

THE
GOSPEL
PROCLAIMER
—
WALDRON





E. S. B. WALDRON.

THE
GOSPEL PROCLAIMER
A BOOK OF
TWENTY SERMONS.

By E. S. B. WALDRON.

"Preach the word." (2 Tim. iv. 2.)

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INTRODUCTION.

IN presenting this book to the public, it is prudent to explain why it has been written. And, in order to do this, it will be necessary to give a brief history of my life, to place myself and motives fairly before the reader, that he may understand the design of the book.

My grandfather Waldron moved from North Carolina, and settled in Middle Tennessee, about eighty years ago. He settled in the western portion of Rutherford County, near the Williamson County line. At that time a great portion of the country abounded in woods, cane, and other wild growths. Consequently he had a hard time clearing and cultivating, in order to make a living. Yet he succeeded fairly well.

After living where he first settled a few years, he bought a farm in Davidson County, near the southeast corner of that county, and moved upon it, upon which he lived until the time of his death.

He raised live boys and three girls, my father (whose name is William) being the oldest one of the boys. He taught all of his children to work, and sent them to school some. He accumulated enough to own three small farms, and a number of negroes at the time of his death, which took place a few years before the late war.

At the land sale my father bought the farm, which was situ-

at ed in Rutherford County, and moved to it, upon which he has lived ever since. Consequently I was raised upon this farm, and labored on the farm until after I was twenty-one years of age.

My father raised a large family on this farm. He had too many children to school them all well, but sent them all to school some. I was just getting large enough to go to school when the late war broke out. which interfered considerably with my education. My oldest living brother, whose name was Robert, went out into the army, took sick, returned home, and died within a few weeks. This was the most gloomy time with us during the whole war. The country was tilled with soldiers, while my sick brother lay at the point of death. Finally he died, during the terrible fight at Murfreesboro. My younger brothers never went out into the war.

During the war I went to school a little, but everything was more or less in confusion. After the war closed I still went to school occasionally, as my father could well spare me and opportunities presented themselves. I obtained enough education to read very well in the Testament, and I attended preaching and Sunday school in the neighborhood when opportunities presented themselves. I noticed that preachers of different denominations preached differently, which somewhat confused me. I began to think, "Who is right?" Finally I, in company with one of my older brothers, went to Nashville, and went into a bookstore. I purchased a little Testament, paying forty cents for it. I concluded that I would read it through, to see what it contained. I had been to meeting a number of times, and heard preachers call up mourners; yet I did not

know whether the apostles called them up or not. I knew that I had never seen anything of the kind in the Bible, what little I had read in it. Consequently I concluded that I would read my little Testament through, to see if the apostles called them up. I began with the first chapter of Matthew, and continued to read as opportunities presented themselves, many times carrying ray Testament in my pocket, and reading as I had leisure. Finally I read it through, without rinding a single place where the apostles called them up. This somewhat confused me. I believed the Testament was right, yet I knew that some of my relatives, whom I believed to be Christians, belonged to a denomination that called them up. I studied over these matter;-, and finally concluded that as I wa3 young, and not an extra good reader, that I might have overlooked it. I concluded that I would turn back, and try it again. Consequently I turned back, and began at the first chapter of the Testament, and read with more care than before. I read it through carefully the second time without finding it. I then concluded that it was not right to go to a mourners' bench, for I could not find where the apostles called up mourners.

But while I was hunting for it I would have been glad to have found one example of that kind in the Bible; for I could not well persuade myself that my relatives, in whom I had so much confidence, would teach things that could not be found in the Bible But after I had read my Testament through the second time I was thoroughly convinced that it was not there. I concluded that I could rome nearer finding scripture that condemned tin- practice than favored it. Then it was a settled matter with me that I could not go to a mourners' bench.

During these times of investigation I would go occasionally and hear the disciples preach, and concluded I could find more of what they preached in my little Testament than I could of what the others preached. I believed the Bible to be right; consequently I believed that the people who followed its teaching the nearest were the nearest right.

Finally I heard that Isaac Sewell was to conduct a meeting at the Stewart's Creek Seminary. The meeting was to begin on Saturday at eleven o'clock. I attended and heard the discourse, paying good attention to the preaching, and when the invitation was given I walked up and presented my hand. I made the confession, and was baptized that evening, after which I attended this meeting the most of the time until it closed, paying good attention to the preaching. After it closed I attended prayer meeting on Ford's day as often as I well could, the distance being about seven miles. Finally the brethren who lived near Rock Spring started a prayer meeting at that place, and, as it was much nearer for me, I met with them, and continued to meet with them during several years, assisting them what little I could in the meetings. Finally some one suggested that we should have a young men's prayer meeting, and, it being agreed upon, the appointment was made for one night during the week. I attended, and was soon put to work. My first public talk was made at one of these prayer meetings. After I made my first talk, at almost every meeting some one would call on me for a talk. I responded several times, and finally they would call on me to make a talk at the Lord's day meetings. I responded a number of times, and finally visited other congregations, making talks for them.

My first visit to another congregation was at Burnett's Chapel, in Davidson County. I was then nineteen years of age. I visited this congregation several times during the year, and the people turned out well. They seemed to be carried away with the idea of a boy preaching, and I really thought that I was a very good preacher.

The next congregation that I visited was Corinth, which was situated in the edge of Wilson County. I preached for this congregation several times, to large crowds. The people of the neighborhood turned out well.

Finally I began to visit the Pleasant Hill congregation, and had good attendance there. I preached for this congregation monthly for a time, having a good hearing at each appointment. After some months I concluded that I would go to school again. Consequently I discontinued my monthly appointments.

I started to school at Nolensville, a village situated in the eastern portion of Williamson County. Prof. J. G. Didiot, a Frenchman, was then teaching. When I first started I could scarcely understand him, but after going a while I could understand him better. At this school I studied Latin, in connection with my other studies. I read the Latin Testament partly through, and found that I could understand many passages in the Testament better by reading them in the Latin. This was both a help and a consolation to me.

My teacher liked me so well that he suggested that I attend to business for him, agreeing to pay me fifteen dollars per month for my work. This I accepted, as I was owing him some money for tuition. He wanted me to collect school accounts and at-

tend to his vineyard. I went to work for him, collecting accounts, ordering wood hauled, and attending to business generally.

At the proper time I went to work in his vineyard, and raised a good crop of grapes. I was compelled to hire help to gather, pack, and haul off, paying expenses as I went; and when I had sent off the last load, and had received returns which amounted to near three hundred dollars in all, I handed him the money, after paying the expenses of gathering and shipping. He then started to hand me money back, stating that the expenses of hauling off would have to be paid. I informed him that they were all paid. He then offered me his hand, saying, "I want to shake hands with you *on that*." He appeared to appreciate the way in which I had managed his affairs.

He applied again for the school at Nolensville, but failed to get it. Consequently he moved off about Christmas, before which time I had moved my little effects back to my father's. I farmed some, and preached as extensively as I could. I often worked hard on the farm through the week, and then on Lord's day morning rode quite a distance to fill an appointment. I soon saw that I would wear myself out at that kind of work. Consequently I ceased to try to farm. I saw that it was impossible for a man to make a good hand on the farm, and at the same time make a good hand in the pulpit. During the year 1881 I planted and cultivated my last crop.

I continued to preach all the time, as best I could. The brethren paid me a little, but scarcely enough to meet expenses. Consequently I concluded to teach school, I applied for the school near Travis' Mills, situated in Rutherford County, and

succeeded in getting it. I taught four months, at thirty dollars per month, paying eight dollars per month board. Consequently I saved up some money. After which I taught at several other places, and continued to preach as best I could. Finally I was situated so that I thought it not best to be confined in the schoolroom. Hence I abandoned school teaching, and continued to preach, selling books and doing other kinds of work, as I thought best.

I traveled extensively over the country, generally on horseback, preaching the word of the Lord. Finally I found a young man who owned a buggy, but no horse. Hence I proposed to buy it. The price being agreed upon, I took it, and found that I could travel in it with more ease to myself and horse than I could horseback. During the next six years I traveled almost altogether in this buggy.

Finally I sent an appointment to preach at Cedar Hill, Hickman County. I began on Saturday night, and continued until I had preached sixteen discourses, which resulted in thirty-four being added to that congregation. This was the most powerful preaching effort of my life up to that time. On the second Lord's day of the meeting I preached on "The Authenticity of the Bible," and after I had dismissed the congregation Brother James Lyell, who still lives near there, walked up to me and exclaimed, "You are the biggest gun that has ever shot here!" and I was real glad to see that the people generally enjoyed the meeting. There was one confession the last discourse that I preached. The meeting closed with a good impression, so far as I could see.

And I scarcely knew how tired I was until after it closed. I

had preached and overheated myself and baptized, until I took a severe cold, which affected my throat; and I have, at times, ever since been troubled with my throat. Sometimes it worries me to speak at all. Sometimes I cannot emphasize my words as I would like to. But still I keep trying. I know that our Savior said, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. ii. 10.)

