us by the Holy Spirit sent down from heaven. Divine wisdom prepared it, and *love* gave it. The grace of God *sent* Jesus into the world; Jesus *procured* salvation for man, by what he did, and places it within the reach of man by sending the Holy Spirit to the apostles, thus enabling them to go into all the world and teach the truth as it is in Jesus. Through their preaching, men believe in Jesus; this faith produces godly sorrow, which works repentance in man. The fruits of repentance manifest themselves immediately in the confession of the Lord Jesus, and humble obedience to the institution of baptism "for the remission of sins." Being then an heir of God, he is saved (eternally) by hope. Hope inspires him to follow good works, and to refrain from those sinful practices which would destroy the soul. And as we journey on through a world of sin and trouble, and draw near to the verge of this life, the rays of Hope's bright star drive away the dark clouds that hover around the tomb, and animate the soul with cheering prospects of everlasting joys beyond.

SERMON XIII.

FAITH.

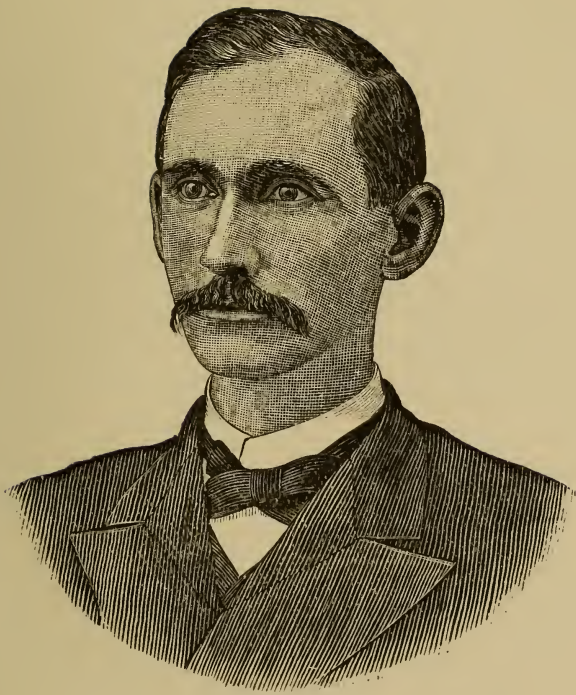
BY JOHN A. STEVENS.

TEXT.—“Now faith is the substance of things hoped for, the evidence of things not seen.”—Heb. 11: 1.

As to the importance of our subject, we will first quote a few passages of Scripture:—

Heb. 11: 6, makes the following positive affirmation: “For without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Again, “Whatsoever is not of faith is sin,” and again, “He that believeth not shall *be damned.*” Such texts show the importance God attaches to this subject. Faith is one of the most important items of the Bible. We find it presented in almost every part of the Old and New Testaments. And from a human standpoint, faith seems to be a necessity. All human beings move along in their wonted way, through their various spheres of existence propelled by a divinely constructed motor that we have denominated “faith.”

Childhood's early morning is lit up by an abid-



ing faith in parental infallibility. The child believes that its parents are perfect—hence its imitations; it takes what the parents give for food, never dreaming of an unwholesome effect.

The young lady, moved by an abiding faith, which is the mother of love—devotion's companion—the sister of hope—steps under the marriage bell and pledges away her name, and her dear old home. Through the telescope of an unsuspecting faith she sees a bow of pleasure that spans the dark chasm of life, and throws a halo of light into the misty vault of death.

Faith is the engine that drives the busy world, and keeps up the indescribable din of progress, civilization, science and religion. Faith is the vitalizing, energizing, moving element in all the realms of intelligent beings. As we expect to notice this part of our subject again, we will now consider the

DEFINITION OF FAITH.

Our text, Heb. 11 : 1, gives the only definition of faith found in Holy Writ, we must acknowledge that this definition needs *defining*. The text says, "Now faith is the substance of things hoped for, the evidence of things not seen." The word "substance" comes from two words, one the latin prefix "sub," which always means under, and "sto," to stand; and hence Paul meant to teach that faith is the "sub-sto," or in other words, that

which stands under something, and that something he called "things hoped for." He closes the sentence by saying, that faith is the "*evidence* of things not seen." Now it is evident that "things hoped for" and "things not seen" are synonymous, and mean nothing more nor less than the resurrection of the dead and the eternal felicity of the soul. So faith is the foundation of our hopes, and the guiding star that leads to our eternal reward, "And the evidence of things not seen;" all that we know of God, heaven or hell, we received from testimony and *evidence*.

Upon the dusky horizon of faith we can see the spectres of death and the angels of life vieing together in all their native antipathy. To explain the unknown, we must get aboard the ship of faith, hoist imagination for a main-sail, inscribe "*confidence*" upon her floating banners, and let the mad storms of enthusiasm sweep us into infinity's dreamy unknown. An intrepid imagination built upon a tottering faith, has no bounds; but a firm belief in the word of God is imagination's ballast. A firm, unwavering faith in the Lord Jesus Christ, produced by the infallible testimony of the apostles and prophets, and the life and miracles of Christ himself, is the "*substance*"—the foundation of our hopes, and the *evidence* of our acceptance with God. "An evidence of things not seen," a compass that guides us along the labyrinthian corridors of life's tem-

ples, and finally flashes into a light that robs the tomb of its darkness, and transports us upon ether's wings to the battlemented walls and blazing gates of the eternal city.

FAITH CLASSIFIED.

Much has been said concerning the different classes of faith, but in this connection we shall be brief. In the first place, man has but one mind with which to believe, and in fact, so far as the man who does the believing is concerned, all faith is the same. The different *objects* of faith have brought about the idea of different *kinds* of faith. To illustrate, I believe as firmly in the fact that George Washington lived and died, as I do in the fact that Christ lived and died. My faith is alike firm in both cases. Now, where is the difference in the faith? The only difference is in the objects of my faith. When Washington is the object of my faith, the faith is *human*, because the testimony concerning Washington is *human* testimony. When Christ is the object, my faith is *divine*, because the testimony concerning Christ is *divine* testimony. Faith is a child of testimony and is exactly like its parent. Preachers sometimes talk of the "different qualities of faith," such as historical faith, evangelical faith, justifying faith, saving faith, etc. What is divine historical faith?

It is faith in Christ, derived from the gospel, after the gospel became a matter of history.

What is divine evangelical faith? It is faith in Christ derived from the gospel, either before or after it became a matter of history. What does the word evangelical mean? It means gospel. What is the difference between historical and evangelical faith? No difference at all.

What is justifying faith? There is no such thing; justifying faith is a phantom—a ghost. God is the justifier. But does not Paul say (Rom. 5:1), “We are justified by faith?” Yes, but we cannot take that as literally true without erecting a throne and deifying faith. God is the justifier. We are justified by faith in the sense of God justifying us through faith. What is saving faith? It is faith that saves; it is faith that leads a man in the path of duty, and keeps him within the range of God’s power and promises to save. Then what is the difference between historical, evangelical, justifying and saving faith? *No difference whatever.* All efforts to make them differ are efforts to muddy the water, to make it look deep—to darken council. What about head faith and heart faith? I don’t know. God draws no line between a man’s head and heart, and I shall not undertake it, since neither can believe after being dissevered. Such terms as “head faith” and “head religion” are generally used as a stigma to humiliate some individual or some

religious body, and should be put out of use by silent contempt. Such terms were coined in vacant minds—"the devil's workshops," and are only used in the absence of weightier matter.

When a man believes in, loves and obeys the Lord Jesus Christ all of his life, and comes to the happy hour of death, he will hardly stop to ask the theologians what kind of faith his is. These theological technicalities and high sounding terms are put upon God's simple truths to make their study look more professional. They are placed there by preachers for the same purpose that Latin labels are placed upon the drug bottles—(to protect the drug business from the invasion of the common people). My doctrine is to leave off the theological labels and let the common people have access to the gospel.

Are faith and belief the same? It is sufficient just here to say that both terms—faith and belief—are translated from the same word in the original (*pistis*) and they cannot be otherwise than the same; besides, they are used interchangeably from Genesis to Revelation. While euphony cries out for both words, logic would be content with simply the word 'belief.' If a man is a faithful man, we never call his belief in question, and if he is a true believer we never question his faith. Still, much confusion has grown out of this euphonic commodity. A certain lady had been agonizing at an 'anxious seat' for eight days without

relief, a Christian preacher being present asks the privilege of going into the altar and interviewing this tear-bathed, prostrated seeker after peace. The privilege was joyfully granted with these words, "Yes, go and talk to her, amen! God bless you! another soul ready to go into the altar and work for a deepening of grace. Thank God! All denominations are coming, oh, Holy Ghost! Come and baptize us now." Here the workers heave an "Amen! bless God!" Our Christian brother walks down to where the lady is kneeling, and begins, "My dear friend, what would you give for faith in Mahommed?" She readily answers, "Sir, I would not give any thing." "Why not?" "Because I believe that Mahommed was an imposter." "Well, what would you give for faith in Christ!" "Oh! I would give the world for faith in Christ." "Why would you give so much for faith in Christ?" "Because I *believe* that he is my Lord and my Savior." This poor creature was a subject of the above mentioned delusions. She had more faith than the preacher who called her to the altar, and was ignorant of the fact. She would give anything for that which she already possessed. I will close this part of my argument, for I believe that everybody but a few hair-splitting D. D.'s have found out that faith and belief mean the same.

We will next notice—

HOW WE GET THIS FAITH.

Suffice it to say (1st) that no man ever believed in Christ without coming in contact with words, and (2d) that, no man ever believed without a proposition to believe, and (3d), no man ever believed otherwise than through the medium of testimony addressed to the reason. No man ever believed the gospel who never heard the gospel. No man ever believed in Christ who never heard of Christ. In apostolic days the people who believed and turned to Christ always came in contact with the preaching of the gospel. The ancient preachers preached Christ unto the people, they heard, believed, obeyed and were saved. In support of this, I will not quote a dozen texts, and thus insult God by leaving the impression that he has to repeat a thing a dozen times to make it true. Please mark the following: John 4: 39-41; Acts 14: 1; Acts 2: 36; John 20: 30, 31; Acts 18: 8; Rom. 10: 14-17. These passages show that faith is a simple tangible thing that has to do with reason; it is not the mere dreams and fancies of men.

We next ask—

WHAT MUST A MAN BELIEVE?

In regard to this question, we will say that it is not the mere act of eating that perpetuates life—if it was, to eat saw-dust would be sufficient. Hence

life does not depend upon the mere act of eating, but upon *what we eat*.

Likewise, our salvation does not depend upon the mere act of believing, but on *what we believe*. The great proposition in the Bible to be believed is, that, "Jesus Christ is God's Son." John says, "Many other signs truly did Jesus in the presence of his disciples which are not written in this book, but these are written that ye might believe that *Jesus is the Christ*, the Son of God, and that believing, ye might have life through his name." And just here I want to add, that a mere acknowledgement of, or assent to the existence of God and, Jesus Christ, his Son, is not all that God requires, for in Heb. 11:6, we find this language, "But without faith it is impossible to please him (God), for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." In this language we find that we are not only to believe in the existence of God, but must also believe that "he is a rewarder of them that diligently seek him." Love begets love, and we must believe in God as our loving heavenly Father, as our *Rewarder*. John says, I. John 4:19, "We love him because he first loved us." Hence, the selfishness of mankind requires a belief in God's love toward us. So let us not be such sticklers for "simple faith in Christ" as to leave God partly or wholly out of our religion. God loves the world and every sinner in it not a whit

less, having sent his Son into the world to die for it. The salvation of our souls depends upon a sole reliance upon God, through an implicit faith in, and a willing obedience to the Lord Jesus Christ, our Sacrifice, Savior and Advocate.

My dear reader, this faith, this reliance upon God, this religion, if you will accept it and practice it, will throw a gleam of light all along the shaded pathway of your life, and cause a halo of glory to encircle your grave, that will attract the angels from the sparkling dome of heaven. God help you to so live, and so die, that the resurrection morning will find you ready and waiting to be borne upon seraphic pinions through the trackless ether to mansions where faith will have served its purpose and developed into actual knowledge, and hope will have been swallowed up in glad fruition.

“ My Father’s house on high!
 Home of my soul! how near!
 At times, to Faith’s inspiring eye,
 Thy golden gates appear!
 Ah! then my spirit pants
 To reach the land I love,
 The bright inheritance of saints,
 Jerusalem above.

Yet doubts still intervene,
 And all my comfort flies;
 Like Noah’s dove I fly between
 Rough seas and stormy skies;
 Anon the clouds depart—
 The winds and waters cease,
 While sweetly, o’er my gladdened heart,
 Expands the bow of peace!”

SERMON XIV.

REPENTANCE.

BY W. L. HARRISON.

TEXT.—“And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”—Luke 24 : 47.

No subject, perhaps, connected with the future and final destiny of our sinful and condemned race, is of more vital importance, than the subject we propose to treat, briefly, in this discourse. I would to God that all, saints and sinners, could realize its importance.

The alien sinner can never enter the church of Christ, find pardon, peace and joy in the Holy Spirit, or have the fellowship of the children of God, without repentance.

The child of God, however close to the cross he may cling in this life, beset by snares and the machinations of the enemy of souls, may sometimes wander from the path of duty—commit sin. To get forgiveness, and retain the favor of God and the fellowship of the saints, he needs repentance. All religious parties, all religious teachers, all who regard the Bible as a divine book, will concede its importance.

When John the Baptist came as the herald of the long-promised Messiah, to prepare a people for his reception, he found the chosen people of God steeped in wickedness—disregarding his counsels, scorning his reproofs, turning a deaf ear to all his entreaties. He was therefore sent by divine authority with the message: “Repent, for the kingdom of heaven is at hand.”

When Messiah came and entered on the work his Father had given him to do, he preached to this same people, “Repent, for the kingdom of heaven is at hand.”

Jesus called the twelve and sent them out to preach repentance to the people. He also said, “Unless you repent you shall all likewise perish.” When the twelve apostles were no longer to be confined to the narrow limits of Judea, or circumscribed by geographical boundaries, nor to recognize national distinctions, they were authorized to preach to all nations, “repentance and remission of sins.”

In carrying out the great commission, the apostle Peter—to whom was entrusted the Keys of the Kingdom—empowered by the promised Spirit to guide him into all truth, commanded believers to “repent . . . for the remission of sins.”

The great apostle to the Gentiles, testified to Jews and Greeks the necessity of repentance; and in his discourse at Athens, he said: “God now commands all men everywhere to repent.” Surely

these Scriptures ought to impress us all, not only with the *necessity*, but with the universality of repentance.

We shall first consider the question negatively, enumerating a few things in which repentance does *not* consist—neither in whole nor in part. And then we shall inquire what it is, in what it does consist, and how produced, treating the subject positively.

I. What is not repentance?

(a) It is *not* something “given” or “granted” directly to man. It is nothing mysterious, but the result of means used in harmony with man’s mental constitution. It is man’s work—something he can and ought to do. While Paul, by divine authority, says, “*all men are commanded to repent,*” it would be useless to make an argument to prove that he can and ought to do it—whatever it may be. True, God has ordained the *means* to bring sinners to repentance, and in this sense we may say that he “gives” or “grants” it, just as we may say that he “gives” us our daily bread. Peter told the inquirers (Acts 2: 38) to repent; he did not ask God to *give* them repentance, seeing that the means was being used that he had ordained.

(b) It is *not* a reformation of life.

Luke 17: 3, 4: “If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt

forgive him." A man can, therefore, repent *seven* times a day; but can he *reform* that often? John the Baptist makes a very clear distinction between repentance and reformation, in requiring the Jews to bring forth *fruits* meet for repentance. Repentance with him is the *tree*, while reformation (*i. e.*, the actions and deeds that constitute a reformed life) is the fruit. With John, then, we conclude that reformation is no more repentance than the fruit which grows on the tree is the tree itself.

(c) It is *not* a godly sorrow for sin.

We not unfrequently meet with church members, and even preachers, who thus define it; and if asked for proof, strange to say, you are referred to a passage that proves very clearly the reverse—II. Cor. 7: 9, 10—read it carefully, and you will agree with me that "godly sorrow" *goes before* repentance. Not only does it precede it, but it "worketh," "produceth," bringeth about repentance, or is at least a factor in its production. The thing working, or producing a thing cannot be *the thing* worked or produced. We say railroads have worked a great change in Texas; cities have sprung up as if by magic, almost; farm-houses now dot the broad prairies, as far as the eye can reach; goods are now transported by the iron horse, instead of on ox-wagons drawn by a team of Texas long-horns. But is this great change a *railroad*? No. In point of time the railroad was

built first, operated first, then comes the change. So, in point of time, *godly sorrow* comes first, then *repentance* follows. And I will here add, that where there is no godly sorrow for sin, there will no repentance follow; and if there be not a reformation of life, no repentance has preceded.

(d) Neither does repentance consist in worldly sorrow. The apostle informs us, in this same connection, that "the sorrow of the world worketh death." We certainly may not conclude that that which "worketh death" is any part of repentance^s unto life.

(e) Then we submit that repentance does not consist of sorrow at all. Sorrow is not an integral part; not a constituent element in it. All sorrow either grows out of a consideration of our relationship to God, our duty to him, reverence for him and his authority, or from a worldly consideration. There can be no sorrow but "godly" or "worldly" sorrow. It is therefore not sorrow at all.

(f) Once more, let us present the *knottiest not* of all for the consideration of some of our religious neighbors. It does not consist in whole, nor in part, of tears, prayers, moans, groans or cries. Neither are any or all of these necessary to its production. The idea of God's being induced by any of these things to "grant" repentance, faith, or the pardon of sins to the alien sinner, is foreign to Bible teaching. Most persons who go to

“the altar of prayer” seeking, earnestly seeking, the pardon of their sins, are already believing penitents, and if they had an Ananias, as Saul had, for an instructor, they would hear, “Why tarriest thou? Arise and be baptized and wash away your sins.” Peter said, “Repent,” etc. “Then they that *gladly* received his word were baptized.” Repentance is not antagonistic to gladness, though produced by godly sorrow. But attention must now be given to the positive side of this question:

II. What is repentance? How produced?

Let us call to mind, that, from an examination of Paul’s statement in II. Cor. 7:10, we learned that “godly sorrow for sin” is antecedent to repentance. Their sorrow was a godly sorrow for sin, and they sorrowed “to repentance.” No godly sorrow for sin—no repentance; whatever produces this sorrow for sin, is a factor, a means in the production of repentance; whatever produces this sorrow tends to bring persons to repentance.

We also call to mind that we learned from Luke 3:8, and other Scriptures, that reformation of life followed repentance—was the fruit of it. Then it is settled that repentance, to be scriptural, *must* be preceded by a godly sorrow for sin, and followed by reformation. Now, if we can find what *naturally* and *universally* comes between these two things, we have found what repentance is.

Let us see. Paul declares (Rom. 1:16) that the "gospel is the power of God unto salvation." This gospel is preached—the sinner feels and realizes that he is a poor, lost sinner, while Christ is held up as an all-sufficient Savior, as having made ample provision for every son and daughter of Adam's guilty race, as extending to him a precious invitation, "Come unto me all ye ends of the earth, and be ye saved." That he manifests the same love and compassion for sinners now that he did while in the flesh, for the inhabitants of Jerusalem, when he wept over that doomed city, saying, "Oh, Jerusalem, Jerusalem! how oft would I have gathered you together, but you would not."

Hearing this gospel call, the sinner is brought to reflect on his past rebellious life;—to meditate on God's goodness. He says, "God is, indeed, love." "I have gone, all these years past, counter to his will as expressed in the perfect law of liberty, yet my pathway has been strewn with blessings, while such rich provisions have been made for my eternal salvation, even costing the blood of his only begotten Son." "All of my past life is a life of disobedience, I have persistently withheld from him that obedience, that worship, which is his due. My obligations to God are infinitely greater than to my fellows—yet I have tried to discharge these, while I have lived in utter disregard of those. I am truly *sorry* that I have manifested such ingratitude." God's goodness is lead-

ing that sinner to repentance—has already led him as far as godly sorrow—which works repentance. Now, observe what comes next. The sinner says from the depth of his heart, “I *will* not continue thus in disobedience—I *will*, God being my helper, cease to do what is forbidden, and strive to do what is commanded.” He has *changed his will, resolved* to change his future course of conduct in reference to God and his government; he has changed his *will*. And this was preceded by *godly sorrow*. Succeeded by what? By a reformation or different course of conduct. He embraces the first opportunity to confess Christ (Rom. 10: 9, 10). Now, “gladly receiving the words” of the inspired teachers, he submits to the authority of Christ in baptism, breaks off from evil associations and practices, seeks the association of the disciples of Christ, meets them on the first day of the week to break bread, and to study the things that pertain to the kingdom of God. Thus, he has been led, by a contemplation of *God’s goodness*, to a *godly sorrow* for sin. This leads him to a *change of will*, purpose or determination to forsake sin and obey the Lord—genuine repentance; this carried out is reformation, *i. e.*, “the fruits of repentance.” Up the line, we have no reformation, or life in conformity to God’s will, where there is no repentance; no repentance where there is no godly sorrow, no godly sorrow where the goodness of God is not unfolded, where the

story of the cross is not told. "The gospel is the power of God unto salvation." Millions have never heard the glad news of a risen savior, have never had the gospel. Will we, dear Christian brethren, be guiltless, if we strive not all to the extent of our ability to send them the gospel, that their hearts may be filled with godly sorrow for sin, and thus brought to repentance? Remember, Jesus says: "Unless you repent you shall all likewise perish." And, also, "Go preach the gospel to every creature." This is binding on all. Oh, how we ought to be enthused with the missionary spirit! How our hearts ought to burn with zeal, and our hands labor that all may hear the gospel call! I pray God that the church may awake to the full realization of the fact that the gospel *is* the power of God into salvation. Having thus seen what repentance is, and how produced, we will now say a few words in reference to the order, or place of repentance in the scheme of salvation.

From Mark 1: 15, "Repent ye, and believe the gospel," and kindred passages, many have concluded that repentance precedes faith. From this we dissent. It is admitted by all that it is not possible to repent without some kind or degree of faith. But those who would place repentance first, tell us this is historic faith, or a knowledge of God and his requirements obtained from history. To this we reply by referring to Paul's declaration

(Eph. 4: 5), "There is one faith." If there is a historic faith that precedes, and one that follows repentance, that would be two, and we can as well conclude that there are two bodies, two Lords, etc. Faith and repentance are mental actions, and it is contrary to man's mental constitution for him to repent first. The language quoted from Mark (and all such expressions), was spoken to persons already in covenant relation with God. They were his chosen people, but had wandered away, sinned, hence, were commanded to repent. They already had faith in God, towards whom their repentance was directed, but then they were required to believe the *good news* of the coming kingdom, "the gospel of the kingdom." Not the same gospel that sinners are now required to believe. The Christian who transgresses the law of Christ is required to *repent*, not to *believe* (See Acts 8: 22).

When Paul says, (Acts 20: 21), "That he testified to Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ," he evidently means, that he so testified to those Greeks, who had been proselyted to the Jewish faith, and hence frequented the Jewish Synagogue, where Paul preached, and were believers in God. Examine the preaching of the apostles under the world-wide and age-long commission, and see where they placed it. Peter, standing up announced a risen, ascended Savior, and that "God

had made him both Lord and Christ." Did his hearers believe it? Certainly. Then Peter said, "Repent and be baptized for the remission of sins." Thus he taught believers to repent.

Paul says, Heb. 11: 6, "Without faith it is impossible to please God." Were it possible for a man to repent before faith, it would not please God. Again, Rom. 14: 23, "Whatsoever is not of faith is sin." It would be sinful to repent without faith. He lays down here a principle universal in its application.

We may not urge the order of words in a sentence, as proof that repentance comes before faith. This would be a fallacious course of reasoning. When two actions are described, the order of words indicating the actions, prove nothing in reference to the order of occurrence. As proof of our position, examine Acts 5: 30. Here Paul says, "Whom ye *slew* and hanged on a tree." Was Christ first *slain* and then *hanged* on the tree? Again, Paul says, Rom. 10: 9, "If thou shalt *confess* with the mouth the Lord Jesus, and shalt *believe* in thine heart that God hath raised him from the dead, thou shalt be saved." Do we *confess* Christ, before we *believe* that God raised him from the dead? This same apostle says, "he was declared to be the Son of God, by his resurrection from the dead," Rom. 1: 4. Surely we must *believe* the declaration before we make the confession. We also cite II. Thess. 2: 13. Here sancti-

fication by the Spirit is placed *before* faith.

But, in conclusion : Why does God require the sinner to repent? We do not view repentance as a mere arbitrary mandate, born of tyranny ; but as a *necessity*, rather, growing out of the relationship existing between the offender and the offended. It is not possible, owing to man's nature and capabilities, for God to forgive him while impenitent. If so, by the act of forgiveness, he would offer a premium for impenitence. If God could forgive one impenitent sinner, he could forgive all, regardless of their status. Even the angels that sinned need not to have been cast down to hell, and held in chains, till the judgment. There is a reason for every step the sinner is required to take in coming to Christ, God did nothing in the creation and organization of the physical universe without a reason. Neither does he require of the sinner less or more than the exigency of the case demands. God proposes to save the sinner in harmony with his mental organization—without violating the laws of his nature. Hence, he comes to him in the gospel, as he is, sin defiled, and rebellious, and demands only what is necessary ; for him to change his attitude, cease to rebel against his authority, and he will pardon him, place him on the road to holiness, which is the only road to absolute happiness. This he can never do without repentance. The gospel scheme is the result of Infinite Wisdom. It was born of

Infinite Love. To say it is not the best that could be done for our sinful race, is to impeach the Divine Wisdom. Faith is the basic principle on which repentance rests. All intelligent obedience flows from faith, hence, its necessity as an antecedent to repentance. Wonderful condescension this, that God proposes in our salvation to consult our volition! Oh, sinner! *Will* you be saved on God's terms? If so, accept Christ, believe on him, "Repent and be baptized for the remission of sins."

SERMON XV.

THE GOOD CONFESSION.

BY L. B. GROGAN.

TEXT.—“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved.” Rom. 10 : 9.

That the confession of faith in Christ, as one of the prerequisites for baptism, is one of the distinguishing features of the people claiming the Bible only for their rule of faith and practice, will hardly be denied. The examination of some of the scriptural evidences upon which the claims for this practice are based, will be the object of this discourse.

We call the attention of the reader to the consideration of the question :

I. Should there be confession of any kind demanded of man as a prerequisite for baptism ?

That some kind of a confession should be demanded of candidates for baptism and membership in the church of Christ, is argued from the fact :

(1). That all Christendom demands a confession or statement of some kind from a candidate for baptism, before he can be admitted to that ordi-

nance. Let a person apply to any of the current denominations for baptism and membership in their body, and he will have to make some kind of a statement, or relate some kind of an experience, before he can be admitted.

(2). History stands as a unit that the ancient churches, as well as those of the middle ages and modern times, demanded a statement of some kind, before baptism could be administered. Different ages, different sections of country, as well as different sects, have used different statements or confessions. But all agreed that something of the kind must be made.

(3). Christ demanded it, "Whosoever shall confess me before men, him will I confess before my Father which is in heaven," Matt. 10 : 33. Peter confessed him, Matt. 16 : 16, "Thou art the Christ the Son of the living God," for which Christ pronounced a blessing.

(4). The apostles enjoined it. Paul said to Timothy, Tim. 6 : 12, Revised version, "and didst confess the good confession before many witnesses." The apostle here states very clearly that he had received a confession of some kind, called the good confession. Rom. 10 : 10, "Confession is made." Phil. 2 : 10,11, "Every knee shall bow, and every tongue shall confess." From these scriptures, with many others that might be adduced, it is very clear that there was a con-

fession taught and practiced by the apostles and primitive Christians.

II. What kind of a confession should be demanded before baptism?

Before entering upon a scriptural investigation of the subject, we wish to lay down the general principle, that every institution has a central thought, around which all others cluster, and which constitutes the fundamental principle upon which its very existence depends. The central thought or fundamental principle of our republican government is expressed in the few words, "All men are born free and equal." Upon this rests the whole structure of a republican form of government. All features that enter into the structure of such a government branch out from this one great central truth.

On the other hand, monarchies are based on a principle expressed in equally as few words, which are these, "Kings rule by divine right." This forms the basis of all monarchy. Destroy this principle in the minds of the king's subjects, and they will arise in open rebellion.

As it is with government, so it is with other institutions, the church of Christ forming no exception to the rule. Now comes the inquiry, what is the central truth that stands as the fundamental principle of the religion of the blessed Lord? When Peter made the noble confession, "Thou art the Christ, the Son of the living God," Jesus

responded to him, "Blessed art thou, Simon Bar-Jona : for flesh and blood hath not revealed it unto thee, but my Father which 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 hell shall not prevail against it." In this statement there can be but one question of importance, and that is concerning the use of the two words "*Petros*" and "*petra*" the former of which is rendered "Peter," and the latter, "rock."

It is argued by some that Jesus meant to build his church upon Peter. Now, the absurdity of such an idea seems almost too apparent to demand argument against it; for the idea of the Savior of the world building a saving institution upon a frail, erring man, is not reasonable; and Peter was only a man, and possessed of human weaknesses, as other men. Again, "*Petros*" is masculine gender, while "*petra*" is feminine, and therefore, they must refer to different things. But in Peter's words, "Thou art the Christ, the Son of the living God," is embodied the grand central truth of Christianity, the Messiahship and Sonship of Jesus. In this grand truth, rests the very vitality of Christianity. Destroy faith in it, and the church can exist no longer. Its members would be infidels, and men would cease to enter it. This brings us to faith in the Sonship of the Christ, at the very threshold of church membership. Without this faith, no one can become a member of

Christ's church, or be pardoned. "Without faith it is impossible to please him." Heb. 11 : 6. "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," John 3 : 16. "Go, preach the gospel to every creature ; he that believeth and is baptized shall be saved ; but he that believeth not shall be damned," Mark 16 : 15-16. "But these are written that you might believe that Jesus is the Christ the Son of God, and that believing you might have life through his name," John 20 :-31. "From these scriptures, the fact is thoroughly established that salvation can only be claimed by believers in the Sonship of Christ, "That Jesus is the Christ, the Son of the living God," is the thing to be believed, and any confession that is not co-extensive with this, is, at least wanting in some of its parts; constituting the faith of the heart, it must also constitute the language thereof.