During these years that I have been preaching the gospel of Christ I have enjoyed a good time at some places, while at others I have met with opposition and persecution. Several times malicious individuals have made up and told falsehoods on me, to injure my influence as a preacher. In the western portion of Williamson County, a few years ago, there was such a gross falsehood told on me that the people could easily trace it up and find it to be false. This they did; consequently it hurt me but little. In the hilly country, a few years ago, I was persecuted; but I am certain that the persecutor finally reaped the worst end of the disgrace. I am certain that it reflected back on the starter, like the kicking gun that misses the object fired at and kicks the shooter.

A few years ago I conducted a meeting on Leatherwood Creek, in Hickman County, which resulted in some success. I worked up some interest. Some opposer (who I don't think lives there now) started a little persecution on me. As soon as I heard of it I was certain that it was told to destroy the good effects of the meeting. But, fortunately, I was over there after the meeting with a friend, who told those who inquired about it that he knew that these charges were false. Therefore it showed that some one had started a falsehood. Such a false-

hood generally does not hurt its victim long. When the people find out better it generally reflects back on the starter like the kicking gun that misses the object shot at, and kicks the shooter. Christ was persecuted, the apostles were persecuted, and I have been persecuted some, too. All true Christians may expect persecution. Paul says, "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. iii. 12.)

My object in referring to these matters is to show the young Christian who may read these pages the importance of bearing with persecution with becoming coolness. Christ told his disciples that they would be persecuted, and we may expect it, as long as there are wicked, worldly-minded people in the world.

But during these times of traveling and preaching I have enjoyed myself much with brethren and sisters who were trying to be Christians. Many times they would seem so anxious to wait on me and divide with me that it would rather confuse me. Still I appreciated their kindness. Life has both its bitter and its sweets. While I would enjoy myself one trip, perhaps the next I would not enjoy myself so well. I always endeavored to console myself with the thought that I was trying to advance the cause of my Savior. Many times have I went and preached when to do good was my only motive. Sometimes worldly-minded people would scoff at me for preaching at destitute points. Still I went, relying on the promise of the Savior for reward. I knew that he had said, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." (Matt, xix. 29.)

While traveling and preaching I have seen many things and different portions of the country that I otherwise would never have seen; and I have seen many exhibitions of human nature that otherwise I would never have seen. I have seen some things that surprised me very much, and others that amused me no little. A few years ago I held a meeting at Graham Station, and worked up a good interest. Several were baptized. One evening during the meeting a young lady was to be baptized. A number of people assembled at the creek; after singing and prayer I carried her into the water and baptized her. She came up out of the water shouting and slapping her hands all the time. And there was a little black dog in the crowd, which, upon hearing the woman hallooing and spanking her hands, thought it must run after something. It began to bark and look around to see what it must run after. Finally, seeing me trying to get her out of the water, it concluded that it would bite her. It made at her, while she was shouting and slapping her hands at every step. She paid no attention to the dog. I, seeing the dog make at her, kicked it off as best I could. Finally it got around on the other side, and caught hold of her dress. By this time I had carried her out to the edge of the water, and some of the women on the sandbar gave the dog a heavy kick. It then went off and behaved itself. There were some negroes on the opposite side of the creek, who had come to see the baptizing, that caught the excitement; and one very large woman went up the hill shouting at every step. The young woman was so interested in her shouting, I don't suppose she knew the dog was trying to bite her.

During all these weary years of preaching, my throat would

trouble me occasionally. Sometimes it would take a great effort on my part to be understood. Finally I concluded to publish some tracts and scatter among the people, and do all the good I could in that way. I published several different kinds, and sold and swapped until I scattered about twelve thousand among the people. It was quite a consolation to me to scatter these tracts, since I believed I was doing good for the cause of Christ. Sometimes I would meet with opposition; sometimes people would take them readily; sometimes people would criticise Waldron's tracts, not knowing that I was the man. While at Ashland City I showed them to a brother who did not know me; yet he exclaimed, "Waldron may be a good writer, but he is not much preacher." Still he had never heard me preach. He had formed conclusions without knowing the facts. And while at Bridgeport, Ala., I showed them to a blacksmith. He began to pick over and hunt, and exclaimed, "I want one on baptism; I want something to whip out the Campbellites." I handed him a tract on "The Law of Induction Into the Kingdom of Christ," and told him that it contained a sermon on baptism. He took it, and turned over to the sermon and began to read. He soon paused and looked confused. But, finally, I suppose to get out of the confusion, he bought twenty-live cents' worth of them. At other times people would express themselves freely to me, not knowing that I was the author of them. I would always be glad when I could sell them, thinking that good would result from reading them. I traveled over a great portion of Middle, a portion of West, and a small portion of East Tennessee, preaching and selling my tracts. I made a great effort to sow the seed of the kingdom of Christ, and eter-

nity alone can develop the good that was done. I can reach more people by preaching and scattering good tracts and books than I could by preaching alone. Several times I have heard of good that resulted from reading my tracts. Sometimes reading my tracts would cause the individual to search the scriptures, and would finally result in conversion. This inspires me to continue to try to scatter good reading matter. Therefore I have concluded that something bound in the form of a book, that could be read, laid away, handed around, and re-read, would be better.

Consequently I have written a number of sermons to be bound in the form of a book, that can be read, laid away in the library, and re-read. I have endeavored in these sermons to show up the plan of salvation so plainly that an honest inquirer after truth can understand his duty with reference to obedience to the gospel.

The "Gospel Proclaimer" is a work devoted to proclaiming the gospel to individuals, that they may be saved. The first part of it is devoted to the revelation of the plan of salvation; the second part of it is devoted to exhortations to the Christian. I have selected subjects that I thought to be of the most importance to the reader. Just under the heading of each sermon will show where it was preached, and how much was donated for preaching it. And I sincerely hope that this collection of sermons will do much good while I live, and I pray God to bless and prosper them after I am dead.

The subjects are handled in such a plain manner, certainly all who read them simply to understand them can be benefited thereby. My object has been to make the subjects handled

plain, that the reader may be benefited. I have made no pretense to elegance of style, but my whole object has been to make the subjects so plain that the common reader may be benefited by reading them.

While my throat may fail, yet I sincerely hope that this book of sermons may be the means of benefiting, in a religious point of view, thousands of the human race, and that it may assist in keeping them in the narrow way that leads to the celestial city of God. May God bless and prosper every thought therein contained that is in accordance with his will.

E. S. B. WALDRON.

Lavergne, Tenn.

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I

THE GOSPEL PROCLAIMED

SERMON I.

THE REVELATION OF MYSTERY.

PREACHED AT NEW BETHEL, HICKMAN COUNTY, DECEMBER 23, 1894.
(CONTRIBUTION, \$1.25.)

"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."
(Rom. xvi. 25, 26.)

The above text was written by the Apostle Paul to the church at Rome, which was a mixed church, composed partly of Jews, and partly of Gentiles; and the apostle, in addressing it, wrote a letter adapted to its condition, being composed of two classes of people. The gospel of Christ was first

preached to the Jews, after which it was preached to the Gentiles. Therefore the apostle, in referring to this matter, says: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. i. 16.) Here the apostle assigns the reason why he was not ashamed of the gospel, and the reason that he here assigns is that it is the power of God unto salvation. And he continues, and in the eleventh chapter and twenty-fifth verse says: " I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Then it was not the will of the apostle that these Roman Christians should be ignorant of the mystery of which he spake, in regard to the blindness happening in part to Israel, until the fullness of the Gentiles were come in. And he continues, and develops more with regard to the revelation of the mystery, when he says: " Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was

kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of f a i t h . " Then this mystery of which the apostle speaks was kept a secret since the world began. The word "mystery," according to Webster, means a profound secret. Then the mystery of the Christian religion was kept a secret since the world began, up to the time that God saw proper to reveal it. This being true, the first inhabitants of this earth did not understand the secret of the Christian religion, from the fact that it had not then been revealed. Adam and Eve, then, the first inhabitants of this earth, did not understand this matter. Notwithstanding God made a declaration to Eve with reference to the bruising of the serpent's head, which doubtless was a slight intimation of the plan of salvation through Christ, yet no one, simply by reading this declaration to Eve, could understand this matter. And not only so, but old Mother Eve herself, the woman to whom the promise was made, did not fully understand it. She might have endeavored with all her might to understand

it, and yet she would have failed, from the fact that God had not then revealed it. Hence mortals here below could not understand it in that age of the world. Eve, then, lived and died without fully understanding the magnitude of the promise that was made to her.

And we find another slight intimation of this plan of salvation in God's promise to Abraham. God declared unto him that through his descendants should all the nations of the earth be blessed. (Gen. xii. 3.) This same promise was renewed to him, after God had tried his faith. (Gen. xxii. 18.) Now here is a little plainer intimation concerning the plan of salvation, through Christ, than the one we have just noticed; yet no one, by simply reading this promise to Abraham, could understand the mystery of the Christian religion. And not only so, but Abraham himself, the man to whom this promise was made and repeated, could not fully understand it. He might have endeavored with all of his might to understand it, and yet he would have failed. If he could have searched throughout the wide world, he could not have obtained a full knowledge of the plan of salvation. If he could have

taken the sable wings of a dove, and sailed up to the scarry climes that bedeck the heavens, and sailed thence from star to star, and searched until he had searched throughout the entire realms of creation, he could not there have obtained a full knowledge of the plan of salvation. Moreover, if he could have taken the snowy wings of an angel, and sailed up to the throne of God, and inquired of those pure, heavenly messengers that vie around the throne of God, he could not there have obtained a full knowledge of this matter, from the fact that God then kept it a secret in his own mind, for a wise and noble purpose of his own. Consequently, mortals here below could not understand this matter in that age of the world. It was then a secret, or mystery.

This same promise was renewed to Isaac, that was made and repeated to Abraham, his father. God said to Isaac: "I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

(Gen. xxvi. 4, 5.) But still, no one, simply by reading this statement to Isaac, could fully understand this matter. And, not only so, but Isaac himself did not fully understand it. He, like his father Abraham, lived and died without fully comprehending the magnitude of the promise that was renewed to him.

And we find another intimation of the plan of salvation given by Moses, a prophet of God. He says: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Dent, xviii. 15.) Here is a little plainer intimation of this matter than those we have first noticed; yet no one, just simply by reading this statement, could understand the plan of salvation. And not only this, but Moses, the man who wrote this prophetic declaration, did not fully understand it; and he might have endeavored with all his might to understand it, and yet he would have failed. He it was that ascended Mount Sinai, and received the law from God, and gave it to the children of Israel. Yet he might have searched throughout that whole law for a full knowledge of the plan of salvation,

and he would have failed to find it. He lived and died without fully understanding the subject of his own prophetic declarations.

And so with reference to the other prophets. They all foretold the mission of Jesus Christ into the world, in their own peculiar style. This was the great theme of the prophets of the Jewish dispensation. A divine oracle teaches that the testimony of Jesus is the spirit of prophecy. It was the great spirit or theme of the prophetic age. It is true that they foretold many other things, yet this was the great theme of the prophets of that age of the world. They very beautifully foretold his mission into the world—his death, burial, resurrection, and final ascension to heaven; the organization of the church, the calling of the Gentiles, and the uniting of both Jew and Gentile in one body. Notwithstanding all this, no one, simply by reading these prophetic declarations, could fully understand the plan of salvation, from the fact that it had not then been fully revealed. Even these prophets themselves did not fully understand this matter. They only saw that there was something great to be developed in the future, but did not fully understand

the magnitude of their own prophetic declarations. And since I have made the statement that they did not understand it, I deem it my solemn duty to prove it by the word of the Lord. The apostle, referring to the plan of salvation, says: "O fwhich salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven: which things the angels desire to look i n t o . "(1 Peter i. 10-12.) Not only the prophets did not fully understand the plan of salvation, but the angels did not understand it; therefore they desired to look into it. And if the prophets and angels did not understand it, surely common folks could not understand it, until God saw proper to reveal it. God, then, kept it a secret in his own mind, for a wise and noble purpose of his own;

consequently mortals here below could not fully understand it in that age of the world. And after our Savior came to earth and began his public instructions, he did not speak plainly with reference to the scheme of redemption, but used various parables or illustrations illustrative of it. He used these parables from the fact that the time had not come for the full organization of his kingdom, and, consequently, the time had not fully arrived for the full development of the way of salvation. He used these parables to give the people an idea of the future kingdom that was to be established, after which he would make explanations to his disciples. In the thirteenth chapter of Matthew we find quite a number of these parables. He used these various illustrations from the fact that the time had not approached for the organization of his kingdom; consequently, it had not arrived for the revelation of the mystery, or the plan of salvation through him. He had not then shed his blood to seal man's redemption; therefore up to that time the plan of salvation had not been fully developed. But the time for that development was rapidly approaching. He foretold his own death, burial, and resurrection

from the dead. And this prediction was fulfilled when he was taken and crucified upon the Roman cross, buried in the grave, and arose upon the third and appointed morning. And after he arose from the dead, the time had near approached for the full development of the plan of salvation. Consequently, after his resurrection, he commissioned his apostles to go into all the world, and preach the gospel to every creature, with the promise, "He that believeth and is baptized shall be saved;" and also with the denunciation, "He that believeth not shall be damned." They were to go and teach all nations the plan of salvation; and there was a certain specified place to begin at, which was in the city of Jerusalem, and from there it was to be published to the whole world. Hence our Savior said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke xxiv. 46, 47.) Here we see that repentance and remission of sins were to be preached among all nations, beginning at Jerusalem. This great metropolitan city, then, was the

place where the apostles were to begin at when they went forward to preach the gospel to every creature. And to this corresponds the teaching of the Prophet Isaiah. He says: "I t shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah ii. 2, 3.)

This word of the Lord was evidently the gospel of Christ; and, according to the prophet, it was to go forth from Jerusalem, thus corresponding with the teaching of the Savior. Then it is well authenticated by the word of the Lord that the apostles were to go into all the world, and preach the gospel to every creature, beginning at Jerusalem.

Previous to this the gospel of Christ had never been preached, in its fullness and completeness, to the human family. God had not opened up the

way of life and salvation to mankind. He had been “working through past ages to prepare man for the reception of the plan of salvation, and the time was at hand for the revelation of the mystery. Therefore Christ commissioned the apostles to go and publish it to all nations, that individuals might believe, and obey the gospel, and enjoy salvation.

But the question naturally arises in the inquiring mind, How were these illiterate fishermen going to go into all the world, and preach the gospel to every creature, since there were many languages spoken in the world then, as there are to-day? Our Savior provided for this. After giving the commission to the apostles to go and teach all nations, he commissioned them to tarry at Jerusalem until they were endowed with power from on high. Then they were not to go forward, and engage in preaching the gospel to all nations until they were qualified by the Spirit of God to engage in the great work before them.

And we find that after he had thus instructed them he ascended to heaven, and was there coronated King of kings and Lord of lords. The disciples returned to Jerusalem, there to wait for

the promise of the Father, in obedience to the requirements of the Savior. Jerusalem was the place for them to begin preaching the gospel to every creature, and, consequently, it was the place for them to be qualified for that great work. They were there in obedience to the requirements of the Savior. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii. 1-4.)

Now the apostles are qualified by the Spirit of the living God for the great work before them, and they are in the right place—the place where Christ said repentance and remission of sins should go forth from. Then they are in the right place, and fully qualified to begin the revelation of the plan of salvation. But they have no hearers.

But when this miraculous manifestation of the Spirit was noised abroad the multitude came to-

gether, and were confounded because every man heard them speak in his own language. The record says: “-And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel.”(Acts ii. 12-16.) He then goes on to give the quotation from Joel, to show that this was a work of the Spirit; and, after having proven to them that this was a work of the Spirit, he goes on to preach the gospel to them. The apostles were commanded to go and preach the gospel to every creature, beginning at Jerusalem, and now the Apostle Peter begins to preach it. Tie preached to them that this same Jesus whom they had taken and crucified—that God had raised him from the dead. He then went on to prove the resurrection of Christ by the language of David, the great Psalmist of Israel.

The result was individuals were pierced to the heart, and cried ou', "Men and brethren, what shall we do?" They did not know what to do to be saved. The plan of salvation had not been fully developed up to that time; therefore they did not know what to do to be saved. The apostles were the ones that were ordained of God to tell individuals what to do to be saved. Hence Peter replied: "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 Ghost." (Acts ii. 38.)

The apostle, then, told these individuals in plain language what to do to be saved. Such a proposition as this had never before been preached to mankind; but now God is working through the apostles, to reveal the mystery of the Christian religion to man, that he might believe, obey it, and be saved. This mystery, which God kept a secret in his own mind for four thousand years of this world's history, was fully revealed by the preaching and writing of the apostles. God, by his Spirit, is working through the apostles to reveal this mystery of the Christian religion to man, that he

might believe, obey its teaching, and be saved. The apostles told inquirers what to do to be saved. The obedient submitted to the directions, and were saved from their past sins, according to the teaching of the Savior. The same God that had been engaged in keeping this matter a secret, for ages past, is now engaged in revealing it, through the preaching of the apostles, to man, that he might believe, obey it, and be saved.

The revelation of the mystery is, to some extent, like a marriage celebration. Suppose there is to be a marriage in your community, and the engaged couple have kept this matter a secret for months—although they would give intimations of it occasionally to special friends—yet it has been kept a secret; but finally, as the time is near approaching, the engaged couple send their messengers out to invite their friends to come and witness the marriage celebration. The engaged couple, that have been keeping this matter a secret for months, are now engaged in publishing it, through their agents, that individuals may come and witness the real marriage celebration. So with reference to the way of salvation. God kept it a secret in his own mind

for a number of years, but when the time had near approached for its revelation the Son of God sent the apostles to publish it, that individuals might obey the gospel, and finally be gathered together at the great marriage supper of the Lamb, of which we read in the book of Revelation.

The gospel of Christ was fully preached for the first time on the day of Pentecost, after which the apostles continued to preach it until they had preached it to the wide world. They were appointed of God to reveal the plan of salvation to the world, and they did not stop until they had fulfilled their mission. Hence Paul, in writing to Christians, says: "I fyce continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." (Col. i. 23.)

The apostles were stewards of the mysteries of God. Paul says: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." (1 Cor. iv. 1, 2.) A steward is one who attends to the affairs of another.