No man is authorized by the scriptures to baptize a candidate without faith. This soul subduing, central truth, this fundamental fact, constituting the foundation stone upon which Christ said he would build his church, must be implanted in the heart, to kill it to sin, and quicken it into the desire for a better life, before man can properly be buried with his Master beneath the yielding wave, leaving the world and sin behind, and arising into a new life. The wisdom of the Savior is manifest in

his having instituted the confession of our faith in Christ as a medium through which the administrator of baptism may know that the necessary preparation of the heart has been accomplished. I can know what is in the heart of man by what comes out. "Out of the abundance of the heart the mouth speaketh." There is, then, a true philosophy underlying the reason of the confession. In further developing the nature of the confession, we will at the same time, call attention, to

III. How the confession must be made.

It is not enough to say the man must confess Christ in his every-day life. True, man's daily walk is a very good index to the thoughts and intents of the heart, but the Lord demands more than this. He declared that, "Whosoever confesses me before men, him will I confess before my Father which is in heaven; but whosoever denies me before men, him will I deny before my Father which is in heaven." Matt. 10: 32, 33. In this language, he has laid down the general principle of the confession. It must be an open confession in language, as we will see by further investigation. For the second time since the worlds were framed by the word of God, Jehovah deigns to make his presence known, to the multitude assembled on the shores of Jordan, by speaking forth in audible language, as Jesus came up out of the baptismal waters (Matt. 3: 17), "this is my beloved Son in whom I am well pleased." Following this thought,

we find it repeated on the Mount of Transfiguration; by Martha, at the tomb of Lazarus, and by Peter, as quoted above. All these confessions were simple statements of the one grand central idea of Christianity. Thus was the grand essential principle of Christian life and character well laid in the days of Jesus' sojourn on earth, in the unmistakable language of the Father, the Son (before Pilate), Peter, and Martha.

It now remains for us to examine the teachings of the apostles to ascertain whether they enjoined it upon their converts.

We have seen above, by quotations from Paul to Timothy, to the Romans, and to the Philippians, that a confession was demanded. At the same time Paul tells Timothy that he had made it before many witnesses, he tells us, in Rom. 10: 10, that "with the mouth confession is made." In Acts 8: 37, we have an illustration of the confession—the familiar case of Philip and the eunuch. This verse, though not in the text of the Revised Version, is placed in the margin, with the statement that some of the most ancient authorities insert it, wholly or in part. If it is an interpolation (as some contend), it found its way into the manuscript at a very early day, for it was known to Irenæus as early as A. D. 170, and we have no manuscript copy of the New Testament bearing as old a date as that. From this, with other reasons, we are forced to the conclusion that its being

wanting in some of the manuscripts, is very weak evidence on which to reject it.

Again, the narrative is incomplete without it. But we have all the evidence needed, besides it, to establish the nature and use of the confession.

We think it has been very clearly shown, (1) that a confession of some kind is demanded of every one who would become a member of Christ's church. (2) That the confession that Jesus is the Christ, the Son of the living God, is the confession to be made. (3) That it is to be made in language, either spoken or written. (4) That it precedes baptism. (5) By reference to the language of Paul to Timothy (I. Tim. 6 : 12), and to the Romans (Rom. 10 : 10), with other Scriptures quoted above, it may be seen that it is one of the conditions of salvation, and serves as a connecting link between a believing penitent heart and baptism.

To this array of evidences, we would like to add some historical evidences, but must be content with only one or two references. Mosheim says: "Whoever acknowledged Christ as the Savior of mankind, and made a solemn profession of his confidence in him, was immediately baptized and received into the church" (*Maclain's Mosheim, First Century*, page 38). On page 42, chapter 3, we have a similar expression. Rawlinson testified to the same fact, and Neander tells us (in *Neander's History of the Church*, vol. I., p. 385)

the same about early practice of the church, and then proceeds to tell how and why it was changed. He says: "Gradually it came to be thought necessary that those who wished to be received into the Christian Church should be subjected to a more careful preparatory instruction and stricter examination." This abuse of the confession culminated in the long process of catechising every candidate for church membership. The tedious Catholic process of catechising was again changed by the Protestant world into the relation of dreams, feelings and imaginations, with which the people of the nineteenth century, especially those of the United States, have become so familiar.

Having thus briefly glanced at the process of departure from the apostolic confession, we now urge upon those who have planted themselves on the Bible as the only religious guide, to labor hard and earnestly for the restoration of the ancient practice.

Let me entreat you, friendly alien, you who have never confessed the name of the Son of God, delay no longer. Believe in your heart the voice of God at the baptism of Jesus. Let this truth melt your heart into deep penitence, and come to the feet of Jesus, with the exclamation, "I believe that Jesus is the Christ, the Son of the living God."

SERMON XVI.

WHAT IS BAPTISM?

By R. W. OFFICER.

TEXT.—“ And he commanded them to be baptized in the name of the Lord.”—Acts 10 : 48.

One thing in regard to baptism has ever impressed me with peculiar force; and that is, it is a command that we can only obey one time through life. There is “one baptism,” and only one. The action of baptism is not a debatable question. None of the religious denominations deny that the action we perform is scriptural, and therefore Christian baptism. To deny it, would be to flatly contradict all authority on the subject, both human and divine. There is but *one* baptism mentioned in our Father’s book, which we are commanded to *obey*. Therefore, its importance. The baptism of the Holy Spirit is a *gift* of God, a *promise*. We can *receive* a gift, and *enjoy* a promise. But cannot obey either. *Commands* are to be obeyed. That you may know, dear reader, that spirit baptism is the gift of God, a promise, turn to Joel 2 : 29 ; Zec. 12 : 10 ; Acts 2 : 16-19, and read. That you may know the baptism



of which we speak is neither a gift, nor a promise ; but a *command*, read our text: "And he *commanded* them to be baptized in the name of the Lord."

In the divine system, unfolded by the Holy Spirit of God our Father, throughout the whole economy of his inflexible dealing with poor fallen humanity, there is but *one* God and father of all, *one* Lord, *one* Spirit, *one* gospel, *one* faith, *one* baptism, and *one* body. There is no more authority in the Bible for more than one faith, baptism or body, than there is for more than one God, Lord or Spirit. The word baptisms, in the plural, is found but one time in all the Bible (Heb. 6 : 1-3). A plurality of *baptisms* is as much forbidden in the Scriptures as a plurality of Gods, Lords, Spirits, faiths, gospels or bodies. The man who accepts it as a fact into his heart, that there may be two or more different *actions* practiced for baptism, thinks, talks and acts as though it was a small valueless matter any way. Notwithstanding, it is the *command* of the Holy Spirit that believers in the Lord Jesus Christ, whose sorrow for sin hath wrought in them the *will* to *forsake* it, should be baptized. The man who, in the face of these immovable facts, regards the command (to a proper subject) to be baptized a small matter, does not need baptism ; but a loving, submissive and obedient faith in the Christian's King. Paul saith, "The commandment is holy, just and good."

Rom. 7: 12. And Peter says, it had been 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 (II. Peter 2: 21). Jesus said of the commandment of God, "I know that his commandment is life everlasting." John 12: 60. The beloved disciple said, "He that keepeth his commandments dwelleth in him (Christ), and he in him." I. John 3: 24. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." I. John 2: 4. Our blessed Lord puts the matter beyond controversy and forever at rest. "He that hath my commandments, and keepeth them, he it is that loveth me." John 14: 21. He makes it a test of loyalty to him. "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments, for this is the whole duty of man." Eccs. 12: 13. Now, in regard to the *action* of baptism, it will be borne in mind that we never hear anybody speak of *actions* of Christian baptism. It is always the *action*. As we have already seen, there is but *one* baptism according to the Scriptures; and an acknowledgement of the fact crops out in the conversation, and writing, of those who practice more than one act. None of them will dare say, I sprinkle you, my brother, in the name of the Father, Son and Holy Spirit. Nor will they say, I sprinkle or pour water upon you by the authority of the Lord

Jesus Christ. Why? Echo answers why? The *action*, not actions, but ACTION of baptism, surely can be found in the Bible. Then to the Bible we will go. Remember, we will not go to the King's book to *prove* what the action is; but to learn what God says it is. To find, see, read and learn what the disciples did in the days of the apostles, and left written for our instruction on this particular subject. John is the only Baptist the Bible knows anything about. That is, the only man ever sent of the Lord to baptize. We do not learn from him what the action performed by him was. His baptism was in order to manifest Jesus to Israel. His record is, I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing (John 1: 31). Again, he had been told by him who sent him, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he." John 1: 33.

From John 1: 33, we learn two things. That he baptized by God's authority; and that his baptism was *with* water. That is, *water* was the *element*, it was not oil or milk; but a more plentiful fluid—*it was water*. Now, turn to Matt. 3: 16, and we learn that the action of baptism was performed *in* the water. The record is: "And Jesus, when he was baptized, went up straightway out of the water." So agrees Mark 1: 10 and Acts 8: 38, 39. The record is: "And they went down both into the water, both Philip and the eunuch;

and he baptized him. And when they had come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing." Now, dear reader, is not the fact put beyond dispute, by three Spirit-guided witnesses, that the action of baptism took place *in water*? But after reading carefully through Matthew, Mark, Luke, John and Acts of the Apostles, we fail to find the action which was performed in the water. But three things we do learn. First, that baptism is from *God*, by *his* authority. Second, that *water* was the element used. Third, that it was performed *in* the water. We might have learned what the *action* is; but it was nowhere the purpose of any of the apostles, in either of these books, to tell us. Therefore, we pass on in our search for the *action*. We turn to Paul's letter to the Romans. (It will be remembered, that this letter is addressed to those who had been baptized—to the church). A thoughtful reading to the sixth chapter does not only prepare the mind for a reception of the truth; but from the third to the sixth verse artlessly simplifies the fact that all the members of the church were *buried* by baptism. As it is written: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him, by baptism, into death, that like as Christ was raised up from the dead by the glory of the Father, even

so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be in the likeness of his resurrection." Three things we learn here. First, the action of baptism, *what it is*. Second, that after, not before, but *after*, it was performed, they arose to walk in newness of life. Third, that baptism brought them to the promise of the resurrection.

We will now sum up and see what we have learned in regard to the subject before us. 1st. That believing penitents are *commanded* to be baptized in the name of the Lord Jesus, by the authority of our heavenly Father. 2d. That *water* is the element. 3d. That both he who did the baptizing, and he who was baptized *went down into the water*. 4th. That those who were baptized were *buried and raised* up again while *in* the water. 5th. That they came up out of the waters of baptism to walk a *new* life. 6th. That they reach God's promise to *raise them in like manner from the dead*. 7th. That there is but *one* baptism. The Holy Spirit declares this work *complete*. Turn to Col. 2:10-13, and read, "Ye are complete in him, which is the head of all principality and power, in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ." Dear reader, is it not worth a world to learn what it is that does so much for us? Then read, "Buried with

him in baptism, wherein, also, ye are risen with him through the faith of the operation of God, who hath raised him from the dead." To such an one, the remission of *past* sin is *complete*. Paul, to the Hebrew brethren, calls baptism a *washing of the body* with water. (Heb. 10 : 12). One thing in regard to the action of baptism is rather significant. Every mention of it in all the letters to the churches, it is always connected with the burial and resurrection. This is the Lord's doings — "What God hath joined together let no man put asunder." It is strange how any other idea than a *burial* and *resurrection* of the body *in water* ever got into the mind of man, since the Spirit of our heavenly Father couples the action of baptism inseparably with the burial and resurrection. The only *argument* made by any of the apostles in favor of the resurrection, is found in I. Cor. 15th chapter. And the Spirit-guided man of God there introduced, as the climax of his argument, the action of baptism. If the dead rise not, saith he, why baptize for the dead. That is, showing in the action of baptism the resurrection. And the fact was put beyond dispute, for all had at that time the same idea of baptism. Baptism is no argument in favor of the resurrection to any man who does not accept it to be a burial and resurrection of the body. Again, Peter says, we are saved by baptism in a figure. Then declares salvation by the resurrection, (I. Peter 3 : -

20, 21.) There was no baptism in the mind of the apostle except that which figured the resurrection; and there can be no resurrection without a burial. Paul calls baptism the likeness of the burial and resurrection of Jesus. (Rom. 6:1-6). A baptism that has no likeness of the burial and resurrection in it, is no baptism, for there is but one. It has been said, we must lay three days and nights in the water. Not so, however, for no reference is had to *time*. The *likeness* of a man, 80 years old, may be taken in less than half a minute. The grave of the Lord Jesus was sealed. His mortal life was cut off, he was separated from the element of mortal life. It now appears, why water was selected as the element for baptism. It was not only plentiful; but would easily seal the baptismal grave above our mortal lips, so that our former life might be cut off, and we arise to walk a new life. A baptism, therefore, that does not cut the old life off, can not be Christian baptism. Noah, with his family, left all mortality in the grave of water, so did Moses and his followers; so we must put off the old man with his deeds, in the waters of baptism, and if we be risen with him, seek those things which are above, where the Lord ever lives and makes intercession for the saints. Sometimes obedience to the commands of God brings greater blessings than the simple, and sometimes homely, act indicate. But to find it

written, must answer every doubt. It is God's to command; ours to obey; and his to bless.

In Berlin, there is an iron egg, of which the following story is told: Many years ago, a prince became affianced to a princess, to whom he promised to send a magnificent gift as a testimony of his affection. In due time the messenger arrived, bringing the promised gift, which proved to be an iron egg. The princess was so angry to think that the prince should send her so valueless a present that she threw it upon the floor, when the iron egg opened and disclosed a silver lining. Surprised at such a discovery, she took the egg in her hand, and, while examining it closely, discovered a secret spring, which she touched, and the silver lining opened, discovering a golden yolk. Examining carefully, she found another spring, which, when opened, disclosed within the golden yolk a ruby crown. Subjecting it to an examination, she touched a spring, and forth came the diamond ring with which he affianced her to himself. So, often God's gifts to erring men, like the iron egg, are cast aside. Even Jesus was "despised and rejected of men." Yet, within that wonderful personage, who neither had form nor comeliness that those who were blinded by the god of this world could see, resided all the fullness of the Godhead bodily. From the waters of baptism, which had no attraction, the Son of the living God came, owned of his Father, who was well pleased in his

Son. From the borrowed grave, which was closed up with a rock, he came, who is possessed of all power . . . in heaven and earth. Why object to the *form* of doctrine which Jesus suffered *in fact*? *He* died upon the cross, *we* die to sin. *He* was buried in the rich man's grave, *we*, in the waters of baptism. *He* arose by the power of the eternal Spirit, *we* arise to walk a new life. And the Spirit saith to the *brethren* at Rome: "Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin (past sin), ye became the servants of righteousness." Rom. 6: 17, 18.

It is a significant fact that the *name* of Christ is called upon us for the first time in baptism—thenceforth we wear his name, and are joint heirs of all his possessions, as the wedding ring conferred upon the bride the name of the groom, and endowed her with all his wealth and honor.

Often the outward seeming of the richest gifts from God to man are exceedingly unattractive, and yet, *within* lies hidden the silver lining of his divine love; within that love, the golden treasure of the gospel; within the everlasting gospel, which tenderly reaches out after all the world, compassing mankind with love as endless as the ring, is offered the crown of everlasting life! Buried in the forbidding waters of baptism, we arise wearing the name of Christ; buried in the repulsive dust of the tomb, we arise possessing all things.

SERMON XVII.

REASONS FOR BAPTISM.

BY W. C. DIMMITT.

Christian baptism has no significance, except in its connection with the scheme of man's redemption, under the Christian economy. Looking, then, into the New Testament, the only book of divine authority on this subject, our first reason is found in the fact that it is :

1. A command of Christ. To the believer, to know this, is sufficient to induce hearty obedience, though no other reason could be found. Our Master, Christ, accepts of obedience as the most satisfactory evidence of love. He said, John 14 : - 23, "If a man love me, he will keep my words." He taught the beloved John to say, "For this is the love of God, that we keep his commandments." I. John 5 : 3. Jesus says again, "He that hath my commandments, and keepeth them, he it is that loveth me." John 14 : 21. Faith accepts of God's right to command, and love folds her arms, crying, "thy will be done in earth, as in heaven." Then, if for no other reason, believing penitents should be baptized, because God has so commanded.

2. We should follow the example of Christ, who was baptized to "fulfill all righteousness." He thought it not robbery to claim equality with God, yet, when John the Baptist came, preaching baptism in obedience to the command of God, knowing his Father's will, Jesus "cometh from Galilee to Jordan unto John, *to be baptized of him.*" John 3: 13. Now John was baptizing for the remission of sins, and knowing that Jesus was a better man than himself, refused to baptize him, saying, "I have need to be baptized of thee;" but when Jesus gave another reason than for remission, saying, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness," then he suffered him, and thus established this third reason why believers should be baptized. Dear reader, have you said, "Baptism is not essential?" If Christ must do this in order to fulfill all righteousness, can you *willfully* neglect it, and yet claim to be righteous? I once asked a lady, "Have you ever been baptized?" She answered, with a smile, "I have been sprinkled (*i. e. rantized*), and I think that will do as well as to be baptized." "But," said I, "do you not know that Christ was baptized (immersed), and should you not follow his example?" She came next day, saying, "I must do as my Master did; I, too, am ready to walk a hundred miles, if need be, to be buried with Christ in Christian baptism."

3. As the bread and wine of the supper says

plainly to the participant and the beholder, his body was bruised and his blood shed for the remission of man's sins, so every baptism says to the subject, and to every intelligent witness of the act, Christ was buried and rose again for man's justification. Dear reader, will you examine carefully Rom. 6: 4, 5: "Therefore, we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Read, also, Col. 2: 12: "Buried with him in baptism, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Being planted in the likeness of his death, and rising in the likeness of his resurrection, we enable the water to bear its witness before the world. Read I. John 5: 8: "And there are three that bear witness on earth, the Spirit, and the water, and the blood, and these three agree in one." Friend of Jesus, can you, will you neglect these great memorial institutions? Will you refuse to allow your body to be buried and raised again in perpetuation of this testimony? Do you not believe that Christ, in Matt. 28: 19, used the word baptizing in preference to the word rantizing, because the former suited his purpose? Baptism memorializes the burial and resurrection of Christ.

Would it not be a great loss to Christianity to lose the memorial institution of the supper? To lose the action of baptism would be an equal loss. Brethren, let us continue to be earnest and faithful custodians of this institution. Wisdom, divine wisdom, mercy and love have given, or appointed it. Let us keep it pure and unadulterated. We have brought its importance, its necessity and design, to the light of the nineteenth century. Doubtless, but for that restoration, the *act* of baptism would have been ultimately lost to the church and to the world, for why should the church preserve an inconvenient and non-essential act, especially as it is sometimes attended with the most intense suffering, and, but for faith and love, would be frequently accompanied with the deepest humiliation. Brethren, God has raised us up to restore the ancient faith and practice of the Church of Christ. Let us be faithful to his appointments.

4. By this important institution, the believing penitent is initiated into the kingdom of God. Man, in his native condition, is accounted an alien, a foreigner and stranger. Read Eph. 2: 11: "Wherefore remember, that ye, being in time past, Gentiles in the flesh, who are called uncircumcision, by that which is called circumcision in the flesh made by hands. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants

of promise, having no hope, and without God in the world, but now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ." On this statement, read John 3:5: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Read, also, Matt. 28:19: "Go ye, therefore, and teach (disciple) all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

To be in Christ, is to be in his kingdom, or church, and Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" Romans 6:3. To get into Christ is to put on Christ, and all who put on Christ are in his kingdom, and all in his kingdom are children of God. Hence, Paul says: "For ye are all the children of God by faith in Christ Jesus, *for* as many of you as have been baptized into Christ have put on Christ." Gal. 3:26, 27.

5. Because God has promised the pardon of alien sins to all those who, believing with all the heart that Jesus is the Christ, repent of their sins, and are baptized into the name of the Father, Son, and Holy Spirit.

On a certain occasion, while stating this question, a man said, "There, I told you so. These people believe in baptismal regeneration. They teach that the heart is changed or purified by

water baptism." Now, reader, it was his mistake, not mine. He had been taught that pardon is regeneration; that regeneration is an instant change, and that this change is pardon. Allow me to illustrate the difference between pardon and the necessary change of heart which precedes it: A man insults me, traduces my character, and injures my person. All this shows his heart is evil toward me, that he hates me. You are a mutual friend, you determine to change his heart, and cause him to love me. He supposes me his enemy, and that I had injured him; you convince him that he is mistaken; that I have been his friend, often sacrificing my own interest for his. His heart is changed, he loves me now. He takes back the slander, restores my property, and apologizes. All this is evidence of his change, but not of his pardon. That is my act, I alone can realize it. I may speak, and thus give him knowledge of his pardon, or I may make conditions, upon the performance of which, he may claim my word, and be fully satisfied, and no longer fear a suit for damages, or any other chastisement for his treatment of me.

We preach a crucified Redeemer, a risen Savior, an ascended High Priest, a loving teacher, to dying, helpless, guilty sinners, until they love him, hate their sins, and turn away from them, crying, "Speak, Lord, thy servant heareth; command, thy servant will obey." Such persons have exper-

ience a great change, but is this pardon? Pardon is God's act, and takes place in his mind, and his word is the evidence of it.

"Go," said Christ, "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." How did his disciples understand this? Turn to Acts 2: 37, 38: "Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? 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 you shall receive the gift of the Holy Spirit." The next verse shows, without a doubt, that Peter understood that the *promise* of God, the *promise* of *pardon*, was associated with this act, "For the promise, (promise of pardon) is unto you, and to your children, and to all that are afar off." Ananias, sent by Christ to Saul, so understood it, hence he said to Saul (Acts 22: 16), "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Paul so understood it, when in Romans 6: 16, 17, he thanks God that, though they had been sinners, they were freed from their sins, when they *obeyed* from the heart the form of doctrine delivered them. That doctrine, according to II. Cor. 15, is found in the death, burial, and resurrection of Christ. Through

faith, we die to the love and practice of sin; in baptism, we are buried and rise again, and it is then, that the apostle says we are made free from sin.

Again, as the waters of the flood bore Noah safe from the old and condemned world, into the new and saved world, so, baptism, administered to penitent believers, translates them from the old, or condemned state, into the new, or justified state. Hence, in I. Pet. 3 : 20, 21, we learn that the eight souls of Noah's family were saved by water, and it is in this manner that "baptism now saves us." We are told, indeed (II. Cor. 1 : 20), that *all* the promises, of which pardon is one, are in him, in Christ, and it is by this act that all *true believers* get into, or put on Christ, (Matt. 28 : 19 ; Rom. 6 : 3 ; Gal. 3 : 27).

Once, while seated upon a great rock, on the banks of the beautiful Llano river, I was transported in thought far away to where the Jordan, God's chosen river, sings yet, the pebbly song, that once gladdened the heart of him who came to save Israel and the world ; I heard the voice of John, crying, "Repent ye ; for the kingdom of Heaven is at hand." I saw great throngs of people, from Jerusalem, and all Judea, and all the region round about Jordan, crowding down to the water's edge, while ever and anon, I heard the voice of the Harbinger, as he baptized the people into the river, crying, "I am the voice of one cry-

ing in the wilderness ; prepare ye the way of the Lord." There came one, evidently well known to John, for John refused him, saying, " I have need to be baptized of thee, and comest thou to me ? " It was Jesus of Nazareth, the carpenter's son, whom John placed above himself. Strange things had been heard of his wisdom and knowledge, manifested since he was twelve years of age, and the crowd pressed upon them to hear the reply. Seventy miles, John, said Jesus, have I walked to obey my Father's command ; am I not one of the sons of men ? Far down the way, I see another baptism, to which I must be subjected, of which yours is but the type, " Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Solemnly, John led him down into the stream, and buried him beneath its bright waters, and then, as Jesus came up straightway out of the water, the multitude looked up, and in astonishment saw that heaven was opened, whence descended the Spirit, as a bright winged dove, while a voice, the voice of God, exclaimed, in emphatic words of approval, " This is my beloved Son, in whom I am well pleased."

And then, I heard a voice crying, " The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." " The Lord cometh with ten

thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have uncommitted, and of all their hard speeches, which ungodly sinners have spoken against him." And yet louder the voice seemed to cry, "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power."

The reverry was broken by the voice of song, under the great gospel tent, singing:—

“On Jordan’s stormy banks I stand,
And cast a wishful eye
To Canaan’s fair and happy land,
Where my possessions lie.”

And I thought, when men disregard as unimportant that which brought down the commendation of heaven, O, fearful must be the reckoning of the *last day*.

SERMON XVIII.

RELATION OF FAITH AND SALVATION.

BY WM. J. BARBEE.

TEXTS.—“These (things) are written that ye might believe that Jesus is the Christ, the Son of God ; and that believing, ye might have life through his name.” John 20 : 31.

—“Receiving the end of your faith, the salvation of your souls.”—I. Pet. 1 : 9.

I. DEFINITION.

Faith is the belief of a proposition, the function of the human mind. The two great extremes of animate existence in the universe cannot be the subjects of faith, *viz.*, God, and the inferior animals. The former rises too high for faith, the latter sink too low.

True faith is the belief of a truth. False faith is the belief of a falsehood. The terminus of the one is *salvation*, the terminus of the other is *destruction*.

Our subject is faith and salvation. We wish to show the working of the mind preceding the belief of the truth, and to trace its operations until it rests in the end of faith—the salvation of the soul.

Credulity is not faith. It is the foolish accept-

ance of a dictum announced by human authority. The man who said "I would believe that a white handkerchief is black, if the Pope of Rome said so," had lost his reason, and was bound to a despot.

Nor is mere historic belief the faith of the gospel; for the faith required by the word of God is moral confidence in God, and in him whom God has sent to be the Savior of man.

II. NECESSITY OF FAITH.

"Without faith it is impossible to please God." Such is the emphatic declaration of the Spirit of all wisdom, speaking by the mouth of the great apostle to the Gentiles. With equal emphasis he says, "For he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." God can be approached in no other way. The law is irrevocable. Its author is immutable, and man, in all the pride of his intellect, in all the achievements of his genius, cannot possibly hold communion with the Father of his spirit except upon the condition that he believe that he is the ever living and true God, and that he is the moral governor of the universe.

III. UNIVERSALITY OF THE PRINCIPLE.

Faith is the active principle of the moral government of God touching humanity in all dispen-

sations. It "is the substance of things hoped for, evidence of things not seen," always, everywhere, and by all who reverence God. It belongs to no age exclusively, though brought to view and exhibited in all its relations more prominently in the Christian economy.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh." He was a model believer; and all who believe God, have the spirit of Abel. "By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; condemned the world (of unbelief) and became heir of the righteousness by faith." By faith, Abraham, when called, obeyed, and he went out not knowing whither he went; and by faith, he offered up Isaac. By faith Moses, forsook Egypt and cast his lot with the people of God. By faith, the children of Israel passed through the Red Sea. By faith, Rahab was saved from the destruction of Joshua's conquering hosts, when she had received the messengers and sent them out another way. Time would fail to tell of the mighty company of prophets and people, who have obtained a good report through faith; who subdued kingdoms, "wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence fire, out of weakness were made strong, waxed

valiant in fight, turned to flight the armies of the aliens; were stoned, torn asunder, tempted, slain with sword, and wandered in deserts, mountains, dens and caves of the earth."

If we observe the operation of the same great motive power during the personal ministry of the Messiah, we shall see that here, as in nature, "like causes, working under like circumstances, produce like effects."

The centurion, believing in the Divine power of the Son of God, approached him in faith, and asked him to heal his servant, "Speak the word, Lord, and my servant shall be healed." It was done. Christ healed the servant on the faith of his Master.

The woman who touched the hem of Christ's garment, was a woman of faith. Christ recognized it. He healed her. The woman of Canaan, too, was a woman of faith. Christ said, "Great is thy faith." He healed her daughter.

The nobleman of Capernaum was a man of faith—Christ discerned his faith and healed his child.

Faith was a grand objective point, to which Christ endeavored to conduct the mind, and from which man was enabled, under divine guidance, to look out upon humanity fettered by sin; upon Divinity wrestling with sin; upon philosophy vainly striving to control the power of sin; man's wisdom failing to find eternal life; God's philan-

thropy rescuing man from the power of death ;
God's wisdom directing man to glory, honor and
immortality

Extending our inquiry still further, we discern that, under the preaching of the apostles, faith worked by love, and purified the heart. Three thousand, on the day of Pentecost, after exercising faith in Christ, repented of their sins were baptized in the name of Jesus, and received pardon. Five thousand who heard the word in Solomon's porch, bowed in faith, to the authority of the Messiah. By faith, the Samaritans accepted the Word of God. By faith, Saul of Tarsus sought Ananias and was baptized. By faith, the Gentiles at the house of Cornelius received the Word of God and were baptized. By faith the trembling jailer of Philippi yielded obedience and was baptized, with all his house. By faith, the Romans were buried with the Lord by baptism into his death—they were justified, too ; had peace with God, and enjoyed the promise of eternal life. So, too, with the Ephesians, Philippians, Corinthians and Colossians, together with the strangers scattered through Pontus, Galatia, Cappadocia, Asia and Bithynia. All became the elect of God by faith in Christ and sanctification of the spirit.

IV. UNBELIEF.

“Blind unbelief is sure to err.” We have seen

that faith in God and in his Son terminate in salvation. Must not unbelief terminate in destruction? Let us see. By unbelief, the antediluvians were overwhelmed in the deluge. "He that believeth not shall be damned." By unbelief, the hosts of Pharaoh were submerged beneath the Red Sea. "He that believeth not shall be damned." By unbelief, the inhabitants of Jericho perished under the terrific assault of the army of Joshua. "He that believeth not shall be damned." By unbelief Israel often rebelled. The people sat down to eat and drink and rose up to play; worshipped a golden calf, and God destroyed three thousand. They committed fornication, and twenty thousand were destroyed in one day. They became a sinful nation, a people laden with iniquity, a seed of evil-doers. God withdrew himself from them; would not hear their prayers or receive their offerings until they would return by faith and confession. "He that believeth not shall be damned." Throughout the whole moral universe, the principle is true. Faith binds the soul to God, unbelief separates it. In all places of his dominion, God has inscribed the law on tablets more durable than brass. *Believe, obey, and live; Disbelieve, disobey, and die.*

V. MAN AND REVELATION.

No revelation, no faith. We mean that where there is no revelation of God's will, there cannot be

any faith in God. True, man has the capacity for believing either truth or falsehood, and he is just as liable to believe a lie as the truth. He who believes a lie, believes a false revelation. He who believes truth, believes a true revelation.

The only revelation which God has made to man is contained in the Bible. Since the world began, has it ever been known that man believed in God, or a prophet of God, until God first revealed himself to him, by speaking with his own mouth, or by the mouth of an inspired teacher?