The apostles were the ones appointed of God to attend to his affairs in revealing the mystery of the gospel to the people, that they might obey it. They were appointed of God for this special purpose. They fulfilled their mission to the letter. Hence the apostle says: "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." The apostles published it to all nations, that individuals might become obedient to the faith.

They did not preach the wisdom of the world to the people, but preached the hidden wisdom of God to them. The apostle says: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew; for

had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. ii. 6-10.; God, by his Spirit, revealed the mystery of the Christian religion to the apostles, and they revealed it to others. Consequently others could understand this mystery by studying the preaching and writings of the apostles. I know that it is sometimes taught that the Bible is a sealed book—that it is so wrapped up in mystery that the common people cannot understand it: but this certainly is a mistake, from the fact that the mystery of the Christian religion has been revealed by the Spirit to the apostles, and they have revealed it to us. Therefore we can understand this matter by making the proper effort. The Bible is claimed to be a revelation from God to man, and if no one could understand anything about it, it could not be a revelation. The very idea of a revelation implies that something is made known. To this corre-

sponds the teaching of the Apostle Paul. He, speaking of the revelation of God, says: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which, are on earth: even in him." (Eph. i. 9, 10.) God, then, has made known to us the mystery of his will, through the preaching of the apostles. It was his good pleasure to make it known to us that we might be benefited thereby. Again the apostle says: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ;) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I

was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. iii. 1-11.)

Here the apostle teaches that when individuals read his writings they can understand his knowledge in the mystery of Christ. And if they can understand his knowledge in the mystery of Christ, they can understand all that is necessary for them to understand, in order to obey the will of God, and secure the crown of eternal life. The apostle understood a sufficiency about this matter for him to claim the crown of eternal life, upon having fought the good fight of faith; and if we can under-

stand that much, we can understand all that is necessary for us to understand in order to secure our eternal salvation.

The apostle, in explaining this matter further, says: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." (Eph. vi. 18-20.)

Here we see that the apostle desired that these Ephesian Christians should pray for him, that he might open his mouth boldly, to make known the mystery of Christ. Then it was the will of the apostle to make known the mystery of Christ, that others might understand it. And the apostle still explains this matter further in the letter to the Colossians. He says: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in

you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily.” (Col. i. 26-29.)

Then from these passages we see clearly that the mystery of the Christian religion, which was kept a secret since the world began, has been revealed by the apostles; therefore we can understand it by making the proper effort. It has been revealed, and it only remains for us to make the proper effort, in order for us to understand it; and if we will make that effort, we certainly can understand all that God requires us to understand. But we must make that effort, or we cannot understand it. Christ, foreseeing that individuals might be mistaken with reference to this matter, says: “Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me.” (John v. 39.)

Then we should search the scriptures, to see whether we can justly claim the promise of eternal life or not. We should constantly read and search

the scriptures, and meditate thereon, that we may understand them, obey them, and enjoy their promises. It is necessary for us to understand them, in order for us to enjoy their promises.

Some of the people, during the apostolic age, searched the scriptures, to see whether the truth was preached to them or not. Especially is this true of the Jews who lived at Berea. "And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts xvii. 10, 11.) Then we should search the scriptures, to see whether the truth is preached to us or not. There are some passages that are harder to be understood than others; therefore we should study these passages carefully, in order to understand them. The Apostle Peter, referring to this matter, says: "Account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles,

speaking in them of these tilings; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” (2 Peter iii. 15-17.)

We should consider it a great, high, and exalted privilege to be permitted to read and study the word of God for ourselves; and our reading and studying it meets with divine approval. John says:

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.” (Rev. i. 3.) The blessing is here pronounced upon those who read and study the word of God. David says:

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall

not wither; and whatsoever he doeth shall prosper.” (Ps. i. 1-3.) Those who do the commandments of God will certainly enjoy his blessings, for we read: “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” (Rev. xxii. 14.)

Then those who do the commandments of God will finally be permitted to enter through the gates into the celestial city of God. Obeying the commandments is a matter of great importance, and individuals must know them before they can do them. They must either know them by reading them, or by hearing some one who has read them. The knowledge must come from the word of the Lord. And after they know the will of God, and obey it, they then can enjoy the promise. This shows the great importance of knowing the will of the Lord. Moreover, God would not hold us responsible for not knowing his will if it was impossible for us to know it. If it was all wrapped up in mystery, so that we could not understand it, be certainly would not punish us for not obeying it. He is a just God, and will not hold us respon-

sible for circumstances over which we have no control.

And now, kind friends, I have carefully shown you that the mystery of the gospel, which was kept a secret in ancient times, has been revealed to us by the inspired apostles of our Lord Jesus Christ. The plan of salvation, which was once a mystery, is no longer a mystery, from the fact that it has been revealed. It has been made known to us for our spiritual good, and we should be devoutly thankful that the mystery of the gospel has been revealed for our acceptance and enjoyment. It could not be a revelation from God to man if man could not understand it. It could not be a light to our path if we could not understand it. The word of the Lord has been revealed to us to enlighten us, and enable us to serve him acceptably. Moses said to the Jews: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." (Dent. xxix. 29.)

"We should be thankful to God for the revelation of his will, that we may obey it, and enjoy the blessings of salvation in his kingdom.

SERMON II.

T H E WORD OF GOD ADAPTED TO MAN.

PREACHED AT LYLES STATION THE FIRST LORD'S DAY IN MARCH
1895. (CONTRIBUTION, \$2.00.)

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

The above text was written by the Apostle Paul to Timothy, a young minister of the gospel of Christ. Timothy was religiously instructed in his youth, by his mother Eunice and by his grandmother Lois, two pious and faithful women. He imitated the example of piety set before him. Paul says, "I thank God, whom I serve from my fore-fathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be tilled with joy; when I call to remembrance the unfeigned faith

that ia in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also." (2 Tim. i. 3-5.)

And after his conversion to the Christian faith, he was called of Paul to go with him and aid him in teaching the world of mankind the plan of salvation. And he was left in charge of the church at Ephesus, perhaps while very young. Therefore he needed instruction with reference to how he should deport himself as a minister of the gospel, and also with reference to his teaching the people. Consequently the apostle addressed him a letter adapted to this end, in which he gave him much instruction with reference to his deportment as a minister, and also with reference to his teaching the people. And after the lapse of some space of time (some writers say about twelve months), the apostle saw proper to address him again, giving him more instruction adapted to the same end. And in this second letter he says, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation,

through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Then the scriptures of divine truth were given that the man of God might be perfect, thoroughly furnished unto all good works. This being true, the word of God, as it is, is certainly adapted to man as he is. And if it could be shown that the word of God is not adapted to man, that the Author of it did not comprehend man's nature—the exigencies of his being, the demands of his existence—and had not provided for them in the Bible, it would furnish the strongest argument against its claims to divinity that has ever yet been offered. But, upon the other hand, if it can be shown that the word of God is adapted to man, that the Author of it did comprehend man's nature, the exigencies of his being, the demands of his existence, it furnishes a conclusive argument in favor of its divine authority. The word of God, then, as it is, is certainly adapted to man as he is, from the fact that the apostle says, "All scripture is given

by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works,"

And not only is the word of God adapted to man now, but it has ever been adapted to him, under all ages of the world, in the condition in which he was placed. When Adam was first created he was placed in the beautiful garden of Eden, to dress and keep it, in which were all sorts of fruit that were good for food, and those that were pleasant to the eye.

The record says, " And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." (Gen. ii. 8, 9.) And the word of God was adapted to him in the condition in which he was placed, warning him against eating of a certain fruit that stood in the midst of the garden: " And the Lord God commanded the man, saying, Of every tree of the garden

thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 16, 17.)

The word of God, then, was adapted to him in the garden of Eden, warning him against danger. But when God saw that it was not good for man to live alone, he created for him a companion in the person of Eve. And Satan, the great deceiver of the human family, took advantage of the opportunity which thus presented itself. The record says, "The serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that

the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." (Gen. iii. 1-6.)

They have now disobeyed the word of God, which was especially adapted to them in the condition in which they were placed; and because they disobeyed it, he would no longer permit them to remain in the beautiful garden of Eden, but drove them out, compelling them to go forth and labor for their living", amid a land of thorns. And not only this, but by their disobedience they brought ruin and death upon themselves and upon their descendants—all the sad result of having disobeyed the word of God, that was especially adapted to them in the condition in which they were placed.

Had they continued to obey the word of God, they might have lived forever in that earthly paradise. But now they have disobeyed that word, the sad result of which was that they were driven from a home of plenty to a land of want—all the sad result of disobeying that word, which was especially adapted to them.

The word of God was adapted to Noah, teaching him what to do to save himself and family from death by the flood. God not only told him of the coming of the flood, but told him to prepare an ark in which to save himself and family from death by the flood. He gave all the instructions that were necessary for him to abide by in the construction of it. Noah went to work, in obedience to the command of God, and Anally it was prepared. And the word of God was adapted to him again, calling him into it. The command was, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." (Gen. vii. 1.) He obeyed, and the Lord saved him and his family from death by the flood—all the result of obeying the word of God, that was especially adapted to him in the condition in which he was placed.