Let the profound ignorance of Egyptians, Assyrians, Persians, Grecians and Romans, answer the question. Let the idolatry of the Pagan world now answer it. Let the untutored child in a Christian land answer it. The world, by philosophy, does not and cannot know God. So says the inspired Paul; and so say all the nations of earth, civilized and uncivilized. A book—revelation is wonderfully adapted to the human mind. The Bible is the Word of God, giving utterance to his thoughts, his purposes, his plan of salvation; and it is fully “competent for doctrine, reproof, correction, instruction in righteousness.”

VI. THREE SCHOOLS OF PSYCHOLOGY.

On the subject of faith, there are three schools of psychology, viz.: The *Mystics*, the *Naturalists*, and the *Intellectualists*. Their respective systems

may be styled *Mysticism*, *Naturalism* and *Intellectualism*.

Mysticism, as applied to faith, is the doctrine of direct spiritual influence. It assumes that man is totally depraved, and utterly unable to use either the moral or intellectual powers in coming to God; that his mind must be illuminated by receiving direct light from God; that the "light of the glorious gospel of the Son of God" is not sufficiently bright, and that the preaching, even of Paul, is scarcely adequate to the grand purpose of opening Gentile eyes—turning them from darkness to light, and from the power of Satan unto God (Acts 26:18)—that the Word of God is *quick*, but not quick enough; that it is *powerful*, but not powerful enough; that it is sharper than any two-edged sword, but rather dull for such a thing as a human heart; that it is a discerner of the thoughts and intents of the heart—still, it cannot discern deep enough to convert the soul. Still further—that notwithstanding the *Word of God* is *intelligible*, a man cannot understand it; is *impartial*, still God, by respect of persons, selects, by his sovereignty, those in whom he infuses faith; is *perfect*, but God supplies a deficiency by adding additional power; is *enlightening*, still God must lighten up its obscurity; and *prescribing* the whole duty of man, still God, by mystic grace, directs thousands to go into a hundred Protestant sects, and millions to join the "Holy, apostolic Catholic Church!"

Now, what says *Mysticism* on the subject of faith? We obtain an answer from two eminent defenders of the system.

1. "Faith is a gift of God and a supernatural virtue, by which we firmly believe in God and in all the truths which the church (Catholic) teaches. Faith comes not from ourselves. The very day on which you became Christians (in your infancy) and received the gift of faith at the baptismal font, there were millions of children born throughout the world who had not the same happiness you had." (Canon Thomas, Belgium.)

2. "Faith cannot be any exercise of the human understanding, any act of the mind of man, in which it believes any testimony, even that of God, about everything, even salvation. I know John, in his first letter, says, 'if we receive the witness of men, the witness of God is greater, for this is the witness of God.' Yes, in his gospel, 'the Father himself hath borne witness of me,' saying, 'This is my beloved Son, hear him,'—but still I insist that faith is a special grace of the Spirit—a direct gift of God, and that man is entirely passive in its movement on the soul." (Dr. Breckenridge, in "Knowledge of God.")

We cannot admire this system for four reasons: 1st. It makes God an unprincipled despot. 2d. It destroys personal responsibility. 3d. It stultifies all the gracious invitations of the gospel and contradicts the preaching of the apostles. 4th. It

makes the judgment of the great day a scene of tyrannical arbitration—instead of an exhibition of justice.

Naturalism contends that faith in a Supreme Being is an intuitive faculty of the mind, and so, too, of all the acts of worship due to the Creator. Man needs no other revelation than the one from within—*ab intra*. All *ab extra* revelation is rejected. Spiritualists, Deists, Parkerites and New-manites, together with the leading phrenologists of the world, contend for this theory.

There is one unanswerable argument against the system. It gives the world a variable God, more whimsical than any of the deities of Greece or Rome. We prefer a Father in heaven, who is without variableness or shadow of turning. A variable God necessitates a variable faith. We prefer a faith that has the quality of unity.

Intellectualism is the true psychology. Let us define it. Regulated by the Word of God, it gives glory to God, honor to the Son, dignity to the Holy Spirit, and responsibility to man. This system requires the use of the intellect in order to hear and believe the Word of God. It calls to its aid all the *moral sensibilities* that may be necessary for the full development of faith—all the service of the *will* in the manifestation of faith. It looks to God and relies on his wisdom and goodness, his power and his truth, and constantly consults the holy oracles of truth—inspired Scripture.

It relies upon "the grace of God that bringeth salvation to all men;" asks with Paul, "Lord, what wilt thou have me do?" with the multitude at Pentecost, "Men and brethren, what shall we do?" with the jailor, "Sirs, what must I do to be saved?" It recognizes the grand truth that the world by wisdom does not know God, and that God, in his mercy, proposes to save man by the preaching of the cross. It receives, as an unalterable truth, the dictum of Paul, "Faith comes by hearing, and hearing by the Word of God;" and it is constantly asking the world that memorable series of questions (Rom. 10 : 14, 15), "How shall they call on him in whom they have not believed? how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Intellectualism, leading the way, and uniting with *emotion* and *will*, is reason *hearing* God, *believing* God, and *obeying* God.

I proceed now in order to present

VII. THE ELEMENTS OF FAITH—THEIR COMBINATION AND RESULT.

I ask your attention to the following points:

1. The Subject of Faith. 2. The Object of Faith.
 3. The Ground of Faith. 4. The Motive of Faith.
 5. The Influence of Faith. 6. The Effect of Faith.
- In general : 1. The subject of faith is the believer.
2. The object of faith is the proposition believed

3. The ground of faith is testimony. 4. The motive of faith is the desire of life with the fear of death. 5. The influence of faith is the obedience resulting therefrom. 6. The result of faith is salvation from impending danger.

A plain illustration. A man is sick—in danger of dying. He consults friends, employs a physician, takes his medicine, and gets well. That man is saved by faith. Let us analyze it. The patient is the *subject* of faith. His physician and his character constitute the *object* of his faith. The testimony of friends is the *ground* of his faith. The desire of life is the motive of his faith. Obedience is the *influence* of his faith, and salvation is the result or effect of his faith.

VIII. ILLUSTRATION FROM THE BIBLE.

The Israelites at the Red Sea saved by faith. “By faith they passed through the Red Sea as by dry land, which the Egyptians attempting to do, were drowned.” Heb. 11 : 29.

Analysis. 1. The Israelites were the *subjects* of faith—the believers. 2. The God of Israel, his Word, the *object* of their faith. 3. The testimony afforded by Moses, the *ground* of their faith. 4. The desire of life with the fear of death, the *motive* of their faith. 5. The forward movement, the *influence* of their faith. 6. Salvation from their enemies, the *effect* of their faith.

History of the case. The children of Israel had

just escaped the bondage of Pharaoh. They were encamped near the Red Sea. Pharaoh was in hot pursuit. The haughty general drew near to the army of Israel with his horses and chariots, and overtook them. What a display of conflicting powers! God and Satan! Moses and Pharaoh! Faith and infidelity! Let us watch the combat. Israel trembled, but Moses, filled with the Spirit of God, cried aloud, "Fear not. Stand ye still and see the salvation of the Lord." It was an eventful hour. Two nations, two sovereigns, two principles. Pharaoh approached; Israel stood—stood not in stupidity, but waiting for orders—stood, not in passivity, expecting the Almighty to blow into them the breath of courage, but they stood in *faith*—and then they passed through the Red Sea. The order came from heaven, "Lift up thy rod and stretch out thy hand over the sea, divide it and command the children of Israel to go forward." It was done. Moses spoke, Israel obeyed, and Israel was saved. They believed God, believed his Word, believed his servant. They marched through dry-shod. Faith impelled them, confidence in God assured them, and they found deliverance and sang the song of salvation.

IX. APPLICATION OF THESE PRINCIPLES TO THE
CHRISTIAN SYSTEM.

Observe our arrangement, and consider it attentively.

1. *Man, the sinner*, is the *subject* of faith. 2. Christ, the Savior, is the *object* of faith. 3. The testimony of the Word of God is the *ground* of faith. The desire of *spiritual* and *eternal* life is the motive of faith. 5. Obedience to God's authority is the *influence* of faith. 6. Salvation from sin—the effect of faith.

Let us notice these statements briefly, and in regular order.

1. *Man, the sinner, is the subject of faith.* Endowed by his Creator with intellect, sensibilities and will, he uses all these powers in the full exercise of faith. Is there any depravity of the intellect? The gospel can correct it. Is there depravity of the feelings? The gospel supplies the remedy. Sanctify them by thy truth—thy word is truth. Ye have purified your souls, by obeying the truth. Is there depravity of the will? The gospel is the cure. Ye have obeyed from the heart the form of doctrine delivered you—having believed the gospel which is God's power for salvation.

2. *Christ, the Savior, is the object of faith.* "These are written, that ye might believe that Jesus is the Christ, the Son of God." This is the distinctive differential proposition of Christianity. Not thirty-nine articles, but one truth; not the homilies of men, but the word of God; not things and places, but a person, and the truth concerning him.

When Christ himself put the question to his disciples, "Who do men say, that I, the Son of Man, am?" and various answers were given, he asked emphatically "Who say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Born of God, he is God's son; anointed by the spirit, he is the *Christ* of God; sent as a Savior, he is *Jesus*; Divinity dwelling in humanity, he is Emanuel; teacher of divine truth, he is the prophet of God; atoner and reconciler, he is the High Priest of God; ruler selected by God, he is king in Zion. This Jesus—prophet, priest and king, was justified by the Spirit, seen of angels, died, was buried, rose again, received up into glory, preached to the nations and believed on in the world. In all the discourses of the apostles, from the inauguration on Pentecost to the close of their labors, this mighty truth was the text—Christ on the cross, Christ in the grave, Christ on the throne. It includes his eventful career on earth and in heaven, and contemplates him in the past, the present and the future; in the past, as the sufferer of Calvary, in the present, as the ascended Lord of glory, making intercession for all who approach him by faith; in the future, as the returning Lord coming without a sin offering for our salvation. Christ, the manifestation of God, is the object of our faith.

3. The Testimony of the Word of God is the *ground* of Faith. Christ is compassed about with

a cloud of witnesses. We have, 1. All the prophets (Acts 10:43). 2. The Father (John 5:37). 3. John, the Baptist (John 5:33). 4. The works of Christ (John 5:36). 5. The Scriptures (John 5:39). 6. The apostles (Acts 10:39). 7. The Holy Spirit (Acts 5:32). 8. The Water and the Blood (I. John 5:8). 9. The Christian's spirit (Rom. 8:16; I. John 5:10). All these witnesses agree in one, that *Jesus is the Christ, the Son of God*. At Jerusalem, at Samaria, on the road to Gaza, at the household of Cornelius, at Philippi, at Thessalonica, at Corinth, aye, in all the cities and villages—there was one apostolic voice; Faith cometh by hearing the testimony that God has given of his Son.

4. The desire of spiritual life and eternal life is the motive of faith. The consciousness of a soul awakened by faith is the great proof of this truth. Faith works by love and thus purifies the heart. The purified heart longs to dwell with God, and an earnest desire for a holy life here, and longing for the life to come is engendered. And here we have the work of the emotions. These co-operating with the intelligence, soon excite the *will*. This brings us to our next point.

5. Obedience to God's authority is the *influence* of faith. When the multitude, on the day of Pentecost, asked in faith, "What must we do?" Peter responded, "Repent and be baptized, every one of you in the name of Jesus Christ, for the re-

mission of sins." The *will* was reached through the intellect and moral sensibilities. The *will* obeyed, and three thousand repented and were baptized. The same occurred at the temple on a subsequent day; the same at Samaria, the same at the house of Cornelius, at Rome, at Corinth and at all the leading cities of the empire. One Lord, one faith, one gospel, one plan of salvation.

"'Tis faith that purifies the heart,
'Tis faith that works by love;
That bids all sinful joys depart,
And lifts the thoughts above."

6. *Salvation from sin is the effect of faith.* When believing penitents confessed Christ and were baptized, they had the assurance of God's Word uttered, by apostles, that they were saved from past sin, and they were thus instructed to continue patiently in well doing, seeking for glory, honor and immortality, having the promise of eternal life through Christ. They realized the end of their faith, the salvation of their souls. Like causes in the moral world, as well as the physical, operating under like circumstances, will produce like effects. Faith, like a guardian angel, led man to repentance, confession, baptism, salvation, progression and education in righteousness. Let us, like our brethren of the apostolic age, "lay aside every weight, and the sin that doth so easily beset us," and run, with patience, the race set before us in the gospel, looking for the glorious ap-

pearing of the Redeemer. Let us cherish a faith which—

“Bears us through this earthly strife,
And triumphs in immortal life.”

SERMON XIX.

THE WORD OF GOD A DISCERNER OF THE HEART.

BY F. D. SRYGLEY.

TEXT.—“For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”—Heb. 4: 12.

It is not deemed prudent to argue now with those who attach some mystical meaning to the phrase, “Word of God,” as here used. No offense is intended in thus declining to give such theories a hearing. Nor is it intimated that such theories are without arguments, both plausible and weighty, to sustain them. But the space allotted to this discourse is too small to admit a discussion of every question that can be raised touching the text. To those who entertain a different view as to the meaning of the phrase, “Word of God,” from the view here taken, is cordially conceded the same right of opinion which every man claims for himself. To write satisfactorily about anything, in the space apportioned to this discourse, one must begin somewhere. To begin with, then, let it be assumed

that the phrase, "Word of God," as here used, is but another name for the law which God has given to govern the world. That law, it may be further assumed, is the volume of inspiration. It should not be thought that this assumption is but an arbitrary starting point. It is rather a matured conviction, held firmly and without doubt, after much patient examination of reasoning in support of contrary opinions.

Perhaps it is just as well, too, to pass by what the text says about "the Word of God piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." The reader is no doubt curious to know how "the Word of God" can possibly divide between the soul and spirit. And even if this were explained satisfactorily, curiosity is only sharpened to ask how this same Word of God can divide between the joints and marrow. And once this last interrogation point is satisfactorily straightened out, the chances are that it would immediately twist itself around again to ask what is the difference between the soul and the spirit, anyway? These are all questions nice enough in their way for anyone to ask. Perhaps they can all be answered, and perhaps they cannot. It is in point to say no effort will be made at answering them in this discourse.

"The Word of God is a discerner of the thoughts and intents of the heart." This is the thing to think about. What does it mean? Is

there any theology in it? Will a correct understanding of it lead to a deeper piety, a purer heart, a better life? Does it clear away any of the popular mysteries concerning conversion, regeneration, salvation? Is it necessary to think much about such a statement, anyhow? Is ignorance of its true meaning likely to lead us into "a form of godliness, but denying the power thereof?"

The meaning of the phrase, "Word of God," was settled down upon as the starting point for this discourse. And it does not seem necessary to stop to argue about "the thoughts and intents of the heart." It is possible for men to differ as to what that means, of course. It is possible for men to do almost anything that is queer. It is safe enough to assume, however, that "the thoughts and intents of the heart" are the purposes and determinations of men. It will readily occur to every one who stops to think, that human actions are but the carrying out of thoughts, plans, schemes, intentions, purposes. Such purposes and intentions are sometimes called motives, because they move us to action. The man who commits murder first forms in his heart "the thoughts and intents" to kill. These conceptions of the mind and desires of the heart go before the actual commission of crimes. The Word of God is said to be a discerner of such thoughts and intents of the heart.

"Discerner." This word is not of frequent use, nor of doubtful meaning. It is not often seen in

print nor heard in discourse. If we may rely upon good concordances, this word occurs no other place in the common version of the English New Testament, save in the text. The Greek word of which it is here a translation is also of rare use in the Greek New Testament. In fact, it is found no other place in the Greek New Testament, in its substantive form, save in the text. It is somewhat remarkable that the only place where this Greek word occurs in the Greek New Testament, it is translated in the common English version by an English word which is never used to translate any other New Testament Greek word. The Greek word is *kritikos*, and its English equivalent, *discerner*.

The English word, "discerner," is defined, "one who sees, discovers, or distinguishes; an observer; one who knows and judges; that which distinguishes, or that which causes to understand."

The Greek word, *kritikos*, is defined, "critical, exact, particular, accurate, judicious, ingenious, shrewd, intelligent, judging, judicial, controversial," when used as an adjective. When used as a substantive, as in the text, it is defined, "a critic, censor, censurer, a judge."

There can be no uncertainty, therefore, as to the exact meaning of the text. In plain words, the writer is saying that those who propose to be governed by God's law, must account for the thoughts and intents of the heart as well as for the actions of the body. What the body may not do, the

heart must not think nor intend to do. Principles of human government may apply only to overt acts of treason and crime, but "the word of God" calls into judgment the very thoughts and intents of the heart. It is well, therefore, to exhort, "Let us labor to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:11. It is certainly no easy matter to stand before a law which calls for a strict account of all our actions; but when we are reminded that the rule by which we are to walk measures even the secret thoughts and intents of the heart, the danger of falling becomes truly alarming. And, as if to give us another final warning, the thought is, if possible, put more forcibly in the words, "Neither is there any creature that is not manifest in his sight, for all things are naked and open unto the eyes of him with whom we have to do." Heb. 4:13. Nothing can be concealed. He reads our hearts as an open book, and applies his laws to our secret thoughts as unsparingly as to our most open conduct.

This is no new doctrine to the careful student of the sermon on the Mount. "Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery,' but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:27,28. This language of the Master has never been considered of doubtful meaning. It

has always been understood to teach that the man who allows his heart to conceive the thought and intention to do a wrong, is himself guilty of that wrong. To the same effect we quote the Master's words to his disciples, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man," Matt. 15: 19, 20. While sin is yet in the heart, God condemns it. When it is but a conception of the mind, a desire of the heart, it defiles a man. There is danger in those who go about "in sheep's clothing, but inwardly they are ravening wolves." If the heart be not pure, the life can not be kept blameless. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit," Matt. 7: 16, 17. It is in the thoughts of the heart, that evil begins. Sin is but the legitimate fruit of evil thoughts. "Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death," James 1: 15. God requires us to keep careful watch over the "thoughts and intents of the heart." God's word is a discerner of "the thoughts and intents of the heart." A discerner is a critic, a censor, a censurer, a *judge*. Nothing can be concealed from God. His law applies to the deepest secrets as well as to the most open crimes.

The theological world has always been of one

mind, touching the importance of making pure the hearts of men. Those who claim no part in the joy of souls redeemed, yet who believe in the theory of Christianity, and long for some assurance of sins forgiven, have ever realized the importance of having the heart purified. In the long ago, Peter stood boldly up in Jerusalem and declared that God put no difference between Jews and Gentiles, "purifying their hearts by faith." Acts 15: 9. But with all this, there seems to be some confusion in the world as to how the heart by faith can be made pure. It is in point to suggest that much of the faith that is abroad in the land does not purify the heart. It is not orthodox faith, nor evangelical faith, nor historical faith, nor faith in any church, as the world goes, that purifies hearts. One may be a very good sort of person, in a general way, and have a large stock of faith of one sort and another, and even be able to say a fairly good prayer, and discriminate very nicely between orthodoxy and heresy, and yet never feel sharply pricked in the heart by the conviction that "the word of God is . . . a discerner of the thoughts and intents of the heart." It is at this particular point that faith, to purify the heart, must come out clear and bold and strong. Once a man really believes that he must account for the thoughts and intents of the heart, he will cleanse his heart of all improper thoughts and intents. That makes a pure heart. It was

faith that purified it. It is in point to remark that Peter did not exclude prayer, penitence, meditation, vows, the Holy Spirit, or the blood of Christ, when he declared that hearts are purified by faith. All these things will the man call to his assistance quick enough, when once he realizes that God condemns sin in his heart. But these helps are always at command. The trouble is to induce men to apply them. It is faith that sets the work a moving. And that faith must especially come out bold and strong against sin in the thoughts and intents of the heart. It is not difficult to understand how faith purifies the heart, if we but remember that an essential part of faith is the conviction that the soul will be damned if the heart is allowed to conceive thoughts and intents impure. No man can be an intelligent, consistent believer in Christianity without keeping his heart pure. His faith compels him to be as watchful of his heart-secrets as of his open conduct. Faith purifies the heart as well as the life, and in the same way.

It is well to remember, in this connection, that Peter has said the soul is purified in obeying the truth. "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." (I. Peter 1:22.) Some further light may be thrown upon the subject by Paul's statement, "Ye have obeyed from the

heart that form of doctrine which was delivered you, being then made free from sin, ye became the servants of righteousness." (Rom. 6:17, 18.) The order seems clear enough. Preaching in those days was something different from much that we hear now-a-days. The object of every sermon then was to reach the heart. To that end men were plainly told in straightforward style that they were sinners. They were told that even in the very thoughts of their hearts they were "not right in the sight of God." It was "by wicked hands" the Lord of Glory was "crucified and slain." The world was given to understand, in words of no doubtful meaning, that Christianity went deeper in its requirements than mere conventional etiquette about forms and ceremonies. Those who heard the Master's scathing denunciation of the "Scribes, Pharisees, hypocrites," were deeply impressed with the idea that Christianity had to do with the hearts and souls of men. They understood clearly that, as Jesus rated men, one could be a member of the orthodox church of those days in good standing, and yet be but a loathsome, whited sepulcher. Preaching like that could have but one effect on those who believed it. "When they heard this they were pricked in their heart," and "obeyed from the heart that form of doctrine which was delivered them," and, "seeing" they had "purified" their "souls in obeying the truth," they were "then made free from sin and became the servants of

righteousness." There was no such thing as submitting to a mere outward ordinance with the true believers. The truth was preached straight at the heart. When the hearer believed it, he was pricked in the heart. When he obeyed the form of doctrine delivered to him, it was not with him a mere formal submission to an outward ordinance, as a sign of an inward grace. He obeyed the form of doctrine from the heart. In an obedience like this he purified his soul. Paul, indeed, speaks of those who formally submitted to mere ordinances as "having a form of godliness, but denying the power thereof." (II. Tim. 3: 5.) Such pretensions are vain and contemptible.

Come to think about regeneration in connection with the Scriptural doctrine of "the Word of God" being "a discernor of the thoughts and intents of the heart," the thought at once suggests itself that this heartfelt obedience which purifies the soul cannot fall far short of genuine regeneration. The faith that pricks the heart, cleanses the soul, and drives all improper thoughts and intents out of the mind as being sinful before God and defiling to the man, might well be said to make us new creatures in Christ Jesus. There is an actual putting off of "the old man with his deeds." A righteous life ever afterwards flows out from a purified heart, like a clear stream from a cleansed fountain. It is not so much in outward demonstrations of joy at some mysterious and miraculous change that comes over

the spirit of his dreams, that the new-born soul in Christ proclaims his assurance of sins forgiven ; but it is in that loving obedience from the heart which intelligently lays hold of the promises of God, that he is enabled to say assuredly that " old things have passed away, and, behold, all things have become new." He feels and knows that his heart is purified, that his soul is cleansed, and that his whole being is regenerated, because he has received into a good and honest heart the " Word of God, which is the seed of the kingdom of heaven." And he promptly banishes from " the thoughts and intents of the heart" everything of an impure nature, because in his faith he is assured that " the Word of God is . . . a discerner of the thoughts and intents of the heart." He allows no secret sinful intents to defile him, because he is assured in his faith that " all things are naked and open unto the eyes of him with whom we have to do."

SERMON XX.

SELF-DENIAL.

BY J. C. MASON.

TEXT.—“If any man will come after me, let him deny himself, and take up his cross, and follow me.” Matt. 16 : 24.

It will help us to understand this language of the Savior, if we will notice that he had just been showing his disciples, “how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day.”

The idea of a suffering Savior was repulsive to the disciples. They were hoping for a conquering king. “The lion of the tribe of Judah,” must, with strength, splendor and power, hurl back the despised and oppressive Romans, wreaking vengeance on them, and with a high hand and an outstretched arm, restore again the kingdom of Israel to its ancient greatness and glory. And in all probability these disciples felt that they, having left all to follow him, might reasonably expect places of honor and trust in that kingdom. Furthermore, for about three years he had been their leader, teacher and king. They were beginning to

learn that "without me ye can do nothing." What wonder, then, that they should be astonished and ready to remonstrate at this doctrine of self-denial and cross-bearing, and say, with Peter, "be it far from thee, Lord, this shall not be unto thee." Jesus must teach them their mistake. "The captain of their salvation must be made perfect through suffering." And they must learn that "whosoever would save his life should lost it, and that whosoever would lose his life for my sake shall find it." Strange, wonderful doctrine—yet how true.

Let us now, with some care, endeavor to bring out some of the prominent thoughts in the text. First, if *any* man—*any* man—Jew or Greek, bond or free, high or low, elect or non-elect, whosoever will!

Jesus rises above his surroundings, and offers the blessings of his kingdom to all the world, to every creature. He is to break down the middle wall of partition between Jew and Gentile, and out of the twain make one new man. This could be nothing less than a divine conception.

But next, if any man *will*. God has created us intelligent beings; has given us will power; and now he comes to us, while the real, *i. e.*, the spiritual man, is being developed, and holds before our minds his Son, also the Son of man, a perfect model, and says to us: "If you *will*, you may be like him." Will what? Why, will *come*. Jesus

said come. "The Spirit and the bride say come, and whosoever will, let him come."

But, says an objector, Jesus said, no man can come to me except the Father which sent me draw him. True, but he says in the same connection, "They shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me." John 6: 44, 45.

"But, Paul says we are saved by grace." Eph. 2: 8. Yes, but he also says that "the grace of God which bringeth salvation hath appeared unto all men, teaching us." Titus 2: 11. And John says that grace and truth came by Jesus Christ. So, while it is true that before Christ came we were lost, unable to find the right way to live—without the truth, and without a clear hope of eternal life—it is also true that he became unto us the way, by living before us the right way; the truth, by teaching us *the* truth; and the life, by going down into the gloom of the tomb and bringing life and immortality to light by his resurrection from the dead. When, then, we say that any man can come to Christ, if he will, we say it in full view of the fact that we are this side of the life of Christ on earth, of his atoning blood, of his resurrection from the dead, of his offered mercy to all the world and every creature, and of his promise to be with his proclaimed gospel always, even unto the end of the world. So, we see that all has been done for us that we could

not do for ourselves, and unfailing aid is promised us in our efforts to follow Christ, and, therefore, that all may come, if they will.

But, the inquirer says, "Come where? Come how? There are so many ways, so many theories, I know not which is right, nor what to do."

But, notice, you are not required to accept the theories nor doctrines of denominations, but to deny yourself, and take up your cross, and follow Christ. A personal following of a personal Savior. There is no greater fallacy than that very common saying, that "it makes no difference what a man believes, so that he is honest in it." Or, that not uncommon practice of looking about us for a church that *suits us*, and joining it for that reason. There is no self-denial in that, at all. Whereas, every step of the way to Christ requires self-denial and cross-bearing.

The first requirement is faith in Jesus as the Christ. "God so loved the world that he gave his only begotten Son, that whosoever believeth *in him* might not perish, but have everlasting life." Jno. 3: 16. "These (things) are written that you might believe that Jesus is the Christ." Jno. 20: 30. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16: 32. These, and many other Scriptures, teach the imperative necessity of faith in Christ. But the average man has formed a habit of believing in himself. We are all egotists, to a greater or less extent. We are unwilling to

put ourselves in the hands of another, so long as we feel capable of guiding our own frail barques over the ocean of time. And we must needs crucify the flesh—deny ourselves—before we are willing to put our trust in Christ, and to cry out with Saul, “Lord, what wilt *thou* have *me* to do?”

Again, he commands us to repent, and with full purpose of heart, trusting him for the promised help, turn away from our sins; turn away from evil habits and associations; from covetousness, which is idolatry; from lying; from the tricks of trade; from the bar-room, the ball-room, and all that would come between us and the pure and sinless Christ, or that might influence others to walk in the way that leads to death. In our own strength we cannot do this; but remember that he promises to help us at every step of the way, and we are to deny ourselves and follow him.

Then, we are to confess him. “He that will confess me before men, him will I also confess before my Father which is in heaven.” “With the heart, man believeth unto righteousness, and with the mouth confession is made unto salvation.” Many shrink from a public confession of Christ, forgetting the promise that they shall be confessed before the Father. But we venture to say that no one ever sincerely denied himself to confess the Christ as the Son of God and Savior, but found it a joy to make the good confession.

And now, we must be baptized. Perhaps no

command between us and the Church of Christ requires greater self-denial than the command to be baptized. We can *see* no reason for doing this. If we obey, we do it because he commands it. If persons were to expect to merit a blessing by this act, or to receive some spiritual power from, or in, the water, they might selfishly submit to the rite; but only those who can deny themselves will obey simply because Christ commanded them. An intelligent lady once said to me (and many persons have said substantially the same): "Bro. M., I can understand and believe the gospel as you preach it, and would accept and obey it if I could do so without going down into the water. I was raised by Pedo-Baptist parents, and have heard immersion ridiculed until I have a perfect horror of the water, and feel as if I could not submit to baptism." I replied that "self-denial and cross-bearing were necessary, if we would follow Christ, and told her to remember she would be buried *with* Christ in baptism—that Christ would go down into the water with her, and help her to bear the trials of the way." Some time after this, I had the pleasure of baptizing this believing penitent, and she told me that she found the yoke easy and the burden light. Now, all admit that to believe in Christ with all the heart—*i. e.*, all the ability that we have—to turn away from sin; to confess Christ before men; and to be baptized into Christ, is to put on Christ—become a member of his body—his church—is to

become a Christian, a child of God, an heir of heaven. But the work of self-denial must go on yet.

We must contend earnestly for the faith. We must steadfastly refuse to become religious partisans. We must not be for Paul, Apollos, or Cephas, but for Christ. We must study the things that make for peace. We must be ready to yield in all matters of opinion or mere inference. We must earnestly endeavor to keep the unity of the Spirit in the bond of peace. We must continue steadfast in the apostles' teaching, in prayers, and in breaking of bread. We should steadily strive to enlarge our own faith, liberality, and zeal, realizing that we are not our own, but are bought with a price. We should give ourselves wholly to the work of the Lord. Whatever be our vocation or station in life, we should labor, as in the sight of the Lord, and with a prayerful effort, to bring our fellow-travelers within range of the saving influences of the gospel of Christ. Let us never forget that our mission is world wide, age long, and to every creature. Oh! that preachers would be more unselfish, and learn that to lose our lives in Christ is to find them, even here, and much more in the world to come.

SERMON XXI.

RISEN WITH CHRIST.

BY S. L. BARKER.

TEXT.—“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” Col. 3 : 1.

Colosse was a city of Phrygia, lying in the south-western part, in the vicinity of Laodicea and Hierapolis (4 : 13). Of the founding of the church at Colosse, no positive information is given. But it is quite certain that it was not by the apostle Paul, the author of this epistle, as he had not been seen by them in the flesh (2 : 1).

As regards date and place of writing, it agrees with the epistle to the “saints” at Ephesus, and was sent by the same messenger, during Paul’s first imprisonment at Rome (Col. 4 : 7, 8 ; Eph. 6 : 21, 22). Hence, we might expect a remarkable agreement in the subject-matter of these productions. In each of these, the faithful servant of God exhibits the fact that his mind is filled to overflowing with the glory and exaltation of the blessed Son of God, and sets forth the fact that it is the purpose of God, by the “grace which brings

salvation," to unite "in one body" men of all nations, climes and tongues, under the headship of Christ, where there is no "middle wall of partition between Jews and Gentiles," "bond and free;" but all are one in Christ Jesus"(3: 11).

In both epistles, the discussion of the glorious doctrine of unity is followed by practical exhortations that each member may receive as individuals, and profit thereby. Especially is this true of the letter to Colosse. That to the Ephesians is more of a contemplative nature, as there appears to have been no particular errors to correct at the time. But there was at Colosse some Judaizing influences, which sought to draw them away from the fullness that is in Christ, in the "one body," in the one "new man," to the abrogated law. Paul, therefore, informs them as to the ordinances contained in the law, that they were contrary to them, and that Jesus took them out of the way, nailing them to the cross; and that henceforth they should let no man judge them by a law that had been fulfilled and vanished away, and which was *only* a *shadow* of things to come, or the church of the first born, of which Christ is "the Head, from which all the body, by joints and bands having nourishment ministered and knit together, increaseth with the increase of God;" and being dead with Christ, (or separated) from the rudiments of the world, they were exhorted not to be subject to ordinances after the command-

ments of men, which only have a *show* of wisdom in will-worship.

There is something better, higher, holier, in more honor to God, to be engaged in by the sons and daughters of the Lord Almighty. Hence, "being risen with Christ," we should "seek those things which are above, where Christ sitteth on the right hand of God," placing our affections on things *above*, not on things on the earth, for the reason that we are dead to (or separated from) things of a carnal nature, and our life is hid with Christ in God.

What is it to be "risen with Christ?" Can we know whether we have been raised with Christ? If so, how?

We must be raised, in some sense like, or with, Christ. Paul says to the brethren at Ephesus that "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, has quickened us together with Christ, (by grace are ye saved) and hath raised us up *together*, and made us sit together in heavenly places in Christ Jesus." The apostle also says in the same connection, that they who first trusted in Christ should be to the praise of his glory, and adds, "In whom ye *also trusted*, after that ye heard the word of truth, the gospel of your salvation." We learn from this, that before persons can *trust* in Christ, they must hear the "word of truth, the gospel." And it is further discovered that they believed *after* they heard, and before they were

recipients of the Holy Spirit (Eph. 1 : 13). Therefore, we conclude that the gospel is *the power of God* unto salvation, to those who will accept it (Rom. 1 : 16), that *faith*, is produced by *hearing the word of truth*, and that without the gospel there is no faith; and without faith it is impossible to please God. So, *in* order to please God in obedience, we must hear the gospel.

And the gospel must be preached, in order to be heard; for, "how shall they hear without a preacher, and how shall they preach except they be sent." Paul says, "We have received grace and apostleship for obedience to the faith among all nations, for his name" (Rom. 1 : 5), and in the closing of the letter to the Romans, that the revelation is made known to all nations for the *obedience of faith*. An act, then, to be acceptable to God, must be an act of faith. Hence, an act prompted by faith is an act of obedience of the faith. Peter says, "Seeing you have purified your souls in *obeying the truth*."

Paul says, "The *law* of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

James says, "Whoso looketh into the perfect *law* of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

From the foregoing quotations from the inspired record, it is quite certain that no one can be risen

with Christ without hearing, believing, and obeying the gospel, for "the Lord God hath spoken it." The Christ, standing this side of the tomb, with one hand pointing back over the quiet dust of more than seventy generations, and the other pointing forward to the end of time, says, "I am the resurrection and the life." "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." This is the first commission that reaches to "*all* nations for obedience to the faith," and to this we must come to find how men and women are raised up to a new life with Christ, and into a position to "seek for glory, honor, immortality, eternal life—those things which are above, where Christ sitteth on the right hand of God."

In this commission the Son of God is represented as having received all authority. "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by those that heard him." (Heb. 2 : 1-3.)

From this quotation it will be found that the great salvation is a *spoken* salvation, and that it first

began to be spoken, not by Abraham, Moses, or John the Baptizer, but by our blessed Lord. And since he was the first that began to speak it, it follows that no one ever spoke it before. Furthermore, we should be careful not to confound this salvation with others, such as the salvation of Israel, Noah, or any of those who found favor with God prior to the advent of Jesus, who is the anointed of the Father, full of grace and truth. When, then, did the Lord begin to "speak" this great salvation? Was it when the hungry multitude thronged him on account of the "loaves and fishes?"

As he is the author of eternal salvation, he did not begin to speak it before he became its author. In the ninth verse of the fifth chapter of Hebrews, it is said that, "Being made perfect, he *became* the author of eternal salvation to all them that obey him." Let us see when he was made perfect, as regards his authority and power.

"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 suffering." Here it is most emphatically stated that he became the author of salvation after he was made perfect, and that he was made *perfect* through his sufferings. Therefore, after he had grappled with death, and was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection

from the dead, he called around him those who had been hearing lessons from his sacred lips for three years, and gave them this unlimited commission, with the assurance that "it shall not be you that speak, but the Spirit shall speak in you." "But tarry ye in Jerusalem until you be endued with power from on high."

Pentecost finds them all with one accord in one place, at Jerusalem, when the Spirit comes in confirmation of the fact that Jesus is glorified at the right hand of the majesty on high, and the apostles step forth to declare the gospel to a perishing world, declaring that Christ died, was buried, and rose from the dead. In this *doctrine*, we see there is a death, a burial, and a being raised again, or resurrection.

In perfect accord with the preaching of Peter, Paul says to the brethren at Rome, "You were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, you became the servants of righteousness." (Rom. 6: 17, 18.) What was the form? Death, burial, and resurrection. For, "How shall we that are *dead* to sin live any longer therein? Do you not know that as many of us as were baptized into Jesus Christ were baptized into his *death*, . . . and like as Christ was *raised up* from the dead, by the glory of the Father, *even so*, we also should walk in newness of life."

When did the resurrection, or *new* life, begin with Christ? When the Father raised him from the dead. When does the new life begin with us? "*Even so, we also should walk in newness of life.*"

But perhaps the reader is ready to say that baptism is only a burial? Turn with us to the second chapter of Colossians and twelfth verse, "Buried with him in baptism, *wherein, also, ye are risen with him*, through the faith of the operation of God, who hath raised him from the dead." So we are not only buried in baptism, but raised also, *raised with Christ*. Dear reader, have you been *buried* in baptism? If not, vain is your claim to have been raised with him. And, if not raised with him, you have no claim to the inheritance with the saints in light.

For it is by *obeying* the form of doctrine that we are made free from sin, and become the servants of righteousness. (Rom. 6:18.) To whom we *yield ourselves* servants to obey, his servants we are, to whom we become obedient.

It is quite certain that it is by the obedience of *faith* that we enter into the new, or Christian life. "Though he were a Son, yet learned he obedience by the things that he suffered." He humbled himself, and became obedient unto death, even the death of the cross.

As the newness of life, in which the Christian is admonished to walk, begins when we are raised with Christ, we ought to give earnest heed, lest a

promise being left us, we should come short of it. For if they escaped not that refused him that spake on earth, we cannot expect to be found guiltless if we refuse him that speaks from heaven. He that despised Moses' law died without mercy. Of how much greater punishment shall we be deserving, if we trample under our feet the Word of God, in these last days *spoken* by his Son, who is the manifestation of his glory, and the express image of his person!

Though he was rich in glory, yet he became poor, that we, through his poverty, might be made rich. He was made like unto his brethren, that he might be a merciful and faithful high priest, to make reconciliation for the sins of men. Having experienced temptation, he is able to succor them that are tempted.

But how are we raised with Christ? We have already seen, by numerous Scriptures, that in order to be "risen with Christ," we must be "buried in baptism, and raised through the faith of the operation of God." It must be remembered that the baptism of the Bible is "the obedience of faith," and hence is preceded by faith, which changes the heart. (Acts 15:9.) Baptism is not only preceded by faith, but a repentance, which results in a change of conduct, or life.

Repentance and remission of sins were to be preached in his name, among all nations, beginning at Jerusalem. When the sinner hears of the won-

derful goodness of God, that while we were sinners he sent his Son into the world to save that which was lost, he can no longer despise the riches of his goodness, forbearance and long-suffering, and is led to repentance. (Rom. 2 : 4.)

The order of heaven is : First, fact ; second, hearing ; third, faith ; fourth, obedience of faith ; fifth, salvation in Christ, or remission of sins.

In the "obedience of faith" is included the *good confession*. Not the confession of the feelings and promptings of our own sinful hearts, or that "God, for Christ's sake, has forgiven our sins," for we have no examples of this kind in the law of the Lord, which is perfect.

Confessing Christ. What does it mean? And how is it done? Paul says, "With the *heart*, man believeth unto righteousness; and with the mouth, confession is made unto salvation." (Rom. 10 : 10.) We learn two very important items from the above. 1st. That with the heart *man believes*. If it be true, then, that *man believes*, we will be offering our prayers in vain, if we ask God to give us faith. 2nd. That there is a confession to be made with the *mouth* unto salvation. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (I. Tim. 6 : 12).

In order to be saved from sin, become a member of the "one body," or "raised with Christ to walk in newness of life," we must hear the gospel, for it

is the power of God unto salvation. We must believe the gospel, as it is only the power to save those that believe it. (Rom. 1:16.) If we are saved without the gospel, we are saved by some other power than that of God. In the gospel, God has made known his goodness, love, and mercy, to the children of men; hence, it is in the gospel that we learn of the infinite goodness and mercy of God, that touches and tenders the obstinate and stubborn heart, and causes it to reflect "that God so loved the world that he gave" the richest boon of heaven, that we might live and enjoy the companionship of all the good of earth and the angels in the eternal city, in the presence of the Almighty Father and the Lamb who died for us, throughout the ceaseless ages of eternity. And though we be deeply stained by sin, he has made provisions for us, that we may be washed and made whiter than snow. When we become filled with *sorrow* for the deeds of our past lives, we are enabled to "love God, because he first loved us." This "godly sorrow" fills us with a determination to turn away from sin. "Cease to do evil, and learn to do well," or repent of our sins.

Anciently, and in the examples of the New Testament, after persons heard and believed the gospel they repented of their sins and confessed the Christ, they were then "buried with Christ by baptism into death, and raised up to walk in newness of life." And such were those contemplated

in the text, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Faith is a wonderful word. Without it, all is dark and dreary. It brings heaven and earth so near that we can almost see the tree of life and the crystal river, and hear the sweet strains of music from the redeemed, as it rolls over the flowery hills of that better land, and the shouts of joy when a sinner turns from his wickedness, and a new son or daughter is born into the family of God. It is by faith that we bear the cross, despise the shame, and by it we will, ere long, "enter in through the gates into the city."

Joy on earth, the Lord revived! Joy to the poor, for he brings them "unsearchable riches." Joy to the rich, for he teaches them how to use riches for his glory. Joy to the suffering, for he whispers, "Peace, be still." Joy to the thirsty, for the "water of life" flows freely from the summit of Calvary. Joy to the hungry, for he brings them the "bread of life." Joy to the captives, for he offers freedom from sin. Joy to the dying, for he has "abolished death, and brought life and immortality to light." Joy to the homeless, for he has "gone to prepare a place for you." Joy to the "desert places" in human life, for his love is as boundless as his mercy, and its crystal tides will flow on forever. Joy to the whole earth, for the sun will never set on the advancing columns of the

victorious army. Joy to all who are "risen with Christ," and are "seeking those things which are above, where he sitteth on the right hand of God," for unto such, he will come again, bringing the reward of righteousness, and an eternal benediction to those who love his appearing. Dear reader, *will you be of that happy number?* Until then, ADIEU.

SERMON XXII.

THE LORD'S SUPPER.

BY E. L. DOHONEY.

This great memorial service was instituted by the Lord, as appears from the New Testament history thereof (as we find it in the revised version), as follows, to-wit:

Matthew, in the twenty-sixth chapter of his Gospel, records it in the following words, viz :

“Now on the first day of unleavened bread, the disciples came to Jesus saying, Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city unto such a man, and say unto him, The Master says, my time is at hand; I keep the passover at thy house, with my disciples. And the disciples did as Jesus appointed them; and they made ready the passover. Now, when even was come, he was sitting at meat with the twelve disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful and began to say unto him every one, Is it I, Lord? And he answered, and said, He that dipped his hand with me in the dish shall betray

me. The Son of Man goeth even as it was written of him; but woe unto that man, through whom the Son of Man is betrayed! Good were it for that man, if he had not been born. And Judas which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou has said. And as they were eating, Jesus took bread, and blessed and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup and gave thanks, and gave to them, saying, Drink ye all of it, for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you, in my Father's kingdom.

Mark, in the fourteenth chapter of his Gospel, says: "And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye; this is my body. And he took a cup, and when he had given thanks, he gave to them, and they all drank of it. And he said unto them, This is my blood of the covenant, which is shed for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the Kingdom of God. And when they had sung a hymn, they went out unto the Mount of Olives."

Luke, in the twenty-second chapter of his Gospel, records the same facts, as follows, viz., "And when the hour was come, he sat down and the

apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer ; for I say unto you, I will not eat it, until it be fulfilled in the Kingdom of God. And he received a cup, and when he had given thanks, he said, Take this and divide it among yourselves, for I say unto you, I will not drink from henceforth of the fruit of the vine until the Kingdom of God shall come. And he took bread, and when he had given thanks, he brake it and gave to them, saying, This is my body, which is given for you ; *this do in remembrance of me.* And the cup, in like manner, after supper, saying, This cup is the New Covenant in my blood, even that which is poured out for you."

But Paul more fully explains this Holy Supper in the eleventh chapter of I. Corinthians, as follows, viz., "For I received of the Lord that which I also delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread, and when he had given thanks, he brake it and said, This is my body which is for you ; *this do in remembrance of me.* In like manner also, the cup, after supper, saying, This cup is the New Covenant in my blood : *this do as oft as ye drink of it, in remembrance of me.* For as oft as ye eat this bread and drink the cup, ye proclaim the Lord's death, till he come. Wherefore, whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body

and the blood of the Lord. But let a man prove himself, and so let him eat of the bread and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. For this cause many among you are weak and sickly, and not a few sleep. But if we discerned ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we may not be condemned with the world.”

The foregoing extracts, quoted from the revised version, fully set forth the institution and object of the Lord's Supper, so far as the Bible gives them. The first consideration which suggests itself to the mind, is the

I TIME, PLACE, AND OCCASION,

of this important event. The time, being the night on which he was betrayed, was intended to impress on the minds of his apostles the necessity of the great sacrifice that he was to make, in order to secure the salvation of man. The place was Jerusalem, the great city of David, and capital of Israel, the point to which the finger of prophecy had pointed as the place where the lamb was to be slain for the sins of the world, and the type of that new Jerusalem, into whose gold-paved streets the finally faithful are to enter. The occasion was the last observance of the Passover by Jesus and

his apostles. There seems to be an inseparable connection between the Passover and the Lord's supper. The Holy Supper seems to have grown out of the Passover; and to be the grand sequel of it. What the Passover was to the Mosaic system, the Lord's supper is to the Christian system. The slaying of the Paschal lamb was typical of the lamb slain from the foundation of the world. And as the blood of the lamb on the door posts was the incidental means of saving the lives of all the families of Israel, on that eventful night when the Angel of the Lord passed over Egypt and killed the first born in every Egyptian family; so the blood of Jesus, in some mysterious way, is the means of securing eternal life to all who will accept the terms of the gospel.

11 The next consideration to which attention is called, is the fact that the food used in the Lord's Supper was the same used in the Passover feast, viz., unleavened bread, and the "fruit of the vine," that is, the pure, sweet juice of the grape. That the cup used was not fermented wine is apparent from several considerations. First, the Mosaic law forbade the use of anything fermented in the Passover feast, and the same material used in the Passover feast was used in the Lord's Supper. Second, all the witnesses testify that Christ called it "the cup," and the "*fruit of the vine*," and never wine. The "fruit of the vine" could mean nothing but the ripe grapes, or the sweet juice thereof,

because nothing fermented is fruit or food. Fermentation is a decomposing process, which destroys all the food properties of the fruit or grain so fermented. Fermentation destroys the sugar in the fruit, converting it into carbon, and producing alcohol; and all scientists are agreed that alcohol is indigestible, and, therefore, not a food, but a poison. Christ could not have recognized decomposed and fermented grape juice as food, and, therefore, could not have called it "the fruit of the vine." By fruit of the vine, he could only mean the ripe grape, or the sweet juice of it. Third, fermentation is a decomposing and dying process, and, when completed, represents the death of the organic life of the fruit or plant; and, therefore, fermented grape juice could not, and cannot, represent the blood of Christ, which symbolizes truth, and is the basis of eternal life. It is, therefore, a perversion of the fundamental idea of this Holy Supper to use adulterated or fermented wine in its administration. It not only perverts the doctrine of eternal life, as taught by the Redeemer, but the fumes of alcoholic wine rouses the latent appetites of reformed drunkards, and causes many an honest, but weak, disciple to fall again into the meshes of this terrible habit.

Having considered the nature and character of the food to be used in the Holy Supper, we naturally proceed to inquire what it signifies, or what is symbolized by the "loaf" and "cup," said by

Christ to be his "broken body" and "shed blood." Roman Catholics hold, and even the great reformer, Martin Luther, held, that this language must be taken literally, and that the bread is the real body and the cup the real blood of Jesus. We, in steering away from Scylla, have fallen into Charybdis. We hold, and properly, that the language of Christ was figurative, but we have run off after the figure and forgotten the substance. Christ, after his resurrection, used this language: "Lo, I am with you always, even to the end of the world." (Matt. 28:20.) But on another occasion, he said it was necessary for him to go away in person, in order, as we believe, that we should have an advocate and intercessor in the courts of heaven. But, said he, I will send the Comforter (meaning the Holy Spirit), who will abide with you until I come. And Paul, in his epistles to the churches, repeatedly teaches that our bodies are the temples of the Holy Spirit. So we understand that Christ, in the form of the Holy Spirit, is always with us, and that without the aid of the Holy Spirit we could not live spiritual lives for a day, or even for a single moment. But many professed Christians do not live spiritual lives, notwithstanding the Holy Spirit abides with them. This is because man is a free moral agent, and God will not force blessings on him against his will. If we willfully disobey the commandments, we interpose a cloud between us and God's Holy Spirit, which is ever present,

and ready to aid us in living the Christian life.

Now, James informs us in the first chapter of his epistle that God is the great Father of lights, from whom cometh down every good and perfect gift. The greatest gifts which God has bestowed on man are spiritual and natural life ; but both are granted on conditions. Man has an agency to perform in everything, or he gets nothing. Take physical life, for instance, and its continuance depends on proper food, and also upon the constant inhaling of oxygen from the atmosphere. Our physical life depends for every moment of its existence upon the air we breathe. Let a man shut himself up in a close room, and exhaust the air, and he dies at once. Now, the continuation of our spiritual life is as dependent upon conditions as is the continuation of our physical life. As physical life depends upon the proper use of food and the constant inhaling of oxygen, just so spiritual life must be constantly inhaled from Christ, through the ever present Holy Spirit. We know this to be true, because Christ said, "I am the vine, ye are the branches." (John 15:5.) The branches draw their life from the vine, and if cut off, wither and die at once. Now, we can see how it is that Christ, through the holy Spirit, is ever with us, and without his aid we could not live the Christian life a single day. We can no more do so than we could live the physical life without complying with its conditions. But what are the conditions upon

which the spiritual life is dependent? We cannot speak of them all in this connection; among them are the study of God's Word, prayer, praise, and teaching, or preaching. But one of the main conditions, and the one to which our subject now confines us, is the regular and proper partaking of the Lord's Supper. It was the dying request of our blessed Redeemer to do this in memory of him until he comes again. And the Apostle Paul urges the brethren not to neglect to assemble themselves together, on the first day of the week, to show forth his death until he come. Here, then, we have the command of the Lord himself, to eat the supper until he comes the second time, in great glory and power, to reign on the earth.

And we also have the command of the apostle, as well as the uniform practice of the early disciples, to meet on the first day of every week and show the death of Jesus by partaking of this Holy Supper. (I. Cor. 11 : 26.) In fact, it seems to be the primary and leading object of the Lord's day worship and service. Evidently, then, the proper observance of the Lord's Supper is one of the main conditions upon which spiritual life and health depend. And although we do not believe, as the Roman Catholics do, that the unleavened bread used in the Lord's Supper is the literal body of Christ, yet we do believe that this loaf symbolizes the body of Christ, which he informs us in his holy Word is "the bread of life," and we further believe

that the spiritual body of Christ is present in the form of the Holy Spirit, to feed us with the bread of spiritual life, provided we partake of these emblems in the proper spirit. We must examine ourselves and properly discern the body of Christ. And if we do not, we eat and drink to our own condemnation, and become *particeps criminis* in the very crucifixion of Christ.

What an awful responsibility rests on the disciples of Christ as to a proper observance of this weekly feast! If, in a spirit of levity or disobedience, we refuse to obey this command, or, participating, eat and drink to our own condemnation—then we become (as a lawyer would say) accessory after the fact to the murder of Christ, and no better than the Jews and Romans, who actually and wantonly killed him.

While the bread symbolizes the body of Christ, which is the bread of spiritual life to us, the cup represents his blood, which symbolizes God's truth, which alone can sanctify us. Christ, in his memorable prayer to the Father, recorded in the 17th chapter of John, says, "Sanctify them in truth; thy word is truth."

So that we may safely assume, that in partaking of the loaf and the cup in the proper spirit, we have the guaranty of God's Word that Christ is present in the form of the Holy Spirit, and bestows on us the bread of spiritual life, and the truth which attains to eternal life. We can no more neg-

lect the conditions of spiritual life than we can those of the physical life. If we refrain from the use of proper food, we decline and die physically. If we refuse to obey the command of Jesus and fail to partake of the Lord's Supper in proper spirit, we will as surely decline and die spiritually. Hence, the importance, and, I may add, the absolute necessity of the proper observance of the Lord's Supper, becomes at once apparent. No human being can lead a truly Christian life without the aid of the Holy Spirit. No person can have the co-operation of the Holy Spirit, and have it to bear witness with his spirit that he is a child of God, unless he obeys the commandments. One of these commandments is the dying request of the blessed Redeemer: "Do this in memory of me till I come." It is not only a command upon which salvation itself depends, but it is also a blessed and glorious privilege. It points us backward by faith to the cross, and brings to mind all that Jesus has done for us. It also points us forward by hope to the second coming of our Lord and Savior Jesus Christ—the great objective point of every true Christian life.

When Jesus was first on the earth he had not where to lay his head; he was persecuted on every hand, and ignominiously crucified in order to secure salvation for all men. When he comes again, he will come in great power and glory, to fully establish his kingdom on the earth, inaugurate peace

and harmony among men, and to secure eternal life to those who remain faithful by obeying the commandments.

That Christ is again to return to the earth in person, is evident from the following Scriptures. In Acts 1: 9-11, we have these words: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly towards heaven, behold two men stood by in white apparel, who also said, Ye men of Galilee, why stand ye here 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.

And in I. Thess. 4: 16-18, we have this further statement: "For the Lord himself shall descend from heaven with a great shout, and with the voice of the arch-angel and the trump of God. And the dead in Christ shall rise first, and then we which are alive, that are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." But it is said that the coming of our Lord will be like a thief in the night, and no man, will know the hour. We can only be ready to meet him, by being ever on the watch-tower, with lamps trimmed and burning. We must watch and pray; and in the light of God's love, walk continually in the highway of his truth. This we can only do, by

obeying the commandments ; chief of which is to not neglect to assemble ourselves together on the first day the week, to show the death of the Lord until he come.

If we do this in remembrance of him till he come, we will be counted among the finally faithful, and entitled to enter the New Jerusalem, and forever have access, both to the river and tree of life.

SERMON XXIII.

PRAYER.

BY C. KENDRICK.

TEXT.—“O come, let us worship and bow down; let us kneel before the Lord our Maker.”—Ps. 95 : 6.

In my long Bible meetings we investigate the subject of prayer in about the following order, and with the conclusions following: 1. What is prayer? Conclusion: The expression of a hearty desire. 2. To whom shall prayer be offered? To the Father and Son only; not to the virgin Mary, to the saints, or the Holy Spirit. 3. Who may pray with assurance of being heard? Citizens with pure hearts and clean hands. “If any man be a worshiper of God, him he heareth.” 4. What is the medium of approach to God? The name of Jesus, not “for his sake.” 5. For what may we pray? Not for everything, but for such only as are consistent with his word. 6. What is the proper bodily attitude in prayer? Kneeling, or bowing down. 7. Should we be specific in prayer? Yes, we should tell God just what we desire. 8. Should we be importunate in prayer? Yes, we should “pray without ceasing.”

9. Does prayer affect those who pray, and those who hear, and God? Yes, it "prevails" with each. 10. How are prayers answered? By angels, by the Holy Spirit, by God's people, and by special, unexplained providences. 11. What about secret prayer? We should pray often within our closets. 12. What of public prayer? The ancient Christians prayed in their worshipping assemblies. 13. And what about prayer-meetings? The early Christians certainly had them. 14. Should females pray in public? They did anciently. 15. Should we have family prayers? Yes, by all means, both night and morning. 16. What of fasting and prayer? The ancients both fasted and prayed. 17. What about works and prayer? They should correspond. 18. What of the prayer of faith? All prayer must be of faith.

But I am to discourse on

POSITION IN PRAYER.

Here, then, let us consider: 1. Has position anything to do with prayer? If so, what?

I. History, observation and personal experience show that it is *natural* to *rise* up to meet and receive friends, to *stand* in thanksgiving and praise, and to *kneel*, or *bow down* in prayer. *Sitting* expresses indifference. *Standing erect*, if it does not express pharisaical haughtiness, certainly does not correspond with an humble heart, or with

the natural instincts of our race, as shown in all ages and by all peoples. But

II. WHAT DOES THE BIBLE TEACH ?

No one doubts that prayer *may* be heard in any posture or position of the body. This is not the question. We all pray riding, walking, sitting, lying and standing. But when we assume a special position of the body to pray, what should that posture be? Shall we "stand up to pray," as we are often told to do, or shall we sit, or kneel, or further prostrate ourselves, as an attitude most agreeable, or consistent with our humble, praying hearts?

The returned and deeply penitent Jews "bowed their heads and worshipped the Lord with their faces to the ground." Neh. 8 : 7. David kneeled, and taught all Israel to kneel. Ps. 95 : 6. Solomon kneeled on his knees before all the people, as an example for all the people, and prayed the longest prayer in the Bible, at the dedication of the temple. II. Chron. 6 : 12, 13; I. Kings 8 : 50. He first stood upon the platform, and then kneeled down. Daniel kneeled and prayed three times a day—he kneeled to pray. This was the posture habitually assumed. Paul kneeled, (Eph. 3 : 14); and twice on the sea-shore, with women and children—at Miletus and at Tyre (Acts 20 : 36 ; 21 : 5). And Paul says that, as a token of submission,

“every knee *shall* bow to Christ, in heaven, in earth, and in hades.” Phil. 2: 10.

OF BOWING DOWN, FALLING PROSTRATE, ETC.,

Out of almost two hundred references, I give these as specimens (Ps. 22: 29), “All that go down to the dust shall *bow*; 72: 9, They that dwell in the wilderness shall *bow* before him;” 78: 31, “wrath of God made to *bow* down chosen men.” 42: 5. “Why art thou bowed down, O my soul.” Lev. 26: 1. “Neither get up any image to bow down to it.” Isa. 60: 14. “They that despise thee shall bow down to thee.” Gen. 33: 6. The handmaids bowed. Verse 7: 6. Leah bowed with her children; 43: 36. Joseph’s brethren bowed down to him (Ex. 34: 8). “Moses made haste and bowed his head and worshiped.” Isa. 2: 11. “The haughtiness of man shall be bowed down.” Num. 22: 31. “Balaam bowed his head and fell flat on his face.” Gen. 18: 2. Abraham bowed, Lot bowed, Samson bowed, David bowed, Saul bowed, Joab bowed, Cushai bowed, Ammon bowed, Nathan bowed, Adonijah bowed, Solomon bowed, Eliezer bowed himself to the earth. They *all* bowed, as a token of reverence, and to worship; and when most deeply penitent, or overcome with the presence of the divine Majesty, they fell prostrate on the earth. These sample references certainly show that there is much in the attitude

of the body, and that it should correspond with the condition of the heart. Thus, a bowed down heart will present a bowed down body.

III. But I know of no case in the whole Bible where any one "stood up to pray."

The Bible testimony is, therefore, all on one side; and the case would seem to be clear. But at this point, those who are in the habit of standing to pray, and praying with heads erect, and who desire to continue this course, refer at once to Mat. 6 : 5, Mark 11 : 25, Luke 18 : 11, 13. These are all the references given—the best and all in favor, if they are in favor, of the modern habit of standing erect to pray. Let us, therefore, examine these three passages—remembering that these are the best, and all the evidence in favor of this modern habit. Observe, then :

1. In each of these passages the object was to teach the necessity for an humble, forgiving heart, in contrast with the proud Pharisee's heart and habit of praying to be seen and heard of men. The *posture of the body* was not, and is not, the lesson here taught at all. Jesus says, "Be not as the Pharisee who loves to stand," etc. The reference is to the proud Pharisee, to warn the disciples what they should *not* do ; and the poor "publican would not so much as lift his eyes to heaven, but smote upon his breast," etc. With an humble heart he naturally bowed before God.

2. In the Campbell, McKnight & Dodrige trans-

lation, published by A. Campbell, the word *stand* is not found in Mark 11: 25. It only says, "when we pray." Dr. A. Clark says this passage may mean no more than "when you have a mind to pray," or "when you are disposed to pray."

3. The word here rendered stand is used nearly four hundred times, and does not generally mean to stand literally. It is a number of times translated to *sit*, and by *other words*.