The word of God was adapted to the Jews in the land of Egypt, calling them out of that bondage. God heard their cries, by reason of the mighty tasks that their taskmasters had imposed upon them; consequently he determined to deliver them from that bondage of servitude. Hence he commissioned Moses to go and deliver them, enabling him at the same

time to perform many miracles, in order that he might induce Pharaoh, king of Egypt, to let them go. Moses went before the king, and performed many miracles; and finally, after he felt the effect of some of these miracles, consented to let them go. Moses then went and called them out of that bondage. They marched out to the Red Sea, and by this time the Egyptians had collected an immense army, and were pursuing them in their rear, to carry them back into bondage. And they, being perplexed, and perhaps looking around to see some way by which they might escape the wrath of the furious Egyptian host in pursuit, Moses exclaimed, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever." (Ex. xiv. 13.) They stood still, in obedience to this command that was especially adapted to them. Moses then stretched his rod, or staff, over the sea, which divided for them, the water being congealed into great banks of ice to the right hand and to the left. Therefore there was a path for them through the depth of the sea. He again spoke to them with words

adapted to them, and commanded them to go forward. The vast host marched forward, and were soon on the opposite shore; but when the Egyptians, in pursuit, arrived in the midst of the sea, the walls of ice broke, the waters came together, and they sank beneath those mighty waters, while the people of God were safe on the opposite shore. And when they were safe there, they raised their voices in a song of praise to God. They had been saved from that bondage; consequently they could properly and appropriately sing the song of deliverance. They were saved from bondage by obeying the word of God, that was adapted to them in the condition in which they were placed.

After they were saved from bondage they sustained a new relationship; therefore they needed instruction with reference as to how they should deport themselves as servants of God in this new relationship which they now sustained. Consequently Moses led them on to the foot of Mount Sinai, and he ascended the mountain and received the law of God, and gave it to them, which was especially adapted to them, by which they were guided on as a people to the coming of Christ. Then

the law of Moses was especially adapted to the Jews, teaching them how they should deport themselves as servants of God in that age of the world. And we find all the instructions in the law that was necessary for them to observe, in order to be full servants of God under that dispensation. It was especially adapted to them.

Towards the close of the Jewish age God permitted surrounding nations to harass them in different ways, on account of their sins; and while they were in this perplexed condition the prophecies were adapted to them, teaching them of the coming of the Messiah, through whom all the nations of the earth were to be blessed. The prophecies were especially adapted to them, in the condition in which they were placed.

But, passing down to the New Testament, we can see more especially the adaptation of the word of God to man, under the Christian dispensation. A portion of it is adapted to the unbeliever, furnishing him the testimony that he must believe in to become a child of God; a second portion of it is adapted to the believer, showing him how to become a Christian; and a third portion is adapted to

(he Christian, teaching him how to deport himself to enjoy eternal life.

The first four books of it were written to furnish testimony that man might predicate his faith upon, in order to become a child of God. John says.

Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but there 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 xx. 30, 31.)

Here the Apostle John gives us the design of his book, and at the same time gives the design of the other three, from the fact that they all give the history of many of the same facts. The leading design of these books was to furnish the history of the mission of Christ into the world—his death, burial, and resurrection from the dead, and final ascension to heaven. Then these first four books were written that individuals might believe in Christ, that they might have life through his name. In them we find the testimony upon which to predicate our faith. Here we find that Christ was born of the lineage of David, according to prophecy, thereby dem-

onstrating to the world that he was the sent of God; for no one could have filled the door of prophecy as he did, if he had not been the Messiah, the Son of the living God. It appears to me that if there was no other testimony, this would be sufficient to show that he was the Son of God.

We find much more testimony in these books. We find that when Christ began to be about thirty years of age he came unto John the Baptist to be baptized of him. The record says, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him. and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying. This is my beloved Son, in whom I am well pleased." (Matt. iii. 13-17.)

Then when our Savior was baptized this voice came from heaven, acknowledging him to be the

Son of God, which showed divine approval. God would not have owned an impostor, from his own glory, to be his own beloved Son, in whom he was well pleased. And this could not have been the voice of man suspended in the air; and if it could not have been the voice of man, it was certainly the voice of God, and God would not have acknowledged him to be his Son unless it was true. In this acknowledgment of the Father we find strong proof that Christ was the Son of God. This is testimony that infidels cannot successfully gainsay.

The miracles of Christ show that he was divine. Thousands of people witnessed them, which were beyond the power of man to perform, independent of inspiration. They show that he was greater than a common man. For there is not a man on earth that could perform such wonderful works, unaided by inspiration. Then he was aided by inspiration, and, since he was aided by it, certainly he was what he professed to be—the Son of God.

We find strong testimony in his transfiguration. The record says, “Jesus taketh Peter, James, and John his brother, and bringeth them up into a high

mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. xvii. 1-5.) Again we see that God acknowledged Christ to be his Son from his own glory. It could not have been the voice of man that descended and owned Christ to be his Son, for they were already upon the mountain, while the voice came down from above, acknowledging Christ to be the Son of God. And since it was not the voice of man, it certainly was the voice of God, who would not have owned an impostor to be his Son. This shows that he was what he professed to be—the Son of God. And, since he has proved to be the Son of God, what he spake is true, and consequently we must look to him for salva-

tion. This, then, when properly considered, is the strongest of testimony that Christ was what he professed to be. "We find strong testimony in the confession of the Apostle Peter. The record says,

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon 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." (Matt. xvi. 13-18.)

Here the Apostle Peter made the confession that Jesus Christ was the Son of God, and upon the truth of this confession the church was to be built. He had been with Christ — heard the marvelous words of wisdom that proceeded from his lips, saw

wonderful miracles that be performed in attestation of his divine mission, and also heard the voice of God that descended from on high, acknowledging him to be the Son of God. Consequently he was prepared to make this confession. Moreover, all who would become members of the Church of Christ must make the same confession. They, too, must confess that Jesus Christ is the Son of God, and thereby confess that they believe in the foundation upon which the church was built. The confession of the Apostle Peter shows that Christ was the Son of God.

The prophetic declarations of Christ show that he possessed extraordinary intelligence. He foretold the destruction of Jerusalem and the downfall of the Jewish nation long before it was fulfilled. The record says, "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke xxi. 24.)

Here the dispersion of the Jewish nation and the destruction of Jerusalem were clearly foretold; and when we can see the Jews with our own eyes, as

living monuments of God's displeasure, knowing that they have been dispersed abroad, fulfilling prophetic declarations of the Savior, which he foretold hundreds of years ago, how can we doubt the truthfulness of the teaching of the Savior? Then certainly his words are true; and, since they are true, he certainly was what he claimed to be—the Son of God. This shows that he was greater than a common man. This, then, furnishes another item of testimony that he was what he professed to be.

We find further testimony in his foretelling his resurrection from the dead. He says, "Destroy this temple, and in three clays I will raise it up." (John ii. 19.) Here he foretold that his own temple, or body, would arise from the dead within three days. Now, it is clear that if he was not the Messiah, he could not have foretold his own death and resurrection from the dead. No man, unaided by inspiration, could foretell his own resurrection. Christ foretold his, which shows that he was divinely inspired. And, since he was inspired, his words are true; and, since they are true, he certainly was what he claimed to be—the Son of God and Savior of man.

We find testimony in the fact that nails were driven through his hands, and his side pierced with a spear, in his crucifixion, and his identification after his resurrection. When he was crucified "one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." (John xix. 34.) His wounds were identified after his resurrection. "T h e n saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John xx. 27-29.)

Here the wounds in the side of Christ and in his hands were plainly identified after his resurrection. This being true, he certainly came to life after his death. And God would not have brought an impostor to life; therefore he was the Son of God and the Savior of man. And, since he was the Son of God and the Savior of man, we must look to him for salvation.

Then we find abundant testimony in the first four books of the New Testament that Jesus was the Christ, the Son of God. They, then, are especially adapted to the sinner, furnishing him the testimony that he must believe in to become a child of God. They are especially adapted to the unbeliever.

Then we pass on down in our investigation to the second department of the New Testament, which is the history of conversion found in the book called "The Acts of the Apostles." And, in the first place, we find that Matthias was elected to fill the vacancy occasioned in the apostolic office by the transgression of Judas Iscariot. We find, also, an account of the supernatural endowment of the apostles with power from on high. "We find that the Spirit of God came upon them, and qualified them to speak in different languages, as that Spirit gave them utterance. Now they are qualified for the great work before them. All men who would be successful in their undertakings must be qualified for the work before them. The apostles could not have been successful ministers of the gospel unless they were qualified for that work. God qualified them in the city of Jerusalem, the

place where the prophet declared the word of the Lord should go forth from. Now they are qualified, and in the proper place, but as yet they have no hearers. But when this miraculous manifestation of the Holy Spirit was noised abroad, the multitude came together, and were confounded by hearing the apostles speak in different languages. But the Apostle Peter, standing up with the eleven, lifted up his voice, and used words adapted to them, in the condition in which they were placed, and said,

"Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel." (Acts ii. 14-16.)