4. When the inspired writers desire to teach standing on the feet, they say stand, or standing, "on the feet." Thus, Acts 26: 16, "Arise, and stand upon thy feet."

This phrase is found ten times. Hence, to teach clearly that standing on the feet was the lesson intended in these three passages, we should have had, "on his," or "on your feet." But this we have not. Here is the failure of the pedo-Baptist who affirms that Paul was baptized standing up, and to prove it, refers to Acts 22: 16, "Arise and be baptized and wash away thy sins." But Ananias does not say to him, "Arise and stand on thy feet and be baptized," though the Lord used that phrase—"stand on thy feet"—when he appeared to him, Acts 26: 16. All immersionists say Paul had to arise, in order to be immersed; and that this was the reason for his arising; that had sprinkling or pouring been the meaning of baptize, he should not have arisen at all. His posture was exactly suited for affusion, but not at all for immersion.

And then they go to Rom. 6: 4, and prove that Paul was buried in baptism. This explains why he had to arise. So people have to arise in order to kneel or bow down to pray. This explains arising to pray. We arise in order to kneel down. Solomon first stood up, then kneeled down, just as Paul arose in order to be buried in baptism.

5. But if it could be proved that they prayed standing on their feet, which, as appears above, never can be done, still, the proof and the proposition would be the width of the heavens apart! We know that, as has been cited—and no one denies or doubts—it was an ancient custom to “bow with the face low towards the ground,” or to kneel in worship. The proposition is, that they prayed with their heads erect. The testimony says not one word for or about this proposition. Juries decide in favor of the proposition having the most and best evidence. But when there is absolutely *no* testimony on one side, and clear, unquestioned, and abundant testimony on the other—what shall we say of the lawyer with brass enough to ask a verdict—without testimony, and against the *best* testimony? And what must we think of a juryman who would, for one moment, hesitate in rendering his decision; or who would hang the jury in favor of the no testimony side? But perhaps some one, to whom this view of the subject is new, says the claim is extravagant and incorrect; and that there is, at least, *some* evidence in favor of the erect pos-

ture in prayer. So many good people think when we tell them there is absolutely no evidence in favor of sprinkling or pouring for baptism. They cannot think so, even when they are constrained to admit that the great majority of evidence is for immersion. They fall back on their learned men, and their good men, and say how can they be so mistaken? Yet we insist that they *are* mistaken—and prove it. So, here. It is asked, “How can these things be? Is it, can it be possible, that our learned and good men are mistaken as to the posture for prayer?” Pause, then, yet a little, and enquire again for the testimony. The old Latin authors, and all the works on logic, point us to the common fallacy in reasoning, when one proposition is laid down, and another is proved. To assert one thing and prove another is not logic. The proposition is the erect posture—the custom now common, of standing with head and body erect, in order to pray—*i. e.*, of assuming this as a posture scriptural and proper for prayer. The proof cannot possibly be more than that they stood—it does not say whether on their feet or on their knees, or whether erect or bowed down.

IV. OBJECTIONS AND DIFFICULTIES.

When it is clearly found that there is no testimony in favor of this erect posture in prayer, either in nature or in the Bible, those still inclined to practice it refer to certain objections and difficulties

in kneeling—as its inconvenience, and sometimes its impracticability. And it is alleged that all will not kneel, and that uniformity is desirable, etc. Just so the affusionists say in opposition to immersion—that it is not convenient, sometimes not practicable, etc. And one answer meets all such cases.

1. Difficulties never make an argument in such cases. There are serious difficulties in becoming Christians—and all the way in running the Christian race. The same is true in the marriage relation, and in every important relation and work.

2. Heaven's religion does not consult our convenience so much. It is after our safety ; and God knows we need a trial of our faith and patience, our fealty and our courage. It was by no means convenient for the Jews to go from all parts of their land three times each year, to Jerusalem, and spend seven days there each time. Nor was it convenient for them to spend, as they did, nearly if not quite, half of their time and half their income directly in the divine service, etc. But so Infinite wisdom demanded. Of course, impossibilities were never required, and are not now.

3. Exceptional cases do not destroy or affect the rule. Hence the fallacy of referring to the thief on the cross, the sick bed, the desert sufferer ; the fact that some cannot kneel, and the fact that it is sometimes inconvenient !

4. We must follow, when we can, even with

some inconvenience, the rule established by divine testimony.

V. SPECIAL TESTIMONY FOR BOWING.

1. In worship the radical idea is bowing down of soul, body and spirit. *Proskuneo* is found sixty times, and in every instance is rendered worship. And we have clearly seen that in worship, they *bowed down*. This was the *way* they worshiped. This idea is in the very word rendered worship. Liddell and Scott say it means: "To do obeisance or homage to another; especially of the oriental fashion of making the salaam or prostrating one's self before kings and superiors; to do homage, to look up to; a worshiping prostration." We have the wrong word, then, unless there is in worship, a "bowing down," a "prostration." This gives meaning to Rom. 12: 1, "Present your bodies living sacrifices to God." They had been consecrated to him in becoming Christians, and now they must present them as offerings before God—in prayer.

The term worship is also applied to all the divine system immediately connected with and growing out of its radical idea—bowing, or crouching, before God.

Out of over 160 cases of worship, worshiper, etc., note these: Gen. 24: 26, "And Abraham bowed and worshiped the Lord," *i. e.*, bowed, and *so* worshiped the Lord. Verse 52, "Abraham's servant worshiped the Lord *bowing* to the earth," *i. e.*, by

bowing to the earth. Ex. 3:31, "Israel bowed and worshiped," *i. e.*, and *so* worshiped. This was the *way* he worshiped. I. Chron. 29:29, "All the congregation bowed down and worshiped the Lord," *i. e.*, *so* worshiped. Mark 15:19, "They spat upon him and bowing down worshiped him," *i. e.*, worshiped him by bowing down in mockery. Dan. 3:6, "Whoso falleth not down and worshipeth," *i. e.*, *so* worshipeth the image. II. Chron. 2:18 "All Judah fell down and worshiped the Lord," *i. e.*, *so* worshiped the Lord. Mat. 2:11, "The wise men fell down and worshiped Christ," *i. e.*, *so* worshiped him. The gifts and offerings were so connected with the direct worship as to be included in it. So the breaking of the loaf, the fellowship, etc., are so connected with, and so naturally grow out of, the radical idea of worship, that they are included in it. But there is no worship without a bowed or humbled heart. This radical idea runs through all true worship—bowing down, humble submission and obedience.

2. The example of Paul, and of all the early Christians, favored bowing down. *No one of them ever stood up to pray.* Here, as in the direct testimony, there is absolutely no evidence for the erect posture! This, it seems, should settle the question! Indeed, we are repeatedly commanded to copy Paul's example. And we observe the Lord's day entirely on this authority, and should follow Paul's example as to the plan or manner of doing

home and foreign missionary work, on the same authority. Why not? If it is good for all that pertains to the first day of the week, why not as to the way to spread the gospel, the way to worship, etc. If Paul bowed down—even on the seashore!—why not we?

3. Wise men have a reason for what they do. This is an aphorism with them. Hence, if we see a man doing anything, and especially an inconvenient thing, we at once enquire, why do that? One of the best arguments I ever heard for immersion was this: Philip and the eunuch must have had a sensible and sufficient reason for going down into the water. But, if sprinkling or pouring had been baptism, there could have been no reason whatever for doing so. So, too, when Paul, with the disciples, women and children, *kneeled* on the seashore at Miletus and Tyre, they must, as sensible people, have had a good and sufficient reason for it. But if the erect posture had been a proper one for prayer they would have had no reason for it, and would have appeared as unreasonable as the Pedito-baptists would represent Philip in wading down into the water just to sprinkle or pour a little water on the eunuch! So, Solomon, David, Daniel, and all the saints had a good and sufficient reason for bowing in prayer! O, what reason had the blessed Jesus for first bowing, and then, when his soul was “exceedingly sorrowful, even unto

death," falling prostrate before God, as the best bodily expression of the deepest humility and reverence.

The time rapidly approaches when all created intelligence, including Satan himself, will fall down, and so worship Jesus the Anointed Ruler of the heavens and the earth. There will be meaning in falling down then. And, however blind now, all will see the meaning then. The Lord help us to open our eyes and see now! The Lord give us that humility of heart which will control our proud bodies, and bring their posture in prayer to correspond with bowed down spirits!

SERMON XXIV.

MISSION WORK.

BY A. P. ATEN.

In the strong and beautiful language of eastern metaphor, the Church of God has had in its possession, since the completion of written revelation, an epitome of its prospective work. The apocalyptic vision unrolls before God's chosen seer, while at the head of a conquering army appear the white horse and his royal rider, upon whose head are the crowns of victory, and in whose hand is the bow of conquest. Looking back across the procession of the centuries, we are able to see the two-edged sword going out of his mouth by which he would smite the nations, we can realize the forceful power of the vesture dipped in blood, and know, as we behold the victories of the cross, that the name of the conqueror is KING OF KINGS and LORD OF LORDS.

To-day, we who have accepted his sovereignty, and who compose a part of the great metaphorical army that is following his leadership, are called upon to determine how best the sword of the Spirit which is the word of God, shall be wielded to smite the erring nations, and how, dropping the

martial metaphor, we may best convey to the lost and fallen of this and other lands the glad news of redeeming love.

In view of the announced subject of this discourse, permit me to lay down these propositions:

1. God, through the gospel of his Son, contemplated the salvation of the world from sin and its consequences.

2. This consummation was intended to be reached by certain instrumentalities clearly indicated or implied in his word.

3. That while the gospel is declared to be the power of God in order to salvation, and obedience to the commandments of Christ prerequisite to the divine blessing, the ways and means for proclaiming that gospel to the world are left largely to the discretion of the church itself.

The first two of the propositions require no argument, and will be accepted upon the merest statement; but the last will doubtless be in contest while the church on earth shall be a necessity and an entity.

In a calm manner let us look squarely in the face some of the considerations that are worthy of our attention, upon whom the burdens of a world's woes are resting; and strive to keep prominent the ultimate and the procuring means of our Lord's supreme desire.

1. *The origin of the work.* No one will care to deny that the protoplasmic germ was in the

mind of the Infinite. Even before the worlds were hurled from the hand of his might, did the plan for the redemption of his prospective race take form in the counsel of his will. We do not stop to inquire into all the whys and wherefores, nor to brush aside the difficulties that appear. It is sufficient for our purpose that the facts are clear. The contemplation of a fallen race, the beings of which were to be mentally and spiritually in the image of God, seemed sufficient to stir to its profoundest depths the infinite pity and compassion that afterwards appear so perspicuously to mortal view when the favor of the Father of all is made manifest. The embryonic thought found its development in the subsequent history of humanity, but it was to all intents from the very beginning a missionary thought, and when, after the lapse of ages, and following the preparatory conditions that finite thought can only imperfectly understand, we behold the Messenger from the skies appear, we can accept him as the representative of that love whose overshadowing presence no cloud however dark has been able to obscure, and feel that he is the one supreme Factor in the grandest work that humanity can ever know.

2. *The beginning of the work.* It was small, and some would say imperfect. From a human standpoint possibly so, but from that of divine intelligence, never. Like every work that chooses human instrumentality for its accomplishment,

it must needs have its preparatory stage. Under the personal supervision of him who had been the Word, but who was now the Son of God, it slowly takes the shape that supreme wisdom alone could dictate. The great teacher was among men for the express purpose of shaping earthly destiny; and, teaching his chosen followers the foundation principles of a system as broad and deep as the direst human needs, he began to build for time and for eternity, preparing them step by step as their environments demanded, to be missionaries of his own wise choosing, to be sent upon an errand of supremest magnitude. Hence they were called apostles, the anglicised form of a Greek word, which corresponds to the latinized form, missionaries; both of which mean substantially that which may be expressed by our English circumlocution, *those who are sent*. In the proper training of these missionaries, Jesus spent the years of his personal ministry, intermingling with his teaching of them some model preaching to the people that should serve as examples for their imitation.

After the tragedy whose enactment was a prime necessity in his own life work, and in the future of his disciples, he continues his course of lectures for forty days that they may be still more thoroughly prepared for their entrance on mission work. The moment comes when he and they are ready so far as any earthly preparation could

avail. Commencement day has come, and their diplomas are ready for delivery. It only needs that they be endowed by the power from on high, and for this they are to await his pleasure. But now he pronounces the words by which he sends them, "Go 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."

The apostolate was a prime factor in the mission work of the first century. The leading thoughts of the divine mind whose wisdom had touched the darkness of the souls of men, had become incorporated into the lives of the chosen few to whom was entrusted the burden of carrying to the uttermost parts of the earth the unsearchable riches, and it is not surprising that they threw the might of their mental and spiritual power into the seemingly unequal conflict with the enemies of the kingdom of heaven. It was a sublime faith in their Lord, and in the future, that inspired them; and with their human intellects sharpened by contact with the Master Mind, and the superadded influence of the Spirit breathed upon them, they found in the bright vocabulary of a strong and earnest faith no such word as fail.

Upon every page of the record that tells of the early struggles through which the pioneers of the great reform battled so manfully against the prejudices and passions of the Hebrew and the Greek,

we are reminded that God chose the weak things of this world to confound the mighty. His instrumentalities were human. He might, if he had so ordained, have compelled the obedience of the nations by one stroke of his omnipotence ; but as in all his dealings he has reached the great mass of the people by a resort to human agency, so now, when the intelligences of earth are to be warned to flee the impending wrath, and are to be offered the olive branch of peace, he does not depart from the precedents of the four thousand years of human history, but seeks to propagate the principles of his everlasting kingdom through the labor of the hand and brain of his own creation. We are not to suppose, however, that then or now the unaided skill of human intellect was to wrestle with the wily forces of Satan's realm. We have already seen that the chosen ones were inspired by a power above the mortal, that was itself a most important factor in the work, and thus God's power co-operated with human energy, and supplemented it in the lives of the first missionaries. In a somewhat different manner, yet nevertheless divine, has the Spirit of God advocated in subsequent time the claims of the Redeemer of men to his enthronement in human hearts ; and this leads us to a brief consideration of the factors that have operated since apostolic days, and those also which rightfully belong to the work of the present.

3. *The progress of the Work.* No system ever inaugurated, whether contemplating the material or spiritual interests of the world, ever met with such a prompt reception by multitudes of people, or produced, through a power unaided by carnal weapons, such a revolution in human sentiment, as did the religion of the Nazarene. This was partly referable to the extraordinary gifts with which its propagators were endowed, but largely to the inherent grandeur of the gospel plea combined with a simplicity that stood in such striking contrast with the effete systems of that day, that the people seized upon it with an avidity unprecedented. The miracles and the tongues soon ceased, but the power of the simple gospel remained and performed its work among the nations. The apostles entered into rest, but brave hearts and willing hands took up the work by them laid down, and through the preaching, by some esteemed as foolishness, the world continued to be saved. No apostle, no evangelist, under the last and great commission, was fed and nourished by miraculous power. It was no part of God's plan for human salvation, that a single one of his chosen workers should go to his labor sustained except by his own, or by the exertions of his brethren. Indeed, the work was of such transcendent importance that it behooved the Holy Spirit to make a special affirmation on the subject—a kind of encyclical letter as it were, through the medium of an apos-

tolie pen, that they who preach the gospel shall live of the gospel, and that the laborer is worthy of his hire, and it is refreshing to read from the holy writings such a declaration, when the air is filled with diatribes against hireling preachers. Our conclusion is inevitable and logical, that the support of the ministry was a factor of no small importance in the continued proclamation of the Word, and in the mission work of those early days. The character of that support need not enter into this discussion, whether it was like that of the first missionary society of devoted women, such as Mary and Joanna and Susanna, who ministered to our Lord of their substance, or those women who were the helpers of Paul in his arduous struggles as a missionary, or whether it took the form of money contributions, as when real and personal estate was sold and the money placed in the apostolic treasury—in any form, it was an indispensable factor in the accomplishment of the grand work that the church of that day neither desired nor tried to shun. Indeed, if we read aright between the lines of the early records, there was an earnest emulation among the disciples of the Lord as to who could do the most, and prove by his sacrifices for the cause, the devotion of his soul; and if this is in striking contrast with the feeling and practice of this later day, it is not to be laid at the door of the authoritative instructors of our religion, but rather to the perversity of those who

are willing to accept the benefits of an infinite sacrifice and all blessings that follow in its train, without rendering therefor a *quid pro quo*.

4. *The work of the present.* We institute now a brief inquiry as to what changes are necessary, if any, in the methods of missionary work in this modern age. We preface by saying that the gospel is yet the power of God unto salvation, that the command of the great commission is yet binding upon the disciples of Christ, "Go into all the world, and preach the gospel to every creature," and that churches after the primitive pattern are yet to be established. But we are constrained to re-affirm the third proposition laid down in the beginning of this address, that the ways and means of proclaiming the gospel to the world are left largely to the wisdom and discretion of the church. Within eighteen centuries, the appliances of civilization have been very largely revolutionized, and with these changes have come new necessities as regards means of locomotion, means of multiplying thoughts and ideas, means of communication, and, indeed, a thousand things that did not enter in the remotest degree into the calculations of the apostolic day. And it is one of the strongest proofs of the divinity of our religion, that its constitution was such that no change needed to be made in all these centuries in order to fit the changing conditions and shifting necessities of those for whom it was provided; and fur-

ther, it is a more convincing proof of the divine wisdom that dictated it to men, that the means of its propagation were not so fixed by iron-clad regulations as regards the particular means of proclaiming it to the world, that they should be unchangeable. If the Lord had said, when you preach my gospel you must do it by word of mouth alone, or it will not be acceptable; or, when you go, you must go on foot; or, when you communicate with others, you must do it by messenger; or, when you meet, it must be in an upper room or in a private house; or, if you send my word to the nations, you must do it by permitting some individual of some particular church to go, and other churches must not co-operate; or, it shall be unlawful for the congregations or individuals composing them to co-operate together in proclaiming my gospel—if any or all these restrictions, with others of a like character that in these days have found their advocates, had been placed upon the church by its great Founder, it would have been proof of an un wisdom that would have gone far towards its ultimate failure. But instead of this, the Lord of the new dispensation has been pleased to give to his followers only such general instructions as would enable them to be loyal to his cause, and wisely permits freedom in the use of means for accomplishing the great end to be attained, the salvation of the world.

An inspired man, than whom no one has ever

had a clearer idea of the necessities, purposes and freedom of Christianity, has well epitomized the factors in missionary work in this rendering of the successive steps in the salvation of man: "Who-soever shall call upon the name of the Lord shall be saved. How, then, 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 we have, 1. *The Lord himself*, including his incarnation, his words, his works, his agonies, his death, his burial, his resurrection, his ascension, his coronation. 2. *Calling upon him*, which includes a faith sufficient to impel the candidate for salvation to inquire most diligently, "Lord, what wilt thou have me to do?" and having ascertained by such call, a full surrender of life to his will. 3. *Faith in Christ*, which means not merely an acknowledgment of his claims, and a tacit reception of his personality, but a personal, living belief in the Redeemer of men, looking to a full and complete obedience. 4. *Hearing*, including every possible means of receiving the divine communication, whether through the avenue of the ear, the eye or the touch; whether by spoken or written word, so that it reaches human understanding. 5. *The preachers*, embracing apostles, prophets, evangelists, pastors, teachers, together with every method of communication by human mediumship, through

the audible voice, the written or printed page, by the telegraph, the telephone, or the phonograph, all equally legitimate, so that the gospel, with all its elements, is the object impressed. 6. *The sending*, and this may include a multitude of things with the name of legion. It implies that the preacher is passive until he be sent by divine and human authority to do the work assigned. He may have all the physical, mental and spiritual qualifications, and yet not be able to advance a step. His divine call must be supplemented by the call of the church. If he goes forth as a minister of the gospel, he must be sent; else what significance do we find in the question of the apostle, amounting to the direct affirmative, "They shall not preach unless they be sent." This, of course, has no reference to the ordinary, every-day teaching of divine things, which is the privilege, if not the duty, of every Christian in every walk of life, but to the public proclaimers of the gospel, known in Scriptural parlance by the names indicative of their several offices or specific work.

7. *The sender*, and in this we have the practical part of the whole matter as it concerns us who are called to consider the question in this year of grace. The power to send the preacher as a missionary is delegated to the Church of Christ. *It* is the great factor in accomplishing the work, and includes the individual congregations with their elders and deacons, all the members thereof, male

and female, all the energies and activities, all the ability with which they are endowed, both mental and spiritual, all their surplus means, whether houses, lands, merchandise, or money ; and this in every way that may be open to each as the opportunity is afforded ; through the treasury of the church, by individual contribution, by co-operating with other churches, or with other individual Christians, by a combination of means, or, indeed, in any way whereby the surplus wealth that the Lord has bestowed may be applied for the advancement of his cause and the salvation of men. The broad philanthropy that saved a world by such infinite sacrifice, makes no pitiful demand of a chosen people that, in any circumscribed way, they shall bestow or apply the means that the Master needs as a potent factor in the work that cost his life. By his broad command, "Go preach my gospel," he sends the church, with all it is and all it has, to the world's great harvest field, and asks the grand co-operation of all its forces in any and every way that contravenes no great principle of his, for breaking down the wall of error, and building on "sin's demolished thrones the temples of his peace."

SERMON XXV.

THE CHURCH OF CHRIST AND THE APOSTASY.

BY H. B. DAVIS.

TEXT.—II. Tim. 4: 1-8; also, II. Thess. 2: 1-12.

In entering upon this discussion, it is not without a knowledge of the fact that the field has been fully canvassed, and the facts thoroughly discussed by those more capable. But, with the desire that you may have these things always in remembrance, and not without the hope that some one may read these pages, who will be increased in a knowledge of the Word of God, and strengthened in the faith which rests alone in Jesus as the creed of the Christian, I undertake the same.

The subject will claim our attention from the Bible and authentic history. For a correct knowledge of the Church of Christ, we are entirely dependent on the Bible, especially the New Testament.

During Christ's personal ministry, he projected all the principles of his kingdom. He also called, and by his personal instructions prepared, his

teachers, who also should be his witnesses, to develop into practical life these principles. After his resurrection from the dead, he said to them; "Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem. Ye are witnesses of these things"—Luke 24 : 46-48, (Revised Version).

Now, it is evident that the time had come for Jesus to turn over to these witnesses the administration of his laws. In a short time they enter upon their work as his executors. Before he took his final leave of them, he said, "But tarry ye in the city (Jerusalem) until ye be clothed with power from on high." In John 16th chapter, you will find that the power referred to was the Holy Spirit, the baptism of which they were to receive. In Acts 2nd chapter, Luke gives us a full account of the descent of the Spirit, in fulfillment of that promise.

Now, if you will follow up this history in Acts, you will find how the first Christians were made, and, under this new reign, how the *Church of Christ*, was established and the principles of Christ's kingdom became the law of his church and God's power for the salvation of the world. Paul to the Corinthians said, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of

this world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." I. Cor. 1: 20-24. Again, in writing to the church at Rome, he said, "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish, so, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." This gospel being the expression of God's will, it was his law for salvation both from sin and its consequences.

The letters by the apostles, were written to Christians, and contain a detailed account of the gospel, as should be seen in the lives of members of the church, also how to organize and govern local congregations of Christians.

Here (and in Acts) alone can we find divine authority for the existence and government of the church. Many things expedient will come up not found in these writings, such as building meeting-houses, employing evangelists, the publication of tracts, books and newspapers in the interests of the church at home and abroad; but no specific plan can be forced upon another as of divine authority. The principles are all to be learned from these writings. Paul said to the Philip-pians, "So, then, my beloved, even 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 work, for his good pleasure.”—(Work out that which was wrought in you by the gospel of Christ, which is God’s power for salvation.) “Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life.” Phil. 2: 12-16. Any legislation upon untaught questions, or on any question, for that matter, will be attended with evil results. God has legislated for us and that should be the end of all controversy.

The Church of Christ is composed of all who have bowed in obedience to the primary law of his kingdom. The Church of Christ at work is seen in the conduct of its members, either in local congregations, or as individuals wherever their lot may be cast. “And there arose on that day (at the death of Stephen) a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria except the apostles. . . . They, therefore, that were scattered abroad went about preaching the word.” Acts 8: 1-4. Thus, we learn that the CHURCH did not cease its work,

though its members were scattered. A man may be a Christian and not have his name registered with any local congregation, but he cannot be a faithful Christian and not work in the interest of Christ's kingdom under all circumstances. It has become so common in our day to recognize denominationalism as a part of the Church of Christ, even intelligent Christians, *i. e.*, intelligent in other matters, think they must belong to "some church," and go and join some sectarian institution calling itself a church, in order to live Christians. I admire their honesty, but deplore their ignorance of the New Testament church. For the first two hundred years of the history of Christ's reign, denominational religion was unknown. It was not until human creeds, as bonds of union and fellowship among Christians, were introduced, that denominations were formed and the Church of Christ was supplanted by sectarianism. Then councils were convened to make laws for the government of the church. If you were wholly ignorant of the existence of these denominations, and were left to discover them by reading the Bible, you would be certain to remain in ignorance of such a state of things. This brings us to consider the last half of our subject—"Apostasy."

For a knowledge of the Church of Christ we go to the New Testament, and for a knowledge of the apostate church, we must study history. The remainder of this discourse will be devoted to the

latter. Rome, the capital of the empire, ambitious to become the political mistress of the world, and the clergy of Rome, partaking of this spirit, formed an ecclesiasticism and began to legislate for the government of the church. They soon employed themselves in the conversion of adjacent towns and cities. After their conversion, instead of leaving them to select officers in each community for their local government as directed by the apostles, they made them subject to the Bishop of Rome. Mosheim, in his history, says: "Let none—alluding to the first and second centuries—confound the bishops of this primitive and golden period of the church with those of whom we read in the following ages. For, though they were designated by the same name, yet they differed extremely, in many respects. A bishop, during the first and second centuries, was a person who had the care of one Christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly, he acted not so much with the authority of a master, as with the zeal and diligence of a servant. The churches, also, in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own rules and its own laws. Nothing is more evident than the perfect equality that reigned among the primitive churches; nor does there appear, in the first century, the smallest trace of that association of provincial

churches, from which councils and metropolitans derive their origin." *Ecc. Hist.* Vol. I., pages 105-107. It will not be difficult to see in this history collateral teaching with the New Testament history of the Church of Christ.

About the time Rome was declared mistress of the world, "the fountain of laws," the clergy said: "If Rome is queen of cities, why should not her pastor be the king of bishops? why not the Roman church be the mother of Christendom?" To accomplish this, bonds of union other than God's law must be had—faith in Christ and obedience to apostolic teaching were not sufficient. They were soon united by means of bishops, archbishops, popes, mitres, canons and ceremonies. Hence, salvation no longer flowed from the Word of God, or the authority of Jesus.

The clergy claimed that it was to be enjoyed only through the forms which they had appointed. Ignorance and superstition took possession of the church, and delivered it, fettered and blindfolded, into the hands of the ambitious ecclesiastics of Rome.

Now the way was clear, and Theodosius II. proclaimed the bishop of Rome, rector of the whole church. Then, came the idolatrous North and bowed at the feet of the high priest of Rome. The Vandals, the Burgundians, Lombards, Anglo-Saxons, and others, bowed at this altar built by apostate hands—history repeats itself when Henry

VIII., with his parliament, abolishes the power of the Pope in England, and, by another act, makes himself supreme head of the church, and gave birth to the church of England. Soon after this, the government of Rome fell into the hands of abandoned women, and the church of Christ was displaced by the mother of harlots.

Thus, the church of Christ, a community of brethren, with their humble teachers, the word of God their light, the Holy Spirit their comforter, was exchanged for an absolute monarchy, with a despot at its head. The equality of souls before God was lost sight of. The priesthood with its castes claimed peculiar privileges, and the people were gagged and given over to haughty caste.

Pelagianism is introduced, out of which came the doctrine of saint-worship, and ecclesiastical penance took the place of Christian repentance when flagellations were adopted. Then came the system of barter, and the people were required to pay so much for pardon. They seized upon the speculations of the philosophers of Alexandria, who had spoken of a fire in which men were to be purified, and made it an article of faith, and purgatory was added to the dominion of the Pope. This place was described by the clergy as a most fearful hell of burning flames. Again, the treasury is replenished by the superstitious who paid the priests to pray their friends out of purgatory. Indulgences to sin were issued for so much money.

Plenary indulgence was given those who made a pilgrimage to Rome. Thousands responded, bringing with them rich gifts, and the treasury was filled again. This traffic in souls was extended throughout Christendom, and now what others went beyond the Alps for could be had at their doors.

The people became so ignorant and credulous that the clergy exhibited a fragment of Noah's ark, soot from the fiery furnace into which the Hebrew children were cast, a piece of wood from the cradle of the infant Jesus, and thousands of other relics. The church bowed to these idols. The kingdom of God was supplanted by a market of abominations.

Do not suppose, dear reader, that there were no good Christians in those days, for there were many who protested, but paid the penalty of their fidelity with their lives. The imperishable nature of Christianity forbade its extinction.

Many manly efforts were made from time to time, by Luther, Calvin and others, to rescue the Bible from priestly hands and restore it to the common people, but their failures are seen in the fact that denominationalism took the place of pure Christianity, and human creeds the place of the Bible in the government of church. And these denominations have multiplied into the hundreds. Denominationalism is only a modified form of the Apostasy. Infant sprinkling for adult

baptism, the mourner's-bench system for the simple confession of Jesus Christ, and a thousand other perversions of God's Word. Now, what do we want? Is it not a return to the Bible, and the Bible alone, as the only all-sufficient rule of faith and practice? This will insure implicit obedience to Christ, and glorify God in our salvation.

Reader, will you pray and work for this? If you are not a Christian, will you at once accept of Christ, as your Prophet, Priest and King, and his law as the guide of your life? This done and lived up to until death, and you shall enter into the celestial city, and join in the acclamations of praise to the Lamb of God, who has redeemed you and washed you in his own precious blood.
AMEN.

SERMON XXVI.

CLEANSING OF THE SANCTUARY.

BY F. G. RIBBLE.

TEXT.—“And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed.”—Dan. 8:14.

It is a deplorable fact that popular religionists have attached little or no importance to an understanding of the prophecies, while others have pressed their solutions of the same in a way calculated to captivate, by promulgating, with a seeming clearness and accuracy, that which has long been regarded as mysterious, thus enabling them the more easily to fasten upon the minds of the people the dogma of the conditional immortality of the soul, and other speculations. The only apology that I shall offer for my arguments, is that, in my judgment, they support the only tenable position.

It will be observed that this prophecy constituted the basis for the great Advent disappointment of 1844. Other sects have let loose a world of conjecture, equally erroneous. When the heavenly messenger showed these things to the inspired Daniel, he declared that the wicked should do

wickedly, and none of the wicked should understand. But the wise shall understand. It follows that there is a reason why the wicked perverter of God's Word should not understand. For, to make a correct application of this prophecy, would reflect discredit upon their human systems, while some would sacrifice God's Word rather than give up their traditions.

That the sanctuary should become polluted is evident, or else why should it be cleansed? Or, I would remark, how could it be cleansed? But it becomes necessary that we should know what the sanctuary, here spoken of, is, and how it became polluted. I aver that the term in this connection applies to the Church of Christ. Which, with the host, was to be trodden under foot. The first reason I shall offer is the meaning of the word, which is, a place where God dwells. And that the term, as applied to the temple of Solomon, was used in a typical sense, as Solomon's temple was only a faint representation, or type, of the true temple that God built, and not man. We also find the terms, temple, house and building, applied to the church. And when used in this sense, we regard them as synonymous with the term sanctuary, that God dwells in. And that it was the purpose for which this spiritual temple was built, is expressly declared by the Apostle Paul. Eph. 2: 19-22. Trusting that this will suffice for the present, we will

proceed to contrast our definition with those given by several able authors.

The first one we shall examine is the learned Seventh-day Adventist, Uriah Smith, who claims that the sanctuary spoken of in this connection, applies to heaven itself. In view of his definition, we would ask, has heaven itself ever been polluted and given to be trodden underfoot? Did the little horn, which he regards as the Pope of Rome (and must be regarded as the polluting power), not satisfied with earthly conquests, extend his desecrating influences into the sacred portals of heaven itself?

The next position worthy of notice is the one accepted in common by a majority of Romanists and Protestants. That is, that it applies to the temple of Solomon. If this is the case, it is time that it was cleansed. For, it is evident, that 2,300 years have rolled away, unless we conclude that it was 2,300 literal days, and thus furnish a precedent to overthrow the accepted rule of interpreting prophetic days as symbolizing literal years, which rule we regard as divine. For if the 2,300 days are literal days, are not the 1,260 days of Revelation literal? And if so, are not the seventy weeks of Daniel literal? Which would positively prove that the seer prophesied falsely. But, it is argued, that the little horn, or polluting power spoken of in this connection, does not apply to the Pope of Rome (or, I might say, it has been so

asserted). However, for various reasons, I shall have to maintain that it does. Among those who argue that it does not, there is an unanimous agreement that it applies to Antiochus. To which I would say, who was Antiochus? From the time that Seleucus made himself king over the Syrian portion of Alexander's kingdom, thus constituting the Syrian horn of the goat, until the country was conquered by the Romans, twenty-six kings ruled in succession, of whom Antiochus was the eighth, and for the time constituted the Syrian horn. Now, Daniel says, out of this horn came forth a little horn. Was Antiochus two horns at one and the same time? Was he the little horn, and also the horn out of which the little horn grew, at the same time? If so, he was a very extraordinary personage. Again, this little horn waxed exceeding great. Now, other kings were great, but this one should become exceedingly great. That is, it should become greater than any that had preceded it. It should wax great toward the east, and toward the west, and toward the pleasant land. Did Antiochus do this? I answer, no! The Religious Encyclopedia says he was alleged to have abandoned the conquest of Egypt at the dictation of the Romans, to whom he paid large sums of money as tribute.

Now, it would not take an expert to decide who was the greater, the one who paid tribute, or the one to whom tribute was paid.

Thus being foiled in his attempt to subjugate Egypt, he vented his rage upon the unoffending Jews. Having shown conclusively that the prophecy does not apply to Antiochus, we shall as easily prove that it does apply to Rome. Which we shall do by first answering the popular objections urged against this position. First, it is urged that the prophecies of Daniel were all fulfilled at the first coming of Christ. This we consider erroneous. Daniel says that he beheld until the beast was slain, and his body given to the burning flame. The judgment did sit, and the books were opened. And the angel, in explaining the vision, proceeds to the time that many who slept in the dust of the earth awoke. Some to everlasting life, and some to shame and everlasting contempt.

Again, it is argued that this horn grew out of the Macedonian kingdom. I inquire, did not the Romans possess the same territory that was possessed by the Macedonian kingdom? Did not the Romans conquer Macedon, and make it a part of itself, one hundred and sixty-eight years before Christ? So, we understand, that Rome took the place of the Assyrian horn of the goat, after the Assyrian horn (line of kings) was destroyed, and the seat of government transferred to the city of Rome. While Rome subjugated other governments, they allowed them to retain their own rulers, and thus perpetuate their nationality, as did the Jews. But it was not so with Macedon.

For they were regarded as Romans. And, as such, had the peculiar rights of Roman citizens, and stood and were judged at Cæsar's judgment bar. And further, upon this point, I would say that this position fully agrees with the prophetic manner of delineating coming events under symbols. We notice that the he-goat symbolized Macedon under Alexander the great. After the death of Alexander, his kingdom was divided into four separate parts, each independent of the other. Yet it is, under this divided state, symbolized by the same he-goat. Such being the case, I would ask, would it be a digression for the same he-goat to symbolize the same territory, united again under the Romans? But, it might be asked, why is the fourth beast introduced in chapter seven to represent Rome and omitted in chapter eight? We contend that the fourth beast is introduced in chapter seven for the purpose of more perfectly portraying the dreadful character of Rome, under its papal form, when it trampled under its unhallowed feet everything that was sacred, insomuch that men would even seek death, while it steeped the world in ignorance until kings were unable to write their own names, but signed treaties with the hilt of their swords. For a delineation of her horrible deeds, we refer the reader to the Cross and Crown, written by James McCabe. We will now proceed to introduce another reason why we conclude that this little horn applies to the Roman Pontiff, which is the

little horn that grew out of another horn. The Pope of Rome grew up out of, or by reason of, the imperial power possessed by the Emperor of Rome. And it was by this power that he was sustained, and exercised authority over the kingdoms of earth. When this secular horn withdrew his support, the little, or papal, horn fell; or, as the angel that shewed these things to Daniel said, he was broken without hand. Here I challenge anyone to find in the annals of the world's history any other personage that fills the specifications of this prophecy. And, until it is done, I shall maintain my position. The prophecy says that he cast the truth to the ground. Did any other individual exercise authority by which he cast God's word down and polluted the sanctuary with the filthiness of his own abominations? Daniel says he magnified himself even to the Prince of the host. Who was the Prince of the host? I answer, it was Jesus Christ. The pope claimed authority over the souls of the departed dead, that he could consign such as he saw proper to eternal perdition, and such as he saw proper to eternal life. Furthermore, it says that a host was given him against the daily sacrifice. It is true that the hosts of Roman clergy were arrayed against the daily sacrifice of Christians, offered upon the altar of the heart, by erecting the images of saints as objects of adoration and worship.

Now, the question is asked, how long shall be

the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot. I trust the reader will not confound the "transgression of desolation," with the *abomination of desolation* spoken of by the Savior, in the twenty-fourth of Matthew, as is often done. It will be observed that the heavenly being proceeds to tell Daniel the exact time when the sanctuary should be cleansed. But in this question, is involved the question of the perpetual existence of the church, through the dark ages. It is argued that the church of Christ, was wiped out during the dark ages. It is a little curious to see those who thus contend quote the language of Daniel to Nebuchadnezzar, that "in the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed, . . . and it shall stand forever," and apply this language to the establishment of the church or kingdom of Christ on the first Pentecost after Jesus arose from the dead. Also stating that this kingdom is the organized government of Jesus Christ, established on earth. But when asked about this organized government or kingdom, standing forever, they begin to talk about the family of God in heaven. Now I want some one to prove that the family of God in heaven, was organized on the first Pentecost after Jesus rose from the dead? Besides, their proposition is, that Daniel was speaking of the organized government of Jesus

Christ on earth. And they quote the language of the Savior, when he said, "it is expedient for you that I go away. For if I go not away, the Comforter will not come, but if I go away I will send him unto you." And, also, that he would "abide forever." They then turn round and abuse the sects for praying for the Spirit to come, telling them that it abides in the body. I would ask them, where was it, while the body was extinct? Was it roaming about in space, until the body was reorganized? I think that would be pretty good Mormonism. At least I should dislike to take such a position in controversy with a Mormon, unless I courted defeat.

However, as proof of this proposition, we are told that the woman spoken of in the twelfth chapter of Revelation, symbolized the church fled into the wilderness. And that this wilderness, was sin. But the Book says, that it was "a place," *and not only a place, but a place "prepared by God."* Now, did God prepare sin for his people, and with a view of nourishing them? To ask such a question is to answer it! But we are told that John was carried by the spirit into the wilderness, to see the woman, "and behold on her head is written names of blasphemy." And she is called "Mystery Babylon the Great, the Mother of Harlots, and abominations of the earth." Now, in regard to this, I have to say, John never said any such thing. That is a pretty short way to

answer smart men, but it seems that it is the only way to keep men from perverting God's word. Well, what *did* John say? He said *a* woman. If it had been *the* woman, it was incorrect to say *a* woman. But upon this point I have not space to elaborate, but suffice it to say there is no Scripture in the Old or New Testament, that intimates that the church was to become extinct. But we think abundant proof to the contrary.

Assuming the proposition that the church has had an existence ever since it was established, I earnestly contend that it became polluted through the influence of the Roman Hierarchy, by which power it was also persecuted and trodden underfoot, for a time, times and the dividing of time. But after this it was freed from that persecution, that had been waged against it. But it still retained many dogmas that it had learned from Rome, until the time came for its cleansing, which we shall show, conclusively, was to take place A. D. 1827. And also, that we now understand that reconciliation for iniquity was made in the death of Christ. Hence, the seventy weeks cover the period of time intervening between the first year of Darius and the death of Christ. Allowing a day for a year, would make 490 years. But finding from profane chronology that sixteen years had elapsed from the time the 2300 days date and the date of the seventy weeks, we add sixteen years to the 490 years, making 506, which brings

us down to the death of Christ. 'But the Christian era dates from the birth of Christ. Hence we subtract thirty-three years from the 506, which leaves 473 years. Now we find that the beginning of the 2,300 years was B. C. 473 years, which taken from the 2,300 years gives us A. D. 1827.

Now, it was in this year that A. Campbell, Barton W. Stone, Walter Scott, and other noble men, having laid down their humanisms and accepted the Word of God as the only authoritative rule of faith and practice, began to preach faith, repentance and baptism, in order to the remission of sins. We find that thousands of Christians, among the Baptists and others, responded to the call, thus exalting the truth that had been cast down by the little horn, and by which the sanctuary had been polluted. A. D. 1827 is the very year that the true design of baptism was made conspicuous by the preaching of Walter Scott, in the Western Reserve, in Ohio, the very year the Mahoning Association came into the Reformation; and the very year the great principle of unity of faith and liberality of opinion was adopted, by admitting Aylett Raines to fellowship, while holding restoration views as private property. But it is plausibly argued by critics that Jesus was born four years earlier than the date usually assigned. That would require us to take off four years and go back to A. D. 1823. That is the very year Alexander Campbell began

pleading for Reformation through the columns of the *Christian Baptist*, the publication of which began July 14th 1823.

Thus we see that, according to either chronology, the prediction points unmistakably to the time this reformatory movement was inaugurated; an event worthy of portrayal by prophetic pen. A movement that cleansed the sanctuary of corruption; that brushed away the cobwebs of error and superstition; that opened, as it were, a sealed book; that broke the fetters of the Word, through which the Savior says his disciples are made clean; a movement that emphasized the truth that Christ "loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word;" that showed the sin-stained soul the way of access to the blood of Christ, which John says "cleanseth from all sin;" a movement, the success of which shows that God's providential care is still over his church and people, assuring us that the Lord sits as a refiner and purifier of silver, to purify the sons of Levi and the priests that minister in his sanctuary, and from the crucible removes them not till in them reflected his own image he does see! No greater event has transpired in the history of the church since the beloved disciple penned the Apocalypse; and no grander event may be anticipated till the Lord Jesus is revealed from heaven in flaming fire, to cleanse and purify the

whole earth; causing to descend the New Jerusalem, pure and holy, fit abode for the saints to dwell in; and receive the church, the bride, the Lamb's wife, clothed in clean linen white and pure, and present it to himself a glorious church without spot or wrinkle.

SERMON XXVII.

THE NAME.

BY R. M. GANO.

TEXT.—“The disciples were called Christians first in Antioch.”—Acts 11 : 26.

When God created the earth and the things that are therein, he saw proper that everything created should have a name ; and what he did not name he required that Adam should. Furthermore, Abram, God named Abraham, and Jacob he named Israel—showing not only that a name was necessary, in order to avoid confusion, but an appropriate name—a name that was full of meaning and properly applied.

And man in all ages has found it necessary to have a name for everything, in his ignorance and short-sightedness often bestowing names that were not appropriate. But not so with the Allwise Creator. He bestowed names upon those that were dear to him and things that were precious in his sight, and always with force and suggestive meaning. It is well known to all enlightened nations, and to all people who have access to God’s word, that man was the highest of the whole creation on earth. And that the sons and daughters of men

washed in the precious blood of Christ, adopted into the family of God and made members of his kingdom, are more precious in his sight than all others. For this reason God has given them a name above every other name.

At this naming they were called Christians (Christ-ians). It was the name of our great Leader bestowed upon his followers, and had, of course, a proper signification. The meaning of the word is, "followers of Christ." If, then, we are followers of Christ, the name is most appropriate. It has been urged that, in claiming to be Christians, we are claiming too much. If man had claimed the name unauthorized by divine authority, it would be claiming too much. But being God-given, it is not only proper to wear it, but it has a tendency to lift us higher, and to make us reach more and more after the character of him with whose name we are honored.

It would have seemed presumption for mortals to call themselves *sons of God*, but when authorized of the Father, it only elevates us and makes us to feel to live as those should who have been adopted into the family of the supreme Ruler of the universe. I am well aware it has been claimed, and that, too, by professors of Christianity, that the name Christian, bestowed at Antioch, was given by men in derision, and not by divine authority. It is nowhere stated in Holy Writ that it was given in derision, but, on the contrary, they were so

called and the name acknowledged by the holy apostles. Turn to I. Peter 4:16, and you find this apostle uses the following language: "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God in this name." (New Version.) The sufferer is not only not to be ashamed, but to glorify God in this name. Ashamed of the name of Christ as named upon us, *never!* On the contrary, we can glorify God that we suffer as Christians. But, again, it has been urged that we suffer as Christians and not for the name. Turn back to the 14th verse of the same chapter, and it reads, "If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you, on their part he is evil spoken of, but on your part he is glorified." You see here that the person who desires to wear this God-given name, and is reproached for it, has reason to be happy in honoring such a name, and has the promise that the Spirit of God resteth upon him.

We learn, then, from the Scriptures that to wear the name of Christ is right, and of divine authority; that the followers of Christ who wear the name of Christian, honor the name of Christ, and have the promise that the Spirit of God rests upon them, while those who ridicule the name, or persecute by nicknaming those who desire to wear that name, are speaking evil of Christ himself. I feel quite sure that those who have any love for Christ in their hearts, who may have been disposed to call

by human names *those* who are anxious to honor this divine name by which we are called, would do so no more if they would read carefully this 14th verse of the 4th chapter of I. Peter, but would feel rather inclined to honor the name of Christ themselves, laying aside all human names—so that if persecuted for their name's sake, they could rest easy and feel content even under persecution, assured that the Spirit of God would rest upon them while thus honoring his name.

I will now proceed to show that it is sinful to wear any other name, religiously, but the name of Christ. In the I. Cor. 1 : 10-15, we find that divisions had arisen in the church of Corinth. One began to say, I am of Paul ; another, I of Apollos ; another, I of Cephas ; and another, I of Christ. Paul deploring these divisions, and striking at the cause of it, asked the question : “Is Christ divided ? Was Paul crucified for you, or were you baptized in the name of Paul ?” This language settles the question of the name forever. You cannot wear the name of Peter or Cephas, of Apollos or of Paul, because they were not crucified for you, and you were not baptized in these names ; but it is right to wear the name of Christ, for he was crucified for you and you were baptized in his name. It has been urged that Baptist is a scriptural name. Well, so are the names Paul, Apollos and Cephas. But you can readily perceive that all names are excluded, except the

one name, of Him who was crucified for you, and into whose name you were baptized, and all other names are excluded whether in the Scriptures or not. Paul, Apollos, Cephas, Baptist, Calvin, Wesley, Luther, Campbell, these can only be worn in violation of God's word. But the name of Christ, as given by Divine authority in the name Christian, should be worn by all the followers of Christ, and the whole life should be such as would accord with the name. And the effort to do this would elevate the wearer, and he would be continually climbing higher and higher, in order to become more and more like Him, whose name is an honor to the one who wears it. And while there are many good people on earth, who are pious and prayerful, who have thoughtlessly been led to choose a human name in preference to Christ's, yet of one thing we are assured, that all who are permitted to enter heaven will wear the name of Christ there, for God's word tells us, as expressed by Paul in his letter to the Ephesians 3: 15; "I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." And as God's will is done in heaven, we feel justified in saying, all who enter there will wear the name of Christ. And just here I would repeat, a portion of the prayer Christ taught his disciples, viz., "Thy will be done on earth as it is in heaven." We ought all to endeavor to do his will here, as we expect to

do it in the saint's eternal home, where there will be no discord or division, because God's will, when obeyed, must produce perfect harmony. A great degree of harmony we can never expect, where there is not perfect conformity to his will. I have frequently heard the expression, "there is nothing in a name." That expression must have had its origin with some person who had only given attention to names of human origin, for these are often misapplied; but certainly no one could ever use such language with reference to the name of Christ. There is salvation in his name. I for one am not willing to admit the truth of that statement, even with regard to the names already given. Baptist was applied to an immerser, who was a true prophet of the living God, and an excellent man, who well performed his mission. Paul was an apostle of Christ, a noble soldier of the cross, a brave, self-sacrificing Christian. Cephas was an apostle to whom was given the keys of the kingdom, to open the doors of the church. Calvin and Wesley, Luther and Campbell, can all be classed as great reformers, endeavoring to get back from the corruptions of the church to primitive Christianity. But all these are excluded, and truly salvation is in none of these names, yet their names are honored and respected for the good they did. Therefore, I would say there is much in these names. But in the name of Christ there is much more—there is

salvation. "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." Acts 4: 12. This name stands pre-eminently above all other names given on earth. "Sweetest name on mortal tongue." The question has been asked if we must wear the name of our Redeemer, why not take the name Jesus, instead of the name Christ. In answer to this I have only to say that the Holy Spirit has settled that question by selecting the name *Christ*, and the form of the name in which we shall wear it, was also chosen for us by that unerring teacher, and that form is *Christian*. One of the strangest freaks that I have ever known the enemies to the name Christian, or rather I should say, those who argue against it, preferring some other name, is this, to deny the name to the followers of Christ, and yet attach it to every thing else that is of Christ; for instance, they will say, the Christian institution, Christian religion, Christian age, Christian law, Christian faith, Christian repentance, Christian baptism, Christian ordinances. Every thing that belongs to Christ or his church they will call Christian, until you come to the followers of Christ, that are named by Divine authority Christian, and here they dissent and prefer some human name never recognized by Christ or his apostles, or the blessed Spirit sent to guide them in the way of all truth. Again, it has been urged by others who seem will-

ing to honor the name of Christ, that the human names are given only as designative names, and should be coupled with the name of Christ; for instance, Baptist Christians, Methodist Christians, Presbyterian Christians—just as in one family of Smiths there might be five brothers, Frank Smith, John Smith, Samuel Smith, William Smith and Edward Smith, each one wearing the family name and having different prefixes to designate the several persons. Inasmuch as there are among these brothers five bodies, of course they need designative names, to distinguish each person, but since the Holy Spirit has informed us that the church of Christ is one body (Ephesian 4: 4), there can be no need for designative names, and there would be no designative names, if we all took the Word of God as the only rule of faith and practice, discarding all human creeds, we would have but the one church and no need for designative names. So, you see, designative names, grow out of divisions, which are all wrong and contrary to the prayer, and spirit, and will of the dear Savior. It is indeed, a very poor argument in favor of human names, to say they are designative, when designative names could only be necessary when there were divisions in the church, and divisions are all wrong, and contrary to the teachings of Christ. For the proof of this read the seventeenth chapter of John's testimony, where the dear Savior

prayed so earnestly for the unity and oneness of his people.

If any individual would cling to any one of these unauthorized, divisive names, and urge, as many have done, that they love their old name and are unwilling to give it up, I would ask such this one question: "Is that name which you say you love so dearly as precious to you as the name of Christ?" They could not answer, *yes*. Such an answer would show they had little chance—I might say no chance—for heaven. To answer no, would array them on my side of this argument, and would place them on scriptural ground, as advocates of the most precious name that has ever been given by divine authority to mortals. I love the memory of that dear minister of the gospel of Christ, who died several years ago in Kentucky, who called his wife to his side in the dying hour, and said to her, "You know there is One I love even better than I do you," she responded, "yes, the dear Savior." He replied, "Yes, and when you see the light of my eye fading out, and know that my spirit is going, whisper to me the name of Christ. I wish his name to be the last I hear on earth and the first to greet me in heaven." And as his eye grew dim, and the world was receding from view, she breathed in his ear that precious name, and in a faint whisper he repeated it. He died, and his spirit went away to the saint's spiritual home, to have it greet him there, and with

all the redeemed to wear that name, where sorrows and divisions never come, and where all with love uppermost in their hearts, will forever delight to honor the name of Him who washed us from our sins in his own precious blood and made us kings and priests to God. I shall ever pray that the day may come on earth when all who love the Lord, all who are sincerely endeavoring to follow the Master, will delight in wearing his name; and be one in him, as they hope for perfect oneness in the world to come.

“ Let party names no more
The Christian world o’erspread;
Jew and Greek, bond and free,
Are one in Christ their head.”

SERMON XXVIII.

THE CHRISTIAN LIFE.

BY J. A. ABNEY.

TEXT.—“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.”—Eph. 6 : 10, 11.

The first call to Abram, “Get thee out of thy country into the land that I will show thee,” Gen. 12 : 1, typifies the call of God to aliens : “Repent and be baptized every one of you” (believing ones); and as Abram received no law to guide him through life on the occasion of the first covenant, or call, but was only commanded to separate himself from his former surroundings and country, and to go into the land pointed out to him by Jehovah; so, in the first call made to all men everywhere, no law for life government is given; but the alien is commanded to separate himself from his former life, loves and obligations, and to take on himself an obligation of allegiance to the Father of spirits.

After Abram had obeyed the commands of the first call, or covenant, God appeared unto him, saying : “Walk before me, and be thou perfect.”

Gen. 17: 1. How like to this is that great command of the Master, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Mat. 5: 48.

And thus we see how forcibly we are taught the great truth, that it is only that part of humanity who have obeyed from the heart the terms upon which God has proposed to meet them, recognizing them as his children, to whom he gives the law whereby we are to grow into the stature of men and women in Christ Jesus our Lord. Nowhere, in all God's dealings with humanity, do we find him giving any law to aliens, or making to them any call, except a plain statement of the terms upon which they may receive the remission of sins and the gift of the Holy Spirit, as under the new covenant, or how they may become his people, as under the old covenant. When this law of naturalization has been obeyed, then, to as many as have thus voluntarily become the servants of righteousness, God gives the laws of his kingdom. On one occasion, Paul said, "Now, God commands *all men* everywhere to repent," but, in the text, instead of saying all men, he says, "Finally, *my brethren*," and as it is not meet to give the children's food to aliens, we should not misapply this (and like texts), by addressing it to men generally, but should confine it to the children of God. As it would have been impossible for Abram ever to have received, obeyed and enjoyed the commands

and promises of God's second appearing unto him, except he had obeyed the commands of the first, so the commands and promises given for the guidance and comfort of the saints cannot be obeyed and enjoyed by the alien sinner.

We propose, now, to address ourselves to those who have passed from a state of death and condemnation to that of life and justification, by an obedience from the heart to that form of doctrine delivered unto us, and have thus been made free from sin and have become the servants of righteousness. There is, among Christians, a great deal too much apathy with regard to the laws given by our great King for the government and perfecting of the citizens of his kingdom. These laws are numerous and perfect. The only kingdom in this world that has universally good laws is the spiritual kingdom of God, and it ought to be the continual effort of every citizen of that kingdom to learn and practice the law of this (spiritual) life.

Paul exhorts those he calls brethren to "be strong *in the Lord*, and in the power of his might." A man is called strong, or weak, always with respect to his vocation. A blacksmith is strong or weak with respect to his physical strength; the politician, with respect to his power to wield an influence. So the Christian may be strong physically or politically, and at the same time weak "in the Lord, and in the power of his might." And we frequently see such examples. But no man can be

strong in anything who does not possess the elements of strength. Hence, Paul exhorts his brethren not only to be strong, but how to obtain strength. "Put on the *whole* armor of God, that ye may *be able* to stand against the wiles of the devil." Thus, in a few words, he tells us how to acquire this strength and the object of its acquirement. God has not left us powerless. He has abundantly provided for all his servants (and he invites all men into his service) the means of their health, growth, life and strength. But none can despise and neglect the means, and yet enjoy the consequences. None can be strong without partaking of the means. If you would be strong in the Lord, you *must* "put on the whole armor of God." And if not strong, we are certainly weak, and will be, therefore, unable to "stand against the wiles of the devil," which is the very object of the Christian warfare. "We wrestle not against flesh and blood, but against . . . spiritual wickedness." Hence, we must have spiritual strength, and this cannot be ours except we have spiritual weapons. "For the weapons of our warfare are not carnal," and no supply of carnal weapons—as earthly knowledge, and zeal and ability with respect to earthly things—can possibly atone for the lack of those spiritual weapons, so indispensable to our success in this warfare. And our Father has placed within our own power, and within the reach of our own short arms, the armor

necessary to our complete equipment, as followers of Christ, the Captain of our salvation. The first part of this armor here referred to by Paul, is truth. "Having your loins girt about with truth," because it is, in all cases and emergencies, the truth that makes us free. The sinner learns to believe the glorious foundation truth, that Jesus is the Christ, the Son of the living God, and that it is his duty and privilege to confess this before men, to reform, and to be baptized into his name. This brings him into the kingdom, and, as a consequence, subject to the laws of that kingdom. Now, unless he proposes to continue a babe in Christ—a dwarf—he must go on to other obediences, and this he cannot do without truth. Not that he needs to understand all truth, for this belongs only to Infinity, but that he must know the truth necessary for his next advance. And God has supplied us with a fountain of never wasting truth, to which we may daily apply and receive freely without upbraiding, for, "He giveth and upbraideth not." This fountain is the precious, exhaustless "Word of God." "Thy word is truth," and for the want of the knowledge of this many are weak. Many refuse to obey the earnest injunction of the Savior to "search the Scriptures," and, therefore, in their weakness mock God by asking him to do for them directly, and contrary to his ordained plan, that which he has already made provision for. We have heard men ask God for light in regard to a

duty already plainly taught in his revealed will. Indeed, no duty can be imagined as binding on one who has passed from death unto life, not found in God's Word, for, "Therein is the righteousness of God revealed," and is full and explicit, "That the man of God may be perfect, thoroughly furnished unto all good works." If therein we find the righteousness of God, it is certainly the sum of all righteousness, and when we are exhorted to gird our loins with truth, we should at once apply to the source of all truth, *i. e.*, to God's Word. No man can be expected to live right who does not know how to live right. Hence the command to "put on the breastplate of righteousness" succeeds that of the acquisition of truth. To put on the breastplate of righteousness is to live right—righteously, and the object in this righteous living is to protect us—to ward off the barbed arrows of malice and envy and hate, thrust at the righteous by their spiritual opponents. The breastplate worn by the Roman soldiery, to which the Christian breastplate is likened, was worn in such manner as to protect the vitals of life. The soldier might be wounded and, for the time, disabled by the enemy's weapons; but if his breastplate was good *and in proper use*, his vitals were protected. How forcibly this teaches us the use, and absolute necessity, of a spiritual and righteous life! The soldier became such by his enlistment, but his very life after this depended upon wearing his breast-

plate in time of contact with the enemy. So, we became soldiers of the cross by our enlistment with the people of God, and as our battle begins then and *never intermits*, the very continuance of our life in Christ depends upon continually wearing the breastplate of righteousness, so freely furnished us by the "Captain of our salvation." And then, in great security and peace, we will see the arrows of hate and malice fall harmless at our feet, while our strength remains, and we continue able to charge the enemy's works, "having our feet shod with the preparation of the gospel peace," which will enable us, as soldiers for Christ, to take men captive, and to induce them to be "led by the Spirit of God."

Thus, this God-ordained armor makes us secure in our spiritual life, and "strong in the Lord," but in order for that life and that strength to continue, there must be a more and more continually increasing "shield of faith." For whatsoever is not of faith is sin, and no sin can be powerful for good. In nothing must we ever lose sight of first principles. Faith is necessary at the very incipency of Christian life; and, however long this life may be continued, it cannot at any time be dispensed with. By it the prophets and apostles wrought wonderfully. Without it none can possibly continue their own life in Christ, much less win others to his service. It must ever be found in us. Let none suppose that because without

works faith is dead, that therefore works may supersede the necessity of faith; for if faith becomes in us wanting, acceptable works will not, cannot, follow. But if, actuated by faith, we have become children of God, and have put on the breastplate of righteousness, and have our feet shod with the preparation of the gospel of peace, then, if this faith has continued with us, and increasing, we are entitled to the heaven insuring helmet, the hope of salvation, I. Thess. 5: 8. And now, thus equipped, we are prepared by truth, acquired by God's Word; by efficiency, acquired by the breastplate of righteousness; by love, acquired by the preparation of the gospel of peace; by courage, acquired by the shield of faith; by zeal, acquired by the hope of salvation—to wield "the sword of the Spirit, which is the Word of God." Oh, what a glorious armor! How effective! How positively faultless! Strange, passing strange, that any follower of our Lord Jesus Christ should be content to stop short of it all. This complete panoply makes us courageous and humble, so that the very outbreathings of our hearts will be continual prayer and supplications in the Spirit.

Thus has our Savior kindly given us the elements of our strength in him. Let us endure hardness as good soldiers of Jesus Christ, and neither entangle ourselves with the affairs of this life, nor strive about words to no profit but to the subverting of the hearers. Dear brethren, everywhere, "put

on the whole armor of God, that ye may be able to stand against the wiles of the devil."