He quoted the language of the Prophet Joel to show his hearers that this miraculous manifestation upon the part of the apostles was the work of the Spirit of God, instead of drunkenness. He then went on to preach the gospel. He preached that Jesus, whom they had crucified, had been raised from the dead, He then went on to prove the resurrection of Christ by the language of the Psalm-

ist David, and the result was that individuals were pierced to the heart, and cried out, "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 ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 37-39.) Here the word of God was adapted to those Jews, telling them what to do to be saved. The obedient did what the apostle told them, and were saved, or pardoned, according to the promise of the Savior. Their salvation was the result of their obedience to the word of God, that was especially adapted to them, in the condition in which they were placed.

The word of God was also especially adapted to the three thousand, to the Samaritans, and to all the other examples of conversion of which we read in the New Testament.

The word of God was especially adapted to the eunuch, teaching him what to do to be saved. On a certain occasion he was riding along in his chariot, reading the prophecy of Isaiah; and the Spirit

directed Philip, a preacher of the gospel, to join himself to that chariot. And Philip ran to him, and heard him reading a portion of scripture from the prophecy of Isaiah, and said, "Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this: He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speakest the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." (Acts viii. 30-35.)

This preaching was especially adapted to him, teaching him the plan of salvation. And it made a good impression upon his heart, which caused him to desire to obey the Lord. And as they went on their way they came unto a certain water, and the eunuch said, "See, here is water; what doth

hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught [led] away Philip, that the eunuch saw him no more; and he went on his way rejoicing.”(Acts viii. 36-39.)

Then we see that the word of God was especially adapted to the eunuch, by which he was converted to the Christian faith. His only chance of salvation consisted in obeying that word.

The word of God was also especially adapted to Saul of Tarsus, by which he, too, was converted to the Christian faith. Previous to his conversion he was a severe persecutor of Christians. On a certain occasion he started to Damascus, on a mad career of persecution, and while on his way the Lord Jesus appeared to him; and there shone round about him a light from heaven.“And befell to the earth and heard a voice saying unto him, Saul, Saul, why

persecutest thou rue? And he said, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." (Acts ix. 4, 5.) And he called on the Lord to know what to do, who told him to go into the city, and it should he told him. He is now in a condition to be taught, and needs words adapted to him in the condition in which he is placed. Consequently Ananias came to him, and said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16.) The word of the Lord was especially adapted to him, teaching him what to do to be saved, and when he obeyed it he enjoyed salvation.

The word of God was especially adapted to Cornelius, who was a Gentile. The gospel had never been published to the Gentile world, consequently he was in darkness with reference to what to do to be saved. Hence he was commanded to send for the Apostle Peter, who should tell him what to do to be saved. The record says, "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved." (Acts xi. 13, 14.) The

Apostle Peter went and preached to these individuals, and taught them what to do to be saved. He commanded them to be baptized in the name of the Lord. The word of God, as spoken by the apostle, was adapted to them, showing them the way of salvation.

The word of God was especially adapted to the Philippian jailer, teaching him what to do to be saved. Paul and Silas were persecuted, and placed in prison at Philippi, and their feet were made fast in the stocks. But a great earthquake took place, and the prison doors were opened, and every one's bands were loosed. "And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying. Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi. 27-31.) This instruction was

especially adapted to an unbeliever. The jailer had never exercised an active faith in the Lord Jesus Christ, consequently he was directed to believe in Christ. But he could not believe without testimony. Hence "they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts xvi. 32-34.) All that were in his house were old enough to believe and rejoice.

Thus we see that the word of the Lord was especially adapted to this unbelieving jailer, furnishing him the precepts of the gospel, that he might obey them. And we see that he went the same hour of the night, and was baptized, with his whole family, every one of which was old enough to believe in God and rejoice in their salvation. Their only chance of salvation depended upon obeying the word of God, which was especially adapted to them in the condition in which they were placed.

And so with reference to all the other conver-

sions of which we read in the Acts of Apostles. The word of God was adapted to them in the condition in which they were placed; they obeyed it, and enjoyed salvation. And when they enjoyed salvation they enjoyed a new state, or relationship, being saved from their past sins. And after they were saved from their past sins, and were made new creatures in Christ, they needed the word of God adapted to them in their new relationship which they now sustain. Consequently we find that the letters in the New Testament were especially adapted to them, teaching them how to deport themselves in this life, in order to enjoy eternal life. All the letters in the New Testament, addressed to Christians (twenty-one in number), were designed in some respect to teach Christians how to deport themselves in this life, in order to enjoy eternal life. Some of these letters were addressed to churches, teaching the members thereof how to deport themselves in this life to enjoy everlasting life. Some were addressed to individual Christians, teaching them as individuals how to deport themselves. Some were addressed to preachers, teaching them, as such, how to deport themselves. Con-

sequently, if we want to find how churches or congregations should deport themselves, we have but to turn and read the letters addressed to churches, and there we get the desired information. If we want to find how preachers should deport themselves, we have but to turn to the letters addressed to preachers, and there we get the desired information. If we want to find how servants should deport themselves, we have but to turn to the portion of these letters addressed to servants, and there we get the desired information. If we want to find how masters should act toward their servants, we have but to turn to the portion of these letters addressed to masters, and there we get the desired information. In fact, we find all the instructions that were necessary for Christians to observe in these letters, in order for them to be full servants of God. They were written to edify and instruct Christians, and are especially adapted to them, giving them full instruction relative to their duty. To this corresponds the teaching of the apostle in the text, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the

man of God may be perfect, thoroughly furnished unto all good works."

The man of God is thoroughly furnished unto all good works in the instructions of these letters addressed to Christians. The sinner is furnished with all the testimony that is necessary for him to believe in, in order for him to exercise the faith of the gospel, in the first four books of the New Testament. In the book we call "A c t s" he is furnished with all the instruction necessary for him to become a child of God. In the letters we find all the instruction necessary to live the Christian life. Then the sacred scriptures thoroughly furnish the man who desires to honor and obey God unto all good works. We find directions recorded in the scriptures with reference to all acceptable service to God.

But after the Christian becomes old in the service of God, and is waiting to pass over the Jordan of death, he needs Christian consolation to cheer him in his decaying years. And we find that the consolations of the book of Revelation is especially adapted to him, cheering him up in his declining years. Here we learn that those who do the com-

mandments of God will finally be permitted to enter through the gates into his celestial city, where they can walk the golden streets of the New Jerusalem, drink of the pure crystal stream of the water of life, pluck of the life-giving fruit, and live forever in that blissful, heavenly paradise of God. Therefore the aged Christian finds precious consolation in this book, it being adapted to consoling the servant of God, as well as warning the disobedient.

"We see, then, that the New Testament is especially adapted to man, furnishing him all the instruction necessary for him to become a Christian; then furnishing him all the instruction necessary to live the Christian life; and then furnishing precious consolation, to comfort him in his old age—thus cheering him onward toward the crown of eternal life.

Therefore we need no other book of religious instruction, since the sacred scriptures thoroughly furnish man unto all good works. The Bible is the only infallible guide. It is the only book that God has given to guide man from this world to the bright celestial shores of eternity, and is especially adapted to him in all circumstances of life. There are more

precious consolations in the Bible than in any book that has ever been written, from the fact that it is adapted to man in all the circumstances of life.

Then, dear friends, in conclusion, let us remember, and be benefited by, the teaching of the Apostle Paul to Timothy, when he says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God maybe perfect, thoroughly furnished unto all good works."

The word of God furnishes us with the instruction relative to the good works, and if we will do them we certainly will be saved. God has kindly adapted his word to us, in our present condition and surroundings, and if we will obey it we certainly will enjoy eternal life.' We should be devoutly thankful to him that he has so kindly adapted his will to us, and we should be devoutly thankful that he has revealed that will to us, sufficiently for us, upon a proper application and investigation, to know the way that leads to eternal life. He not only has revealed to us the plan of salvation, but has adapted his will to us, so that we can understand our duty to him by the proper investigation.

SERMON III.

PROPER DIVISION OF THE WORD.

PREACHED AT RICHMOND, BEDFORD COUNTY, A FEW YEARS AGO.

(CONTRIBUTION, \$11.00.)

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”
(2 Tim. ii. 15.)

The above text was written by the Apostle Paul to Timothy, a young minister of the gospel of Christ, and shows the great importance of studying the word of God in order to rightly divide the same. Then the young minister is especially required to study the word of God in order to properly divide and apply it; for no one who has not studied the word of the Lord can properly apply it.

ie apostle, understanding this matter, instructed Timothy to study the word, that he might rightly divide it.

The Bible, containing the word of God, is divided into two great departments, usually called the Old

and New Testaments. The Old Testament is composed of thirty-nine different and distinct books, while the New is composed of only twenty-seven—each one written for a certain and for a specific purpose. And in studying the Bible it will greatly assist us to know for what purpose these books were written. And I propose in this discourse to briefly show for what purpose they were written. I propose, then, to take them up in the order in which we find them, and present some leading thoughts contained in them, and at the same time search for an answer to the question, "What must I do to be saved?" This is an important question, and we should know in what portion of the word of the Lord we may find an answer to it. I then begin this investigation with the first book of the Bible.