Let us hold fast the profession of our faith without wavering, for he is faithful that promised; and let us consider one another, to provoke unto love and to good works, exhorting one another, and so much the more as we see the day approaching. For our own sakes—for humanity's sake—let us "put on the whole armor of God," so that we may "be strong in the Lord, and in the power of his might." And when he comes, may he find us with the wedding garment on, and at ease in his presence.

SERMON XXIX.

THE RESURRECTION OF THE JUST.

BY C. MCPHERSON.

It is natural that human beings who have, since their earliest recollection, been called upon to lay their friends away in the grave, should question themselves as to this mysterious something called death. At one moment we hear the voice of a living being, as it utters a last request, and at the next, the lips are motionless and the tongue speaks not. Is this the end? Is this the purpose of life? Was man created with powers that have never yet found their limit, simply to gasp and die and decay? We look upon nature about us, and we see that everything has a purpose to fulfill beyond its existence here. The spring bubbles forth from the mountain side, and pours its tiny stream into the brook; the brook hurries on to the river, the river pours its current into the vast expanse; this gives its vapor to form the clouds above, and the clouds in turn feed the spring. But has all this no purpose? Is this wonderful power put forth simply that the cycle may be continued? Does the spring feed the brook, the river, the ocean, and the cloud simply that it may itself be fed? Does it exist only that it may exist? Ask the earth that is

watered, the thirsty plants, the atmosphere, the beast of the field. Ask man, who has been made happier by all these contributing to his wants, and the answers we hear from all around bear united testimony that a noble purpose has been fulfilled. Is less than this true of man? Does he grow, and think, and feel, and plan, and toil, and love, simply that he may eat and drink, and live and die? Am I told that his mission is to unlock the recesses of human nature, to study self, to develop the mind, to cultivate the heart, and to mould the character? Is it to penetrate the mysteries of earth, to explore the broad expanse of sky, to analyze himself and his surroundings? In all this my question is not answered. What wise purpose is there for man's existence? How am I profited by my insignificant part in this panorama? What profit that I should have caught a glimpse of light, if it is but to dazzle me for a little while, and then hurl me back again into nonentity? What has been gained by a few years of wonder and amazement and toil, if the grave is my destiny? Does some philosopher tell me that my mission is to benefit my race, feed the hungry, clothe the naked, comfort the broken-hearted, elevate humanity, make the world better for my life, and leave a record behind me that will shed a light across the pathway of those that are to follow after, that others may rise and call me blessed? Even yet the question calls loudly for an answer. What

mission does all this fulfill? Why is humanity here? What is the *mission of the race*? This is the question that demands an answer. If I live to brighten the life of another, why does the other live? If he lives for a family, why is the family here? If that is to benefit the race, what purpose is there to be accomplished by the race? Here we end and here we have a question that human reason does not solve. Philosophize as we may, we would gladly see a light as we gaze into the awful darkness of the tomb, and even the scoffer loves to think that "in the night of death hope sees a star, and listening love hears the rustle of a wing." The fearful question gives us no rest, as we gaze into midnight blackness. I am touching here upon the experience of all. The summons comes to us that a loved one is ill; physicians are summoned; science and skill are brought to bear; human strength is exhausted; and yet something wields a mighty power, baffling all our skill, until the words are spoken, "He is dead." The funeral rites are performed, and a mound marks the resting place. To-morrow we return to find the mound smaller. Again we go, and the earth is level. Another visit, and a sunken place tells us that the body has dissolved into its original elements. We ask ourselves, "What does all this mean?" And when all human philosophy fails, the Book of books speaks from its sacred page, "*The dead in Christ shall rise.*" It tells me that there is an empty

grave—the grave of the Son of God—and that he has brought life and *immortality* to light. Can this be true? With a heart full of trusting faith, I believe it; and, believing it, I place these two graves, the grave of my friend and the empty grave of Jesus, side by side, and how different my feelings! Looking into one, I see only crumbling dust, while from the other I see the springing of eternal life; in one is darkness that can be felt, while the other sheds a light across the “dark river;” one tells me a doleful tale of separation and despair, while the other fills my heart with joy as I look forward to a glad reunion; upon one have grown in clammy moss the words, “No more beyond;” while in the other, we see, formed in evergreen, the words, “Life beyond!” Grim skeletons dance upon the one, while sepulchral tones repeat, “Behold the end. Dust thou art and unto dust shalt thou return;” while two angels, clothed in white, sitting where the body of Jesus had lain, tell us in voices of heavenly sweetness to hear him who said, “I am the Resurrection and the Life!” While in the shadow of the one, we speak of the sting of death, and of the victory of the grave; in the light of the other we exclaim, “O, death, where is thy sting? O, grave, where is thy victory?” In the light of revelation we can read an answer to our question. The mission of man is fulfilled only in eternity. Death does not end all. The resurrection solves the mystery.

Three questions press for an answer. Who? What? How? Let us look at each briefly.

I. *Who will be raised?* The doctrine of the resurrection of the dead is one peculiar to the Bible. A few heathen philosophers have possessed glimmering ideas of a future existence, but none whatever of a resurrection from the grave. This we learn from the Bible alone, and hence the only answer to our present question must be found there. Turning to the sacred page, we read, "The hour is coming when all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation." Without reading other passages, we learn from this one that all that are in their graves shall come forth. This includes every man, woman and child that the grave has held a prisoner. The same passage, however, makes a distinction between the righteous and the unrighteous; to the one, is promised the resurrection of *life*; to the other, the resurrection of *condemnation*. That there are *two* resurrections of *two* classes is clear. That these resurrections are with different results, is also clear. A few passages of Scripture will be in point. "The dead in Christ shall rise *first*." "Blessed and holy is he that hath part in the *first* resurrection." "Thou shalt be recompensed at the resurrection of the *just*." "If, by any means, I might attain to the resurrection of the dead." "*If*

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 your mortal bodies, by his Spirit that dwelleth in you." It is only the resurrection of *the just* that we are now examining.

II. *What is raised?* The many difficulties that seem to lie in the way of the resurrection of the body have caused many to try to "explain away" the plain teaching of the Bible. Even in Paul's time, some denied the resurrection, others said it was already past, and some of our own teachers have taught that the resurrection of the body is a foolish whim.

What says the Word of God? "He that raised up Christ from the dead, shall also quicken *your mortal bodies.*" "All that are *in the graves* shall come forth." Read I. Cor. 15: 42-44, and tell me if the same "it" that is sown in corruption and in dishonor, is not raised in incorruption and in glory. Read the 53rd and 54th verses, and remember that it is the "corruptible" that puts on incorruption; and the "mortal," that puts on immortality. That it is the body that is raised, is as clear as that it is the body that dies.

Let us pause to note a few of the objections urged against the doctrine. 1. We are told that a future life is not scientific. I would not speak a disrespectful word of science, when science speaks scientifically; but let us look at the question before us. Can life spring from the grave? Is there

life on the other side of the tomb? We do not stop to consider the question scientifically; but simply to say, that before science declares a life in another world impossible, it would be well first to solve the question, how life in this world is possible. The same scientist who stands in this world and declares life in another sphere impossible, would, if he chanced to live in the other sphere, by the same reasoning, declare life in this world impossible. 2. We are reminded that by death decomposition takes place; and the body goes back to the earth, and becomes food for plants, and then for animals; and thus it passes into other bodies. We are told that it is ridiculous to suppose that the dust of millions of millions of bodies that has been scattered in ten thousand times ten thousand places, and that has mingled and intermingled until identity is lost, will ever be gathered as it was. We are told that the man of forty years, has not a single particle that he had as a boy of ten; and that he undergoes several complete changes before he is seventy; and we are then reminded, that if, at the resurrection, the man of seventy appears, the man of forty has disappeared.

These objections, however weighty they may appear, are in reality trivial. It will, however, be safe for us to remember the saying of Dr. Spear, "There is a vast difference between not seeing how a thing can be done, and seeing that it cannot be

done." Let us look at these objections. Accepting as true the theory upon which one of the objections is based, still, the objection falls by its own weight. Suppose the man of forty years of age commits murder, and evades arrest until he is seventy, is he to be acquitted upon the ground of our objector, that he is not the same man? Suppose our objector married at the age of twenty-five, and is now fifty, does his theory prove himself to be an adulterer, because he is not the same man that married twenty-five years ago? The objection carried out, proves its own fallacy. A complete answer to the whole objection is found in a single statement. The Scriptures, in teaching the resurrection of the dead, *do not teach the identity of particles*. Not a word of the Bible necessarily implies that the *same particles* that are buried will rise, and yet it is the *same body*. Some one is ready to ask, if the particles have passed away, how can it be the same body, or in what, then, does identity consist? I answer the question by asking another. If the particles of the body of the boy of ten have passed away, how can it be the same body as the man of seventy, or "*in what does identity consist?*"

This case shows that identity of particles is not necessary to physical identity, and if it is true in one case, it is equally true in the other.

III. *How are the dead raised?* This is no new question. It was asked in the days of the apos-

cles, and Paul raised the question in the fifteenth chapter of his first letter to the Corinthians. But he does not attempt to answer it; and his only reason for not doing so, is simply there is no answer for it except to be found in his language to Agrippa, "Why should it be thought a thing incredible with you, that *God* should raise the dead?" Although he did not answer the question, he illustrated the fact.

The first illustration given, is the seed planted in the earth. If I had never seen a seed planted, and knew nothing of its germinating and growing, and you were to tell me of it for the first time, my wonder would be as great as his, who never witnessed a resurrection from the grave. I could reason that the seed will die, that there is no power in the seed or soil, it would appear so to me, and after a course of reasoning, satisfactory at least to myself, I would ask, triumphantly, the question, "*How* do the seeds germinate, and how can the plants grow?" And yet I would not have shaken the truth of the proposition disputed. There is no more mystery to us in the resurrection from the dead, than there would be to such a man in the growing of the seed. "There are bodies celestial, and there are bodies terrestrial." And that which "is sown in corruption, is raised in incorruption; that which is sown in weakness, is raised in power; that which is sown a natural body, is raised a spiritual body." We have already seen

that identity of particles is not necessary to personal identity, and while it is the same body planted that is raised, yet we shall all be changed, and the corruptible shall give place to incorruption, the weakness shall be changed to power, the natural body shall become a spiritual body, fashioned like unto his glorious body, and this is the work of God, the same God that breathed into lifeless clay, and man became a living soul. Is this mysterious? Grant it. The apostle said of it, "Behold, I shew you a mystery." While we may not be able to solve the "how," it does not follow that it is unreasonable. Look, for a moment, at a common illustration. Yonder is a loathsome worm crawling through the dust. How repugnant it is! What a "vile body" it has! Look at it now, it is dead. A carcass that men call a chrysalis lies there without any sign of life; it is the dead body of the worm. There springs from it a beautiful butterfly. The "vile body" becomes a "glorious body." The "dishonor" gives place to "glory." Death has sprung into life. Here is a resurrection from the dead, the man who never knew of this could raise as plausible objections to it as we can raise to the resurrection of the body, and yet we *know* that this is true. *How* does the seed germinate? *How* is the dead worm raised to life? *How* did the lifeless clay become a living soul? *How* are the dead raised? These questions are answered by asking

another, "Why should it be thought a thing incredible with you, that *God* can do these things?" The whole question resolves itself into three others.

1. Is there a Supreme Being? 2. Has he promised a resurrection of the body? 3. Is he able to raise the dead? Do you still ask what assurance have we of all this? I answer that it is found in the resurrection of Jesus Christ. The battle is to be fought around the empty grave of the Son of God. There is a missing body that must be accounted for, and the proof of its resurrection from the dead is as positive as the proof of any fact in the history of man. We have no space to look into that question now, but leave it for you to consider.* To those who believe the story of his resurrection, we have but to say, "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" And "if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him."

Let us ask one question. Reader, what resurrection is before you? Are you rejoicing in view of that of which the apostle spoke when he said "I count all things but refuse that I may win Christ . . . if by any means, I might attain unto the

*For proof that Jesus rose, the reader is referred to the Hand Book of Christian Evidence.—EDITOR.

resurrection of the dead," or will you be found among those wretched souls who will cry to the mountains, "fall on us," and to the hills, "cover us?"

That we may be among those that have a part in the resurrection of the just, is my prayer.

SERMON XXX.

THE GLORY TO BE REVEALED.

By J. T. POE.

TEXT.—“ If children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this life are not worthy to be compared with the glory which shall be revealed in us.”—Rom. 8 : 17, 18.

The glory to be revealed is here mentioned by the apostle to cheer the suffering Christians in the church at Rome. He calls their attention, in this chapter, to the fact that they are sons, or children, of God. Then he reasons from this, if children, heirs of God ; and, if heirs, joint-heirs with Christ ; if, like Christ, they were willing to suffer, as he had suffered before them, in order that he might be glorified thereafter.

Reaching on beyond the present, and with his eye fixed upon the resurrection, and the glorification of the now suffering, perishing body, he says, “ The sufferings of the present are not to be compared with the glory to be revealed in us,” when Jesus shall come again, and shall raise up our mortal bodies and invest them with immortality.

From this fountain thousands have drank, and

have, even in the midst of deepest sorrow and heaviest burdens, found comfort and peace. Martyrs, dying at the stake, were comforted with the thought of the glory to be revealed. What were the fires of persecution to one who had the assurance of passing into the sure possession of an eternal glory like that spoken of by Paul?

Mothers have laid the decaying bodies of their loved offspring in the cold and silent tomb, and, with aching hearts and scalding tears, have turned to this text and found comfort in looking forward to the glory to be revealed.

Man was created to have glory and dominion, and to be put over the works of the hands of God. He gave up the dominion which God placed in his hands, and surrendered his scepter to the evil one. What the glory of the first Adam was, in the garden of Eden, we can only faintly gather from the meager account furnished us in the Bible. We know that he had communion with God—that God met with him—visited him in his home, in Eden, and there conversed with him, as friend with friend, or as father and child, while Adam reigned supreme over all created things of earth.

Adam dared to disobey God, in the midst of all this glory and honor, and in so doing forfeited God's personal presence and communion with him, and was driven forth in consequence into the world now cursed on account of his sin. Here began the long series of woes which have afflicted man to the

present hour. The earth brought forth briars, thorns and thistles. The animal creation became wild, and refused to submit to the rule of man. The fowls were affrighted at his presence, while he himself became a mass of suffering. Disease and death entered into the world as the executor of God's vengeance for sin, and man became a prey to the monster.

Millions are to-day confined in his chains. The grave receives multiplied millions of the human race, and gives back none. In view of all this, how cheerless the thought of death, if the thought must end there. We pity those who have no hope beyond the grave. What horrors must gather about the dying couch of such as pass into the grave without hope of the glory to be revealed. Passing down, and out, they know not where, with no expectation of being recovered and raised to life again. Friends left behind—no company, light, nor song, as they enter the dark valley—down, down, down into eternal night! A night with no morning star of hope beyond it. Like a noble ship wrecked in mid-ocean, such an one sinks into destruction.

This might have been the fate of all, but for the grace of God which brings salvation. By the gift of his Son, and the gospel through him, God proposes to heal us of the evil into which sin has plunged us. Every pain, every tear, every burden, every disease which now afflicts man, is to be erad-

icated by the gospel. Not now, but in the sweet bye and bye! When this corruptible has put on incorruption, and this mortal shall have put on immortality, then will be left behind all the evils sin has brought upon us. Death shall be swallowed up—with every cause of death—in victory? Since Jesus has brought life and immortality to light, we can confidently pass into the valley and shadow of death, fearing no evil; yea, rejoicing in hope of the glory to be revealed.

Death becomes to the Christian no longer a terror, but a friend. A friend, who comes to guide him into the eternal glory beyond. Let us contemplate this glory to be revealed. How much of it can we know? How much enjoy, even in this life! In the first place, it is no small glory to be even now the sons of God—to be heirs of the Most High. This much we already have in possession, while we look forward to an eternal inheritance, incorruptible, undefiled, and unfading. This is to be conferred upon us at the resurrection and glorification of our now poor, perishing bodies—for Paul assures us, in this chapter, that God is looking to the redemption of the body from the grave. When the body comes forth, and is clothed with immortality, glorified and made like unto the glorious body of Jesus, then shall we be put in possession of the eternal inheritance promised the finally faithful.

This is the manifestation of the Sons of God,

when they shall stand forth from the grave, clad in immortal life, and shall again be placed over the works of God. The glory shall then be revealed in all its beauty, and death and suffering swallowed up in the victory of that bright morning. Then shall we pass to the inheritance of a life with God, and into full possession of all that Jesus owns. And when we begin to tell his wealth, where shall the story end? "All things were made by him, and for him, and without him, was not anything made that was made." The worlds of light that float around us are his. He made them. Can we count them? Could we pass with the speed of thought to the most remote star, we might look out beyond, and, stretching away from us into the far distance of an enlarged vision, we would behold worlds on worlds beyond. Then, if we could repeat this journey from star to star—from planet to planet—in one direction, for millions of ages, there would still be numberless worlds stretching away in the distance beyond us; until at last, we should be constrained to cry out, with the Psalmist: "Who, by searching can find out God?" Oh! the glory to be revealed. What are the blessings and favors of kings and queens of earth, as compared to the glory to be revealed in God's saints? What if we do suffer for Christ's sake? What if our name should be cast out as evil here, only because we serve the Lord? What if we be forsaken for awhile?

A great company of angels shall shout us home at last. What if tears must sometimes flow? There are no tears there—God shall wipe away all tears. What if we bury our dearest loved ones here? We shall find them there again. The union of loved ones is a part of the glory of that day. Husbands and wives, parents and children, who have served the Lord together here—meeting there to part no more forever—going into the eternal inheritance together.

But a thought now clouds this vision. A thought of those who *will not* be saved, who will not obey God, who must forever perish. Oh! to have been a man—with the privilege of becoming a son of God, a child of the Most High, and yet to squander such a high and holy privilege, will be enough to crush with everlasting remorse, every one who fails of the eternal inheritance. If any shall read this, who have not yet given this matter serious thought, let me pray them now to think.

I conclude, as I began, with the apostle Paul. He closes his earthly career in the full expectation of a realization of the glory of which he had written to the church at Rome. Hear him, "I am now ready to be offered." He did not have to get ready on a dying bed, as many try to do. He had been ready for years. At one time, he wrote that it would be more pleasant and agreeable to him to depart and be with Christ, while for the church, it was probably better he should remain here for a

season. "I have kept the faith." Once convinced that Jesus is the Christ, there was no more turning back. He turned his face heavenward, and neither stripes nor imprisonment could swerve him from his purpose to reach the eternal glories. "Henceforth, there is laid up for me a crown of life." He has run the race, and has won the prize. The battle is fought, and now the old battle-scarred veteran goes home to enjoy the glory, and the reward of the thousands of battles he has fought. Glorious ending of a brave life. If there is one man I would more earnestly wish to see than another on my entrance into the spirit world, it is Paul. His brave life has inspired mine with more earnestness; and his triumphant exit stirs my soul to be faithful too, in the hope that I also may triumph at last.

In conclusion, let us exhort the weary, the sorrowing, the suffering, the burden-bearing to suffer on with Christ, that they may be also glorified together with him.

"So live that when thy summons come to join,
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

SERMON XXXI.

THE WORLD TO COME.

BY LAURENCE W. SCOTT.

TEXT.—“According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.”—Ephesians 1 : 4.

I. Three erroneous interpretations have been given to this passage.

First, the Calvinistic—according to which God chose the elect in Christ before this earth was created; “before the morning stars sang together, and all the sons of God shouted for joy.” That cannot be correct. Because, in the first place, it is inconsistent. The theory maintains that the first twelve verses of this chapter make up the elect, and that “the number of the elect is so fixed and definite that it can neither be increased nor diminished.” But the thirteenth verse adds some to it: “In whom also, after that *ye* believed, *ye* were sealed,” etc. In the second place, the persons alluded to in the text could not have been chosen “before the foundations of the earth were laid,” because they did not then exist. You cannot choose men for Congress when the men do not

exist who are chosen ; also the men from among whom they are chosen. Nothing is clearer than that a choice implies the existence of two parties—those chosen and those they are chosen from. Thirdly, we have no record of anything that God did before the creation. The first verse of the Bible says : “In the beginning God created the heaven and the earth.” And the whole Divine Volume is utterly silent as to anything he did before that! While we have allusions to states and conditions (such as the relation of the *Theos* and *Logos*, John 1 : 1), there is not the most distant allusion to anything that was done. If any man can find in the Bible a record of any act performed by God, angel, or demon, before the earth was created, he can find what I have never been able to discover.

Second, the Arminian—according to which, God purposed to choose men in Christ. That is as untenable as the Calvinistic interpretation. There is not a word said in the passage about what God *purposed to do!* The text alludes to something actually done. The language is plain, “hath chosen.” It is a maxim of logic, that “what proves too much, proves nothing.” This passage proves too much for Arminianism. If there is any truth in the system, it must seek proof elsewhere; it finds none here.

Third, the modern interpretation—according to which the apostle alludes to himself and the other apostles being chosen before the foundation of the

Christian age. It is claimed that the "world" here means the Christian age, and that the writer means that the apostles were chosen before the beginning of the age, and those to whom he wrote were chosen afterward. Plausible. But there is one fact that forever sets the theory aside, and annihilates it! The writer is Paul, and he was not chosen before the foundation of the Christian age. He tells us himself that he was "one born out of due time." (I. Cor. 15: 8.) Also, that there were some "of note among the apostles," who were in Christ before he was. (Romans 16: 7.) And, as a matter of fact, we have in Acts a record of Paul's conversion, and we know that he came into Christ years after Pentecost—consequently, some time after the founding of the Christian age.

II. We come now to the true interpretation—which, by the grace of God, I have been enabled to discover. I have been able to set aside the foregoing unsatisfactory interpretations, and arrive at the true solution of the problem presented in the text, by a strict application of the following rules of *exegesis*: (1) The surroundings and circumstances of the case; (2) The text; (3) The context; (4) Parallel passages. I let Scripture interpret Scripture. We have already had recourse to the first rule. In applying the second rule—the text—the principal word which claims our attention is the term, *world*. What does it mean? We must have recourse to the third and fourth rules to as-

certain. How many different worlds are mentioned in the context and parallel passages? The New Testament writers frequently refer to **THREE WORLDS**. Yes, some one says, heaven, earth and hell. No, no! Those are three places. The apostles speak of three worlds succeeding each other in time: the world before the flood; the world that now is; and the world to come. Peter says of the first world: "The world that then was, being overflowed with water, perished." When Noah walked out of the ark he entered a new world. We now live in the second world. Jesus speaks of it as "this world" (Luke 20: 34, and other places), and Paul calls it "this world;" also, "this present world" (II. Tim. 4: 10), and "this present evil world" (Galatians 1: 4). The phrase, "this world," is often used in contradistinction to "the world to come." The Savior alludes to the third world as "the world to come" (Luke 18: 30), also "that world" (Luke 19: 35). It was a common theme with the apostles. The author of Hebrews says: "For unto the angels hath he not put in subjection the world to come, whereof we speak." He alludes to it as though they spoke of it habitually. (Heb. 2: 5, 6.) Then he continues, "But one in a certain place testified, saying, What is MAN, that thou art mineful of HIM?" Implying that the world to come is not to be put in subjection to angels, but to man! What man? The seed of Abraham. The 16th verse of this chapter,

when correctly rendered, reads: "For verily he doth not take hold of angels; but he taketh hold of the seed of Abraham." That is, he does not take hold of angels to put the world to come in subjection to them, but he takes hold of the seed of Abraham to put the world to come in subjection to them. But who are the seed of Abraham? Paul answers that in the third chapter of Galatians: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3: 16.) "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all ONE in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 27-29.) This shows clearly that the seed of Abraham consists of Christ and his body—those who have been baptized into him, without regard to race, sex, or condition, and that the world to come will be put in subjection to them.

Here, then, are three worlds brought to view. And, according to our text, those of whom Paul wrote were chosen in Christ before the foundation of one of these worlds. Which one? There is no definite article before "world" in the Greek. It reads literally, "Before the foundation of a world"—not *the* world. Then they were chosen before

one of these three worlds. Which one? Not before the first world, for they did not then exist; nor did any people exist to choose them from! Furthermore, we have two of these worlds mentioned right here in this chapter—"this world" and "the world to come"—(verse 21) and in the chapters following. (Eph. 2:2; 3:21.) In the last verse of the third chapter, he alludes to it as a "world without end." But, nowhere in the epistle does he allude to the first world—the world before the flood—it is not, therefore, before his mind. Therefore, when he speaks of persons being chosen before the foundation of a world, he cannot mean the first world. But, he necessarily means one of the two before his mind—either "this world" or "the world to come." Well, they were not chosen before the foundation of this world, for it began at the flood, and they did not live before the flood. Furthermore, they lived in this world and were chosen out of this world; therefore, they were not chosen before the foundation thereof. Hence, we are limited to the conclusion that they were chosen in Christ before the foundation of a world in contemplation—THE WORLD TO COME. And that that is just what the apostle means, is evident from the following considerations: (1) As a matter of fact, we know that they were chosen before the world to come. (2) The writer has that world before his mind, as has been shown. (3) They were *chosen in Christ*, and it had only been a few decades since

he was himself *chosen* and exalted, "that in the name of Jesus every knee should bow." (Matt. 12: 18; Phil. 2: 7-10; Isaiah 28: 16; Eph. 2: 20-22.) It was not till the tried corner stone was laid that other stones could be put into the royal building. (4) The present tense is used: "Hath chosen us"—"hath made us accepted in the Beloved" (verse 6). They were not only chosen in Christ, but made accepted in him. (5) They received forgiveness of sins (verse 7), which is bestowed when men are "baptized into Christ." (6) They were chosen in Christ that they might be "holy and without blame before him." That perfection is not attained this side of the resurrection, through which we attain to the world to come. (Eph. 1: 19, 20; Luke 20: 35.) (7) They were chosen in the same way those were chosen to whom the apostle wrote, and those were chosen in Christ after they heard the gospel and believed it. (Eph. 1: 13, 14.) Mark the language! After speaking of himself and others being chosen in Christ, receiving forgiveness, etc., he says to those he addressed: "IN WHOM ALSO, after that *ye* believed, *ye* were sealed with that Holy Spirit of *promise*, which is the earnest of *our* inheritance," *i. e.*, "*ours*" as well as "*yours*!"

The conclusion, then, is clear, that those of whom Paul wrote, and those to whom he wrote, were all chosen in Christ the same way and upon the same conditions, before the foundation of a

world in contemplation, that they might be holy and without blame when they enter upon the saints' inheritance in the world to come. All the foregoing applies with equal force to the "predestination" mentioned in the context. The words "in love," properly belong to the statement in the fourth verse: "In love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." And we are informed that this predestination is to a future inheritance, of which we now have an earnest (verses 11-14). This election and predestination is going on now.

III. With the correct interpretation of the text before the mind, we are prepared to analyze and understand the whole epistle. Our apostle presents seven prominent points.

1. God has, before the foundation of the world to come, chosen Christians—both Jews and Gentiles—that they might be made holy and be placed over all things, under Christ the head of the one body, the church. Chap. 1.

2. He has now granted them remission of sins and admitted them to *grace*, preparatory to making of the twain ONE NEW MAN in *glory*. Chap. 2.

3. Therefore, Paul prayed for the whole family (Jews and Gentiles) that "being rooted and grounded in love," they might bury all alienation and enmity. Chap. 3.

4. In view of their glorious destiny, and perfect

union in one body, in the world to come, he urges present love and forbearance, and an endeavor to preserve unity and peace, here and now; and, as a further incentive to oneness, he appeals to the fact that they were all in One Body, animated by One Spirit, inspired by One Hope, ruled by One Lord, possessing One Faith, the recipients of One Baptism, and the children of One Father. Chap. 4: 1-16.

5. He exhorts to certain duties growing out of their exalted relationship and glorious destiny. Chap. 4: 17 to Chap. 6: 9.

6. But, to perform these duties, and triumph at last, necessitates a conflict, on account of "the wiles of the devil." Chap. 6: 10-12.

7. Therefore, he urges them to panoply themselves in the armor of God—the girdle of truth; the breast-plate of righteousness; the gospel sandals; the shield of faith; the helmet of salvation, which is hope; and the sword of the Spirit, which is the Word of God. And exhorts to perseverance and prayer, together with watchfulness and supplication. Chap. 6: 13-18.

CONCLUSION.

It is thus seen that the apostle is not writing about some mysterious, imaginary, undefinable something, that was done, and not done, away back in eternity, before anything was done. But

he is writing concerning something tangible and definite, that can be apprehended and appreciated. The Gentiles addressed, recently converted from Paganism, could understand it; and so can we. And I rejoice that we have an interest in it. For this process of election and predestination has been going on for eighteen centuries, and will continue till Jesus comes the second time. Wherever men hear the gospel and believe it, they have the privilege of being "chosen in him before the foundation of the world," by being "baptized into Christ." Just as some "of note among the apostles" were in Christ before Paul was, so the successive election goes on now. First one is chosen, and then another. And as Paul, and those of whom he wrote, heard the good news first and came into Christ; and those to whom he wrote, afterward heard the gospel of salvation and were sealed in Christ, by obeying him; just so it will continue to the end of this world. Persons in one locality, and then in another, will hear the gospel, and become subjects of election and predestination before the foundation of the world to come till this world ends and that world begins, then election forever ceases. "Now is the accepted time." Let sinners take heed, and not slight their privileges. Let them heed the admonition, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" Eph. 5: 14. And let Christians "walk circumspectly, not as fools, but as wise,

redeeming the time, because the days are evil." Eph. 5: 15, 16. Let us, who are in Christ, walk worthy of our vocation. Let us be restrained from evil and constrained to good, by consideration of our holy and dignified relationship; let us be cheered by the hope of our high calling; let us be lifted upward, and impelled onward, by the lofty thought of our glorious destiny!

The bells of heaven are ringing!
The choir of heaven is singing!
The pearly gates are swinging!
To the cross of Christ we're clinging,
As we go marching home.

The light of heaven is shining!
The shade of night 's declining!
The clouds have silver lining!
On angel's food we're dining,
As we go marching home.

The harps of heaven are playing!
The heirs of heaven are praying!
To God their homage paying!
Our hopes on Christ we're staying,
As we go marching home.

APPENDIX.

BIOGRAPHIC BRIEFS.

I.

The numbers of these sketches correspond with the numbers of the sermons.—EDITOR.

II.