1. *Genesis*.—This book is called Genesis because it gives an account of creation. In it we find the general history of creation. The history of this book embraces a period of about 2,370 years, and presents to us an account of the creation and fall of man; the religion, arts, settlements, genealogies, corruption, and destruction of the antediluvian

world (except eight souls); the repeopling and division of the earth, the dispersion of the inhabitants, and the interesting biographies of Abraham, Isaac, Jacob, and Joseph. Here we learn that on a certain occasion God called Abraham to leave his relatives, and go into a land that he would show him of; and he would make of him a mighty nation, and through his descendants should all nations be blessed. Here we find that Abraham obeyed, and went along in obedience to the command of God. Here we find that on another occasion God commanded him to carry his son out into the land of Moriah, and there offer him upon one of the mountains as an offering: to the Lord. Here we find that he hastened to obey, but God stopped him, and provided a sacrifice for him. But God accepted his service, and renewed the promise to him that through his descendants should all the nations of the earth be blessed. Here we find the history of Isaac, Jacob, and Esau. We learn that Jacob had twelve sons, and one of them (Joseph by name) he loved dearly, and gave him a coat of many colors. But his brethren hated him, and sold him to some Ishmaelite⁸, and he was carried off and sold into

Egypt as a slave. But God was with him there, and he was there the means of preserving his aged father from death by famine. And many other tilings do we find in this book of Genesis, yet we cannot find an answer to this question, "What must I do to be saved?" in this entire book, from the fact that it was not written for that purpose. This being true, we pass on down in our investigation to the next book of the Bible, called—

2. *Exodus*.—This book is called Exodus from a Greek word which signifies going out, or departing, and contains the history of the release of the Israelites from their bondage in Egypt, and of their going out of that country toward the promised land. It contains the history of the departing of the Jews from Egyptian bondage. It has been said that its history embraces a period of about one hundred and forty-five years. Here we find an account of Moses being commissioned of God to deliver the children of Israel from Egyptian bondage. Here we find that he went before Pharaoh, and performed many miracles in order that he might induce that wicked king to let them go. And, finally, after having felt the effect of some of those mir-

acles, and consented to let them go, Moses went and called them out to the Red Sou; and by this time the Egyptians had collected an immense army, and were pursuing them in their rear to carry them back into bondage. But God saved the Israelites, and overthrew the Egyptians in the sea. Here we learn that Moses led the Jews on to the foot of Mount Sinai; and he ascended the mountain and received the law from God, and gave it to them. Here we learn that the children of Israel were miraculously fed upon quails and manna while in the wilderness. Here we learn that Aaron and his sons were set apart for the service of the priestly office. Here we learn of the golden calf—that Aaron molded a calf, after which he fashioned it with a graving tool: and that the people made a feast, and shouted, praising the cadi. Here we learn of the building of the tabernacle, and that after it was finished the glory of the Lord filled it, which showed that it met with divine approval. And many other things do we find in this book of Exodus, but we cannot find an answer to this question, “What must I do to be saved?” anywhere in this entire book, from the fact that it was not de-

signed to teach us this lesson. This being true, we pass on down to the next book of the Bible, called—

3. *Leviticus*.—This book is called Leviticus because it contains the law of the Levitical priesthood. Here we find the law with reference to the various offerings that were offered in connection with that priesthood. Here we find an account of the consecration of the first high priest. (Lev. viii. 1-12.) Here we find the law governing the high priest in making the various offerings in connection with that priesthood. Here we learn that Xadab and Abihu, sons of Aaron, offered strange fire before the Lord, which he commanded them not ; and tire came out from the Lord and consumed them. (Lev. x.) Here we find what kind of food was regarded clean for the Tews. Here, too, we find man)' of the laws by which the civil department of the government was to be administered. And many other things do we find in this hook of Leviticus, but we cannot find an answer to this question in this entire book. Therefore we pass on in our investigation to the next book of the Bible, called—

4. *Numbers*.—This hook is called Numbers be-

cause it contains an account of the numbers and ordering of the children of Israel after the erection and consecration of the tabernacle. Here we find that the Lord said to Moses: "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; from twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies." (Num. i. 2, 3.) Here we find an account of the leaders of the children of Israel that were to assist Moses. Here we find that Moses numbered all the tribes of Israel that were able to go to war, except the tribe of Levi. (Num. i. 47-54.) Here we find who were appointed captains of the different tribes of Israel. Here we find that the tribe of Levi was numbered according to its families. (Num. iii. 15,1(5.) Here we find that Moses laid up twelve rods before the Lord in the tabernacle of witness, and Aaron's rod budded, bloomed, and brought forth almonds. (Num. xvii. 8.) Here, too, we find the names of the men whom the Lord commanded to divide the inheritance unto the children of Israel in the land

of Canaan. (Num. xxxiv. 17-29.) And many other things do we find in this book of Numbers, yet we cannot find an answer to this question in this entire book. Therefore we pass on down in our investigation to the next book of the Bible, called—

5. *Deuteronomy*.—This book is called Deuteronomy because it repeats certain portions of the law. Here we learn of many incidents connected with the Jews as they journeyed to the land of Canaan. Here we learn of the trouble with those with whom they came in contact. Here we find many exhortations to the Jews to obey the law of Moses. In fact, obedience, and the reasons for obedience, are among the principal things taught in this book. Here we find that at the end of every seven years, in the feast of tabernacle, this law should be read to all Israel. (Dent. xxxi. 9-13.) Here we find Moses' farewell address to his people, the Jews. Here we find his instructions to Joshua, who after his death became the leader of the children of Israel. Here, too, we find an account of his age and death, being one hundred and twenty years of age. (Dent. xxxiv. 7.) And many other things do we find in this book of Deuteronomy, yet we cannot

find an answer to this question in this entire book. Therefore we pass on down in our investigation to the next book of the Bible, called—

6. *Joshua*.—This book is called Joshua because it gives an account of the Jews being ruled under the supervision of Joshua. After the death of Moses the Lord chose Joshua as leader of the Jews. Here we find that they passed over Jordan into the land of Canaan, under his supervision. Here we find an account of the destruction of Jericho. Here we find that the land of Canaan was divided among the Jews. Here, too, we find an account of the age and death of Joshua, being one hundred and ten years of age. And many other things do we find in this book of Joshua, yet we cannot find an answer to this question in this entire book. Therefore we pass on down in our investigation to the next book of the Bible, called—

7. *Judges*.—This book is called Judges because it contains an account of the Jews being ruled by Judges. They were ruled several hundred years by them. Here we find an account of the wonderful strength of Samson, the strongest man that has ever lived on earth. Here we learn of his won-

derful riddle, Here we find an account of his troubles, an account of his telling the secret of his strength. Here we find that he threw down the temple of Dagon, at which time he killed himself and many of the Philistines. And many other things do we find in this book of Judges; yet we cannot find an answer to this question in this entire book, from the fact that it was not given for that purpose. Therefore we pass on down in our investigation to the next book of the Bible, called—

8. *Ruth*.—This book is called Ruth because it contains a brief yet comprehensive history of a distinguished woman called Ruth. It contains a biography of her and her family. Here we find an account of her misfortune and second marriage. It has only four chapters; and, though there are at its close some highly important genealogical facts, its prominent design is to show the watchful care of God's providence over such as fear and trust him; perhaps, too, to show that David was of Jewish parentage. And other things do we find in this book of Ruth; yet we cannot find an answer to this question in this entire book, from the fact that it was not designed to teach us this lesson. There-

fore we pass on down in our investigation to the next books of the Bible, called—

9, 10. *First and Second Samuel*.—These books are called First and Second Samuel because Samuel was a distinguished character represented in them, and wrote part of them. They constitute an important part of the annals of the Jewish nation. It is claimed that the first book embraces a period of about eighty years, and relates the history of Eli and Samuel, the last two of the Judges, and Saul and David, the first two of their kings. The second book is said to embrace a period of about forty years, and contains the national records during the long reign of David, as well as the events of his personal history. Here we learn that Saul was anointed King of Israel. Here we learn that David killed Goliath. Here we find an account of the death of Saul. Here we find that David was made king. And many other things do we find in these books of First and Second Samuel; yet we cannot find an answer to this question in these entire books, from the fact that they were not designed to teach us this lesson. Therefore we pass on down in our investigation to the next books, called—

11, 12. *First and Second Kings*.—These books are called First and Second Kings because they give the most comprehensive account that we find in the Bible of the Jewish people being ruled and controlled by kings. Here we find that King David grew old, and was afflicted, and was kindly cared for in his affliction. Here we find that Solomon was anointed king over Israel. Here we find David's instruction to Solomon. Here we find that Solomon prepared material and built a great temple, which has never been surpassed in grandeur. Here we learn that after the temple had been completed Solomon made a feast at its dedication, and offered a lengthy prayer. Here we find an account of the visit of the Queen of Sheba to hear his wisdom. Here we find an account of Israel being ruled by a number of wicked kings. Here we find that the Babylonish captivity was foretold. Here, too, we find that this prophecy was fulfilled in the destruction of Jerusalem, and in the carrying of the people away as captives to Babylon. And many other things do we find in these books of First and Second Kings, but we cannot find an answer to this question anywhere in them. There-

fore we pass on down in our investigation to the next books, which are called—

13, 14. *First and Second Chronicles*.—These books are called *Chronicles* from the fact that they contain the chronological history of the Jews during a certain space of time. It appears that the principal object of these books was to point out, from the public records, the state of the different families before the captivity, and the distribution of the lands among them, that each tribe might, as far as possible, obtain the ancient inheritance of their fathers on their return. The first book contains a sketch of the rise and propagation of the children of Israel from Adam, together with a circumstantial account of the reign and transactions of David. And quite a number of other events are briefly referred to in this book. The second continues the narrative, and relates the progress and dissolution of the kingdom of Judea (apart from Israel), to the year of the return of the people from Babylon. *Samuel, Kings, and Chronicles* should be read and compared together, as they relate substantially the same history, though with different degrees of particularity, and with different means of information; so that

the whole contains but one history, and what is not given in one may be supplied in another. And, as these books are devoted in the main to history, we should not look for an answer to this question in either of them. Therefore we pass on down in our investigation to the next book of the Bible, called—