DAVID PENNINGTON was born in Carthage, Missouri, May 3d, 1839. His parents moved to Texas (then a Republic) when he was only five years of age. In 1859 he obeyed the gospel under the preaching of Dr. C. Kendrick, and was ordained to preach in 1862. He has been pre-eminently a pioneer preacher and evangelist. His first protracted meeting was held in an entirely new field, where he lodged in the school-house and subsisted on blackberries till some kind people invited him to their homes. It resulted in a number of additions and the establishment of a church. By his untiring and self-sacrificing efforts he built up many churches in the early days, and in later years established the cause in San Antonio, where former efforts had proved futile. He has been in;

strumental in bringing about three thousand persons into the kingdom of Christ, fourteen of whom became preachers. He has at times served churches successfully as a regular preacher. He recently closed his labors with the church at Downey City, California, and is now preaching for the church at Ennis, Texas. Bro. Pennington is now married to his third wife, who, though an invalid, patiently shares with him the trials of life and labors of love, and will share his crown of rejoicing in the world to come.

III.

JAMES W. LOWBER was born in Nelson county, Ky., August 30th, 1847. He worked on a farm till providentially called from the plow to fill a higher place than that of Cincinnatus when called to be Dictator to Rome. He is pleasantly remembered by the writer as a "college chum" in Kentucky University, where he graduated in the College of the Bible. He afterward graduated in Butler University, Indianapolis, Indiana, taking the degrees of B. A. and M. A. In 1880 the degree of Doctor of Philosophy was conferred upon him by Syracuse University, New York. He has been very successful as an evangelist, and as a stationed preacher, having served churches in Scranton, Pa., Paducah, Ky., and other cities, and is now preaching for a large and influential congregation in Ft. Worth, Texas. As a writer he wields an able and prolific

pen. He has always been much interested in Sunday-school work, and for a number of years wrote special articles on the lessons. He was an editor of the *Apostolic Church*, during the existence of that publication, and after its consolidation with the *Apostolic Guide*, became an associate editor of that journal. He was a contributor to the *Microcosm*, and afterward to the *Scientific Arena*, published by Alexander Wilford Hall, New York. He is the author of a profound work of 370 pages, entitled, "Struggles and Triumphs of the Truth;" also, a thrilling work of nearly one hundred pages, entitled, "The Devil in Modern Society." Bro. Lowber is an ardent advocate of temperance, and has delivered numerous lectures on that and other themes. He was married in 1882 to Miss Maggie P. DeBaun, of Mercer county, Ky. Dr. Hall, in the *Scientific Arena*, concludes a sketch of his life as follows:

"And we may add in conclusion, that there is little wonder that his lecture halls are overcrowded wherever he goes with delighted audiences, when, in addition to the interest of the lecture itself, each entertainment is brought to a close with an exquisite reading by Mrs. Lowber, one of the most graceful and finished elocutionists we have ever seen or listened to."

IV.

J. A. J. BRADFORD was born in Tennessee, May 20th, 1852. He joined the M. E. Church, South, in 1870. But in 1875 he came to Texas and located

in Parker county, where he learned the way of the Lord more perfectly, and was baptized by Bro. R. Clark, in the creek that was called "Dry," July 14th, 1878. He immediately became a zealous advocate of the truth and a liberal supporter of the gospel, and in 1881 he became a preacher of the faith which he so dearly loves. In 1882 he was instrumental in establishing a church in Sweet Water, where he now resides, of which he was chosen as an elder, which position he still retains. He was married December 23d, 1883, to Miss Addie Wood, of Parker county, Prof. W. Y. Taylor officiating. He is engaged in the lumber business in the town of Sweet Water, and does good as he has opportunity, preaching the gospel as occasion may require. Bro. Bradford is a good specimen of the noble army of self-supporting preachers that has contributed so much toward building up the cause of Christ in the Lone Star State.

V.

S. N. SHOUSE was born in Bath county, Kentucky, July 24th, 1838; but while he was still an infant his parents moved to Missouri, where he was raised. At the age of 20 he obeyed the gospel, under the preaching of Dr. W. H. Hopson. He received a fair education, and spent the early years of his life in teaching. He was married in Kentucky, Oct. 8th, 1863, to Miss Caroline Moffett, daughter of Dr. H. J. Moffett, now of Lancaster,

Dallas county, Texas. He began preaching in 1869. In 1871 he moved to Texas, and now resides near Coperas Cove, Coryell county, preaching in all that region round about. He has been instrumental in bringing many into the fold, among them Sister Shouse, who had been reared a Presbyterian. Bro. Shouse exemplifies the text, "speaking the truth in love."

VI.

ALONZO LYNN D'SPAIN was born in Burksville, Ky., April 10th, 1843. His mother died when he was quite young, and his father, B. L. D'Spain, an eminent pioneer preacher, remarried and moved to Texas, where he landed in January, 1852. Alonzo was baptized during a revival, at the tender age of nine; but after arriving at maturity was dissatisfied, and finally dismissed all doubts by being baptized understandingly in July, 1865. He was led to obedience through the preaching of Dr. Thomas Barrett and Franklin Bearden. Jan. 1st, 1866, he celebrated his happiest New Year by being married to Miss Mary E. Vaden, of Hopkins county, where he settled and lived many years, supporting his family by farming, teaching, and practicing medicine. He began to preach the gospel in the year 1874. He has had wonderful success as an evangelist, baptizing about thirty during his first protracted meeting, which was held in Delta county. He has since held good meetings

in the counties of Hopkins, Hunt, Fannin, Lamar, Grayson, Hood, Parker, Johnson, Tarrant and Palo Pinto. The writer has been present at several of his meetings, and greatly enjoyed his clear, convincing preaching, and charming singing. During his long residence in Hopkins county, it could be truly said of Bro. D'Spain :

"None knew him but to love him,
None named him but to praise."

In 1883 he moved to Thorp's Springs, Hood county, where he now resides.

VII.

JOHN J. LOCKHART was born in Sheboygan county, Wisconsin, May 24th, 1850; but was reared and educated in Indiana, in which State he taught school for a number of years. He afterwards took special courses in Kentucky University and Bethany College, and finally graduated in the National School of Elocution and Oratory, at Philadelphia, Pa., in the year 1882. Influenced by W. H. Krutzsinger, his father in the gospel, he entered the ministry in 1872. He served several churches in Indiana and Illinois, as a regular preacher, and held successful meetings with many more. He came to Texas in 1885, and located with the church at Ennis, where he labored two years, during which time he held meetings at Palestine, Kaufman, Denton, Terrill, Waxahachie, Will's Point, Sulphur Springs, and other points, with

marked success. At the beginning of the present year (1888) he accepted a call to Palestine, where he now resides. Bro. Lockhart is said to be like Apollos, "an eloquent man, and mighty in the Scriptures." He is uncompromising in his advocacy of primitive Christianity, and speaks the Word of the Lord "with all boldness."

VIII.

THOMAS W. CASKEY is a man of eminence and notoriety, and needs no sketch here, as he has an extensive biography in "Caskey's Book," from which his sermon in this volume is copied. In his palmy days, Bro. Caskey was the ablest preacher in Texas. He resides at Sherman.

IX.

W. Y. TAYLOR was born in Virginia, in 1842, where he became a member of the M. E. Church, South, and was licensed to preach; but, after a thorough investigation of New Testament teaching, he united with the Church of Christ at Hopkinsville, Ky., in the year of grace 1872. He married Miss Mattie A. Surber of Kentucky in 1864, and came to Texas in 1875. He preached two years for the church at Ft. Worth, and four years at Weatherford. His life has been largely spent in the school room, for which position his education and habits eminently qualify him. He

is now at the head of a large and flourishing school at Beeville, Texas.

X.

ROBERT BAKER TRIMBLE was born near Nashville, Tenn., May 7th 1821. He lived on a farm till 19 years of age, when he was apprenticed to a merchant tailor. The occupation of a tailor afforded excellent opportunity for study and quiet reflection, which he improved, as did that other great Tennessean, Andrew Johnson. The preaching of Tolbert Fanning led him into an investigation of the Scriptures, which resulted in his obedience to the gospel in 1840. On Sept. 12th, 1844, he married Miss Louisa Stacy; but she died in 1850, leaving him a daughter of tender age to care for; and Oct. 27th, 1851, he married Miss L. J. Nance, who bore him seven children, three sons and four daughters. He continued the lucrative and pleasant business of merchant tailoring, with encouraging success, till 1855, when, through the earnest solicitations of brethren and a burning desire to do good, he entered the ministry, which calling he has followed with self-sacrificing devotion ever since. Since Bro. Trimble came to Texas he has preached at many points with efficiency and success. He now resides at Ravenna, Fannin county.

XI.

H. AB. SMITH was born in Panola county, Mississippi, January 28th, 1858. He was reared and educated in Arkansas, where he taught school a number of years. At the age of twenty he joined the Baptist church, and was soon afterward ordained to preach. He attended "Judson University," a Baptist institution, and preached for that people two years. He then "learned the way of the Lord more perfectly," and, like the twelve at Ephesus (Acts 19 : 5), was "baptized into the name of the Lord Jesus." He has preached for the churches of Christ at Hope and Prescott, Ark., Greenville, Texas, and Mt. Pleasant, Texas, where he now resides. He married an estimable lady in Titus county, Texas, Feb. 6th, 1884. He is a ready writer, and has been editorially connected with several of our leading papers. He is now evangelizing. Bro. Smith is earnest, zealous, and enthusiastic, suggesting the Scripture; "diligent in business, fervent in Spirit, serving the Lord."

XII.

J. W. JACKSON was born in Rapides parish, Louisiana, July 21st, 1840. He served in the confederate army, as a 1st Lieutenant in the 8th Louisiana Regiment, and was baptized during the war, Aug. 23rd, 1863, in Orange county, Va., by Eld. Coleman. He married June 21, 1864, in

Leake county, Miss. After the war he settled in Rapides parish, La., and himself and wife united with the church at Cheneyville, where his uncle, Andrew Jackson, was preaching, in the year 1869. He moved to Texas in 1871, during which year he was bereaved of his wife. He taught school till 1879, since which time he has been actively engaged in preaching the gospel. Bro. Jackson is a fine writer, and is one of the editors of the *Firm Foundation*, published at Austin, where he now resides.

XIII.

JOHN ALPLIN STEVENS is a native Texan. He was born in Titus (now Morris) county, December 27th 1857. His early educational facilities were limited; but he improved them to the best advantage, and, by dint of energy, obtained a fair education and a good store of general information. (He is a great reader). In 1877 he became a member of a Baptist church, and was for a short time a Baptist preacher; but before the time came for his ordination, Ezzell's "Great Legacy" fell into his hands, from which he learned to study the New Testament in a manner to him unknown before. The result was a complete revolution in his religious views. In 1880 he united with a church of Christ in Titus county, known as Centre Grove, under the preaching of Ephraim H. Smith, who had traveled the same road before him. He

preached some in 1882, and in 1883 was regularly set apart to the work, since which time he has preached almost constantly. After serving churches in Morris and Hopkins counties for awhile, he entered the field as an evangelist. In 1885, after a successful meeting at Texarkana, he became State evangelist of Arkansas, which position he held two years; and after entering on his third year, he resigned to accept a call to the church at Russellville, Ark., where he still resides and preaches. On the 31st day of January, 1886, he was married to Miss Jennie Kelly, daughter of Col. W. R. Kelly, of Texarkana. Bro. Stevens is a very fluent speaker; and a successful recruiter. About a thousand have been added to the church through his ministry.

XIV.

W. L. HARRISON was born in South Carolina and raised in Tennessee. He obeyed the gospel in Arkansas, when 30 years of age, and began to preach in 1861, though he practiced medicine till 1875, since which time he has devoted himself almost exclusively to the proclamation of the gospel. He came to Texas in 1869, and settled in McLennan county, where he has been instrumental in building up several churches and adding many to the fold of the Good Shepherd. He now preaches for four churches, Moody, Troy, Pendleton and McGregor, where he now resides.

XV.

LEWIS B. GROGAN was born in Marion county, Missouri, in 1843; but moved with his parents to Fannin county, when ten years of age. He was baptized at the age of twenty-two. He was married in 1870 to Miss J. E. Bates, of Hunt county. He was educated at Carlton College, at Bonham, Texas. He has been preaching and teaching with success for a number of years. He is now at the head of a flourishing school at Lone Oak, Hunt county, Texas. Bro. Grogan is one of the editors of the *Primitive Missionary*.

XVI.

R. WALLACE OFFICER was born August 18th, 1845, in Georgia; but, rather early in life, moved to Tennessee, where he married Miss Lota Venable, of Winchester, December 25th, 1870. A merry Christmas. He joined the Baptists and preached among them in Tennessee and Alabama for a number of years, but never did believe their doctrine. Not having a theological education, he knew no better than to preach what he found in the New Testament. This got him into trouble, and raised a great commotion in Baptist ranks. He was several times arraigned on the charge of preaching "Campbellism, and all sorts of isms!" But, in the manly and courteous manner that has ever characterized him, he showed that what he taught

was found in the Word of God. So, the charges could not be sustained. He was afterward charged with "breaking up Baptist churches." This he could not deny, for he was the innocent cause of many throwing their creeds to the moles and bats, and planting themselves on the Bible alone. On becoming acquainted with the disciples of Christ, he recognized at once the fact that he was one of us, and forthwith took his stand fairly and squarely with us, singing :

"This is the way I long have sought,
And mourned because I found it not !"

Since then he has baptized thousands into the Church of Christ, his father and mother among the number. From Tennessee he came to Texas, being called by the church at Gainsville, where he preached two years. He then removed to Paris, and preached for the church there four years. All this time he had his eye on the beautiful Indian Territory, across Red River. He finally resolved to go there, and spend his life preaching among the Red Men of the Forest. "He stood not on the order of his going, but went." He has built up several churches among the Indians. He has sent off many Indian children to the States to be educated, and is now establishing an Indian Industrial School at Atoka, Choctaw Nation, I. T., where he resides. His mission is sustained by voluntary contributions, which may be sent to him direct.

XVII.

W. C. DIMMITT was born in Macon county, Ky., April 4th, 1825. He obeyed the gospel in 1846, and united with the church at Republican, Hopkins county, Ky. He was educated at Germantown, Ky., but spent a short time at Bethany College, Va. He married Miss Ann F. Winstead, Feb. 2d, 1847. He was ordained to the ministry in 1848. He accepted a call to the church at Sherman, Texas, in 1879, where he has been preaching ever since with great acceptance. In addition to his regular work at Sherman, he has held successful protracted meetings in different portions of the State, and made one tour to California.

XVIII.

WILLIAM J. BARBEE was born in Winchester, Kentucky, July 14th, 1816. He was educated at Miama University, Oxford, Ohio. He studied medicine with Dr. Drake in Cincinnati, and took the degree of M. D. in 1836. He practiced for ten years, and then turned his attention to teaching, and has since been president of two colleges. He was baptized in Cincinnati, by Bro. James Challen, in 1840. In 1844 he commenced preaching. During the four score years of his ministry, he has labored chiefly in Kentucky, Tennessee, Mississippi, and Texas. He preached for the church at San Antonio till recently, when he removed to Ash

Grove, Missouri, where he now resides. Dr. Barbee has given attention to several departments of natural science, and is known to many as the author of an elementary work on geology, and of a treatise on the cotton question. He has for twenty-five years been a contributor to numerous journals, literary, scientific, and religious.

XIX.

FLETCHER DOUGLAS SRYGLEY was born in Colbert county, Alabama, December 22d, 1856. In 1873 he entered Pleasant Site Academy, which he attended two terms. He completed his education in Mars Hill College, in which institution he afterward taught one year. His mind was opened to the truth in 1868, through the preaching of T. B. Larimore, who has since become one of our most noted evangelists. He was baptized by J. H. Holbrook, July 25th, 1875. He preached his first sermon, June 25th, 1876. After preaching extensively through Alabama, Tennessee, Kentucky, and Mississippi, he came to Texas in 1881, and settled with the church at Paris, where he preached two years. During the summer of 1883 he held camp-meetings in Western Texas under a large tabernacle tent. In 1880 he became editorally connected with the *Old Path Guide*, and in 1883 became editor-in-chief of that paper, and moved to Louisville. But after one year of office work he resigned, on account of failing health, and returned to Tennessee.

In 1885, having measurably recovered his health, he conceived the idea of establishing colonies in the West, with a view of helping the poor to get homes. He accordingly established a colony at Coal Hill, Johnson county, Ark., which at present numbers over three hundred. Through his influence, the brethren who have moved to Coal Hill have established a church and built a good meeting house. He worships with them regularly and preaches occasionally; though he has taken no active part in the general affairs of the churches since he left Louisville. In Bro. Srygley we have a "burning and shining light," and one that should not be "hid under a bushel."

XX.

JACOB C. MASON was born in Union county, Ky., January 10th, 1845. He was educated at Princeton, Ky. He married Miss Lizzie J. Kelly at Hillsboro, Illinois, in 1865, and two years later moved to Arkansas. He was bereaved of his good wife about two years ago, but he has left to comfort him his venerable and pious mother and his dutiful Christian daughter. He was baptized at Irving, Ill., in 1863, during a meeting held by Brother B. B. Tyler; but, there being no congregation of disciples at Irving, he never held membership anywhere till he established a church in White county, Arkansas. His father moved to that county in 1868, and a Bible class was soon

started in his house, with Jacob as teacher. The result was the evolution of a church and three preachers, one of whom is the subject of this sketch. After preaching in White and adjoining counties for several years, he moved to Okolona, where he resided five years. He labored for the Okolona and Prescott congregations for awhile, then served as State evangelist for three years. While acting in that capacity, he planted a church at Texarkana, for which he has preached over five years. He is a wonderful worker. He began at Texarkana with a few members, and no house of worship, and now has a church of 200 members, and a comfortable chapel lighted by electricity. Bro. Mason's address is Texarkana, Ark., where he has a comfortable home, though his church-house is on the Texas side of the line, which admits him into the "TEXAS PULPIT."

XXI.

SQUIRE L. BARKER was born July 4th, 1847, in Lee county, Virginia. To be born in the Old Dominion on the Fourth of July was certainly a patriotic start in the world. And his biography, if written in full, would be somewhat eventful for one of his age. During the civil war he lived in a section of country that was alternately overrun and pillaged by the contending armies, and sometimes he could hear the roar of cannon and the clash of resounding arms, reverberating over the hills and

through the valleys of his beloved State. His young heart was fired, and his sentiments he could but freely speak. And, though but a boy, he was silenced by being sent to Camp Chase, Ohio, where he was incarcerated in December, 1864. He was not liberated till the 8th of May, 1865. During his confinement he was sick a great deal, and meditated on things divine. When released, pale and emaciated, he had no thought of enlisting in any earthly army to fight with carnal weapons. He wanted to become a soldier of the cross; but how? was the question that confronted him. On his return home, light broke in on his mind by hearing the gospel preached by Eld. Samuel Shelburn. He saw his duty clear, and resolved to obey forthwith. He was accordingly baptized, in 1865, in a beautiful running stream near a church called Mount Olivet. Three years later he took another wise step—he was married to a Miss McGuire, July 16th, 1868, which, he says, was the very making of him. In 1871 he moved to Burnett county, Texas, where he made himself useful as a Sunday-school worker. In 1882 he removed to Hulltown, Shackelford county, where he now resides, and was soon set apart as an elder in the church. A minister of one of the denominations announced that he would read from his creed, “to let the people know its teachings,” which he did. Bro. Barker then announced that he would read from his creed, to let the people know what it

taught. He read from the New Testament. From that time he was a preacher. The brethren recognized the fact, and called in Bro. Silas Scarborough and formally set him apart. During the recent protracted drought that prevailed in Western Texas, Brother Barker became extensively known by his efforts in behalf of the sufferers.

XXII.

E. L. DOHONEY, though not a preacher, is an elder in the church at Paris, and I thought it appropriate to have the Lord's Supper discussed by an elder; and by inviting Brother Dohoney forward, I think I "builted better than I knew." This distinguished gentleman, to whose name the papers generally prefix the title "Hon.," was born in Adair county, Ky., Oct. 13th, 1832. He worked on a farm till 19 years of age. He then spent five years in teaching school, attending college, and studying law. He graduated in the law department of Louisville University in 1857, and soon afterward began the practice of law in Columbia, Ky. He came to Texas in 1859, and located at Paris. He gave strict attention to the law and real estate business, and was appointed district attorney of the 8th judicial district. In 1869 he was elected to the State senate, and served four years. He was also elected a member of the Constitutional Convention in 1875. In 1871 he founded the *North Texan*, and conducted it four years.

He was the first Texas editor to refuse to publish saloon advertisements in a secular paper. He has ever been an earnest advocate of temperance, and a zealous worker in the prohibition movement. He is the author of the constitutional provision under which the local option law was passed in 1876. While in the senate, he introduced several temperance bills, but did not confine his attention to that subject. He is the author of the homestead act, which passed in 1870, securing to every actual settler a home of 160 acres. He is also the author of the public school system enacted in 1873. In 1882 he was an independent candidate for Congress in the 4th district, carried one county, and received a good vote in the others. Later, he was the prohibition candidate for governor, and has often been mentioned in connection with the presidential nomination of the third party. Bro. Dohoney, however, has about come to the conclusion that the reforms for which he has labored so long and so ardently cannot be effected through political parties, and shares with the writer the conviction that social, religious and national wrongs can only be righted by the personal appearing and reign of our Lord Jesus Christ. He is a great reader, and an independent thinker on all subjects, and is the author of a very original and interesting work of some 350 pages, entitled, "Man: his origin, nature, and destiny." As an elder in the Paris congregation, Bro. Dohoney takes great interest in church

and Sunday-school work, and has in Elder W. H. Sluder a very efficient co-laborer.

XXIII.

CARROLL KENDRICK, now of Downey, California, is one of the pioneer preachers of the Lone Star State. He was born in Tennessee, Dec. 29th, 1815, but was raised in Alabama, where he was baptized when 18 years of age. He was educated at Bacon College in Kentucky, and received the degree of A. M. from Franklin College, Tennessee. After preaching successfully for years in Tennessee, Kentucky, Alabama and Mississippi, and baptizing many in those States, he came to Texas in 1851, where he labored 27 years. He has for the most part supported himself and family by practicing medicine, but has at times been very liberally sustained in the evangelistic field. He has witnessed about 10,000 additions in Texas, and near the same number in other States. If, in the crown of the Christian, there is a star for every convert, what a bright, dazzling crown will this old soldier of the cross have with many thousand glittering stars upon it! He has edited several religious papers in Texas and elsewhere, and the files of all our Christian papers will attest his zeal. And he is now preparing a volume on "The Living Issues of the Day," which will be looked forward to with interest by his many friends. He has had several debates, the most noted of which was with Dr. N.

L. Rice, in Kentucky. Bro. Kendrick has preached for over half a century. His name is known among the brethren everywhere, and is as familiar to Texans "as household words."

XXIV.

AARON PRINCE ATEN, of Austin, one of the most scholarly and literary preachers in the State, was born in Ohio, June 24th, 1839. He removed to Illinois in 1849. Entered Abingdon college, Ill., in 1855, and graduated in the full course in the class of 1860, with first honors of his class. Became a Christian in 1855. Was ordained to the work of the ministry, July 1, 1860, and for two or three years preached for his home church at Rochester, Ill., in connection with that at Lafayette. Was principal of Rochester Seminary three years. Spent the year 1864 as an evangelist under the direction of the State Missionary Society of Illinois. Removed to Monmouth in the fall of 1864 to preach for the church at that place. In the autumn of 1866, became principal of the Abingdon graded schools, and in 1867 removed to Missouri, and preached two years for the church at Hannibal. While occupying that position, was elected to the chair of Belles Lettres in Abingdon college, Ill., where he remained six years, retiring in 1874 to become the regular preacher of the Abingdon congregation, one of the largest in the State. He came to Texas in November, 1876, set

ting at Austin, at which place he filled the pulpit several months, and afterwards taught in the graded schools of the city. In 1879, he became president of Lampasas college, which position he occupied till recently, preaching as opportunity afforded. He was married to Miss Nannie Kinkade, daughter of Eld. Geo. H. Kinkade, now of San Jose, Cal., in December, 1860, by whom he has one son, born in 1864. His wife died Apr. 26, 1868. Was married a second time, June 24, 1872, to Miss Emma Crawford, a graduate of Abingdon college, who still lives, and is the mother of a bright little girl. Bro. Aten has written extensively for the religious press, both in prose and poetry, having been co-editor of the *Gospel Echo*, while controlled by Bro. E. L. Craig, and of the *Evangelist*, when published by Bro. G. T. Carpenter, now Chancellor of Drake University. Since coming to Texas, he was for awhile editor-at-large of the *Christian Preacher*, and has been for two or three years editor of the Texas Department of the *Apostolic Guide*, which circulates extensively in Texas and other Southern States.

XXV.

H. B. DAVIS was born in Tennessee, June 10th, 1849, and was brought up, or rather brought himself up, in Kentucky. He was left an orphan and thrown on his own resources when quite young, and is, therefore, a self-made man. Influenced by

a devout reading of the Bible, he made up his mind to obey the gospel, and was baptized by Eld. W. C. Dimmitt, at Caseyville, Kentucky, in 1867. Two years later he was set apart as an evangelist, Bro. Dimmitt assisting at his ordination. After preaching successfully in Kentucky, Missouri, and other States, he came to Texas, and settled with the church at Gainsville, where he now resides and preaches. Bro. Davis is a well read man, and his sermon has the ring of pure metal.

XXVI.

F. GRAHAM RIBBLE was born in Lucas county, Iowa, March 27th, 1859. His parents were of the highly intellectual and benevolent type of mind, and Graham inherits those characteristics. His mother, who was a devoted Christian, died when he was of tender age; leaving four children, of whom he was the youngest. In a letter to the writer, he thus alludes to that touching event:

“Here transpired a scene that no pen can picture. Being conscious of death, she gathered her little ones around her, and kissed them farewell till we all should meet in a brighter world than this! For which she poured forth a prayer to him with whom she was not a stranger—and such a prayer as only a dying Christian mother can offer. I have felt its power a thousand times. It has encouraged me to press onward and upward, when all else seemed to retard my progress.”

In the year 1867 his father moved to Texas, and settled in Lamar county, where he died some years later. Bro. Graham Ribble confessed Christ

during a meeting held at Naomi Academy, in Lamar county, and was baptized by Laurence W. Scott, the fourth Sunday in October, 1876. His brother, Abe Ribble, who had been trying to be a Universalist preacher, united with the church during the same meeting, and is now one of the elders in the congregation at Roxton. Graham was married to Miss Mary L. Arrington, August 10th, 1880, Bro. John W. Denton officiating. Being, as he is, a natural orator, Bro. Ribble was not in the church many years till he began preaching; but was not formally set apart till the first Lord's day in May, 1886. He has held some very successful protracted meetings, and is capable of doing much good if he had a fair chance. His sermon bears the impress of originality and genius. He pursues the calling of a planter, and preaches as he has opportunity. His address is Sanger, Denton county, Texas.

XXVII.

RICHARD M. GANO, son of the lamented John Allen Gano, was born in Kentucky, June 17th, 1830. After receiving a collegiate education at Bacon and Bethany colleges, and graduating at the Medical University of Louisville (A. D. 1849), he came to Texas, where he practiced his profession successfully for several years. He served two years in the legislature of the State. At the breaking out of the late civil war, he enlisted as a

private in the Confederate army, was elected captain, and soon promoted to major, thence to colonel, and finally to brigadier general, in rapid succession. He was loved and honored by the men in his command, and is yet. I suppose he will always be called "Gen. Gano;" but I prefer to think of him as wearing the higher title of which he writes so tenderly in his sermon, the name *Christian*—the loftiest title ever bestowed on mortal man. While in the army, Bro. Gano resolved to devote himself to the preaching of the gospel, and gave many religious talks to his men, which was called preaching. It is said he commanded his men, doctored them when sick, and preached to them on Sunday. But he was not formally set apart to the ministry till 1866, when he was ordained by Jno. A. Gano, Winthrop Hopson, and the elders of Old Union church, in Kentucky. As a migratory bird, he has passed back and forth from Kentucky to Texas, preaching in both States. He has influenced about 5,000 persons to take upon them the precious name of which he writes, and has not yet laid down his armor. He now lives in Dallas, Texas, where he has done much preaching.

XXVIII.

J. A. ABNEY, of Lampasas, Texas, was born on Baker's Creek, in Hinds county, Mississippi, October 18th, 1833, but came to Texas at an early date.

He has been engaged some in the practice of law, served one term as judge, and at one time "entangled himself with the affairs of this life" sufficiently to go to the legislature. Judge Abney was married to an estimable lady named Miss Rebecca Smith, December 7th, 1854. They have an amiable daughter and a promising son. Bro. Abney united with the Church of Christ in the year 1864, and began preaching the year following, in Sabine county. He has preached considerably for his home congregation at Lampasas, and has been the stationed preacher at Taylor, Dallas, etc., besides doing the work of an evangelist. He has a big brain, and manifests great force and vigor in his pulpit efforts, and in everything he undertakes. He possesses all the elements of a great mind, except continuity.

XXIX.

C. McPHERSON, of Waxahachie, was born January 20th, 1850, in Canada West. He was baptized in Mt. Vernon, Ky., in 1868, during a meeting held by Bro. Henry Tandy. He practiced law in Burksville, Ky., for several years, in which profession he succeeded admirably. He went down to Tennessee and found a "better half," being married to Miss Ella Sheegog, of Nashville, April 20th, 1875. He preached his first sermon at Burksville, Ky., June 17th, 1877. He located with the church at Waxahachie, Texas, at the beginning of 1879, and (with

the exception of a limited intermission) has been the regular preacher there ever since. Was the Texas editor of the *Apostolic Guide* for three years, and has written some for other papers. Those who have just read his sermon need not be informed that he is a forcible writer. He is full of energy, and speaks with fluency.

XXX.

JOHN T. POE, of Longview, is one of the pioneer preachers of Texas, who came "into the vineyard at the third hour," and has helped to "bear the burden and the heat of the day." He is extensively known among the brethren in Texas and other southern States. He has for many years been the Texas editor of the *Gospel Advocate*, and writes some for other papers. His sermon is short, but worthy of a long view.

XXXI.

LAURENCE W. SCOTT would only say, of himself, that he is a Virginia born, Kentucky educated, Missouri developed, *Texan*, and was "water-bound awhile in Arkansas;" and, of the preachers, that there are, in the living pulpit of the Lone Star State, many other "able ministers of the New Testament;" some of whom he hopes to present in a future volume, and all of whom he hopes to meet in "the world to come."

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