15. *Ezra*.—This book is called Ezra because it contains Ezra's account of certain events which occurred among the Jews. Here we find that Cyrus, King of Persia, issued a proclamation for the return of the Jews from Babylonish captivity to their own land. Here, too, we find that he made preparation for the rebuilding of the temple; and we find that these Jews did return and build the temple, and carry on their ancient form of worship. The principal thing taught in this book is the return of the Jews from Babylonish captivity, and the rebuilding of the temple and carrying on their ancient manner of worship. Then we cannot find an answer to this question in this book, from the fact that it was not designed to teach us this lesson. Therefore we pass on down in our investigation to the next hook of the Bible, called—

16. *Nehemiah*.—This hook is called Nehemiah

because it contains an account of his work of reformation among the Jews. Here we find that he went to Jerusalem to correct certain evils that existed among them, and to influence them to rebuild the city wall. Here we find that the building of this wall was let out by contract. One man would take a contract from one point to another, and another would begin where he left off, and continue to a certain point; and so on until the wall was completed. They worked, armed and prepared to meet their enemies in battle if they were attacked, until it was completed. This book may be regarded as a continuation of or supplement to the book of Ezra, and it may be regarded as a history of reformation among the Jews. Then we cannot find an answer to this question in this entire book, from the fact that it was not given for that purpose. Therefore we pass on down in our investigation to the next book of the Bible, called—

17. *Esther*.—This book is called Esther because it gives a partial history of a distinguished woman called Esther. Here we learn that Esther was made queen. Here we learn that a certain man by the name of Hainan abhorred a certain Jew, and plot-

ted against his life, and erected a gallows upon which to hang that Jew. But, through the influence of Esther, Hainan was hung on the gallows that he had prepared for another. Here we find an account of the destruction of certain enemies of the Jews. Here, too, we find that the same Jew that was so despised by Hainan was exalted to honor. And many other things do we find in this book of Esther; yet we cannot find an answer to this question in this entire book, from the fact that it was not designed to teach us that lesson. Therefore we pass on down in our investigation to the next book of the Bible, called—

18. *Job*.—This book is called Job because it contains a record of the trials and patience of Job. Here we find that he was an upright man and feared God. Here we find an account of the deception of Satan, in presenting himself before the Lord as a worshiper. (*Job ii.*) Here we find that he smote Job with sore boils. Here we find that Job retained his integrity, notwithstanding all of his affliction and trials. Here we find that Job asked the question, “I f a man die, shall he live again?” Certainly the gloom was great that clus-

tered around the mind of this devoted servant of God, without his having any definite knowledge of the resurrection from the dead and a future state of happiness beyond the grave. The principal thing taught in this book is the faithfulness of Job amid trials and temptations. Consequently we cannot find an answer to this question anywhere in this entire book, from the fact that it was not designed to teach us this lesson. Therefore we pass on down in our investigation to the next book of the Bible, called—

19. *Psalms*.—This book is called Psalms because it contains psalms, or sacred songs. This book consists of inspired hymns and songs, meditations and prayers—chiefly of David. Here we find much beautiful language, highly devotional, and consoling to the troubled child of God. Here we find that the Psalmist says, “*T h y word is a lamp unto my feet, and a light unto my path.*”(Ps. cxix. 105.) The subject-matter of this book is devotional, throughout the entire book. It is the most devotional book in the entire Bible. Consequently we cannot find an answer to this question in this entire book, from the fact that it was not designed to

teach us this lesson. Therefore we pass on down in our investigation to the next book of the Bible, called—

20. *Proverbs*.—This book is called Proverbs because it contains many wise sayings, or proverbs. According to Webster, a proverb is a wise saying. It is a collection of wise sayings, chiefly of Solomon, concerning almost every duty and relation of life. It is indeed a storehouse of wisdom, and abounds with the most plain and practical rules for the regulation of the life of man. Here we find much instruction to the young, which would be a valuable lesson to the young men of the present age of the world. This book may properly be called a book of wisdom; yet we cannot find an answer to this question in this entire book, from the fact that it was not intended to teach us this lesson. Therefore we pass on down in our investigation to the next book of the Bible, called—

21. *Ecclesiastes*.—This book is called Ecclesiastes because it contains the ecclesiastical instruction of the Preacher, the wisest king of Israel. Here we find that Solomon tested the merits of everything calculated to make one happy in this life, after

which he labeled them all vanity and vexation of spirit. Here he exhorted the young to remember their Creator in the days of their youth; and then goes on to give good reasons for so doing. Here we learn that the mortal part of man will return to the earth, and the spirit will return to God, who gave it. Here, too, he records the whole duty of man. The great object of this book was to furnish the Jews intelligent reasons for trusting in God and obeying his will. It is closely connected with the preceding book. Yet we cannot find an answer to this question anywhere in this entire book, from the fact that it was not intended to teach us this lesson. Therefore we pass on down in our investigation to the next book of the Bible, called—

22. *Song of Solomon*.—This book is called the Song of Solomon because it contains songs written by this distinguished servant of God. Here we find much beautiful language, devotional and prophetic. In fact, we find some of the most beautiful language in these songs that we find in the entire Bible. The writer of them uses beautiful figures of speech, and doubtless portrayed the coming of Christ. But we cannot find an answer to

this question in this book, for it was not intended to teach us this lesson. Therefore we pass on down in our investigation to the next books of the Bible, the—

23-39. *Prophecies*.—These books are called after the name of the prophet who wrote them. They are seventeen in number, if we include Lamentations. They contain history, admonitions, and prophecy. The book of Jonah contains the history of Jonah's disobedience when commanded to go and preach to the inhabitants of Nineveh the destruction of their city. There are many admonitions in these books warning man against following his own ways and devices. In these books are many wonderful prophecies. We find the downfall and establishment of several kingdoms foretold. But we find that the most important item of their prophecy was the coming of Christ and the establishment of his kingdom. This was the great, leading theme of these prophets. This brings us down to the closing of the Old Testament, which contains a prophecy with reference to the coming of Christ. We pass through the entire Old Testament, containing thirty-nine different books,

each one written for a certain and for a specific purpose, without finding an answer to this question anywhere in them.

And as we have passed through the Old Testament without finding it, we pass on down to the New.

1-4. The names of the first four books of the New Testament are Matthew, Mark, Luke, and John. These books are called after the name of the writer who wrote them. Here we find an account of the mission of Christ into the world—of his baptism, of his miracles in attestation of his divine mission, of his persecution, of his crucifixion, of his death, of his burial, of his resurrection, and of his final ascension to heaven. These books were written to furnish testimony to the unbeliever upon which he might predicate his faith. John gives us the design of his book in the following words: "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." (John xx. 30, 31.) Here John gives us the design of his book;

and, as the other three contain many of the items that he wrote, we conclude that they were all written to furnish the testimony that individuals might believe in, in order to become children of God. The first four books of the New Testament, then, were written that individuals might believe in him, in order to obey him, and thereby have life through his name. Here we find the testimony that individuals must believe in, in order to become children of God. But we cannot find an answer to this question anywhere in either of these books, from the fact that they were not designed to teach us this lesson. Therefore we pass on down in our investigation to the next book of the New Testament, called—

5. *Acts*.—This book is called *Acts* because it contains a history of the acts or deeds of some of the apostles. Here, in the first place, we find a history of the ascension of Christ, the election of Matthias, and the descent of the Holy Spirit to guide the apostles into all truth. Here we find that on the day of Pentecost “they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all

the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” (Acts ii. 1-4.) And when an account of this miraculous manifestation of the Spirit was noised abroad, the multitude came together, and were confounded, because every man heard them speak in his own language. Some of them accused the apostles of being drunken. But the Apostle Peter, standing up with the eleven, lifted up his voice, and tells them that these men were not drunken, as they supposed, seeing it was but the third hour of the day. “But this is that which was spoken of by the prophet Joel.” He quotes the prophecy of Joel to show that this was a work of the Spirit of God. He then goes on to preach the gospel. He preached unto them that the same Jesus whom they had crucified God had raised from the dead. He then goes on to prove the resurrection of Christ by the language of David. The result was that individuals exclaimed: “Men and brethren, what shall we do?” Here we find that the question was asked

by these individuals what to do to enjoy the favor of God. Now, shall we find an answer to our question that we have long been seeking for, "What must man do to be saved?" Yes, we find an answer in Peter's reply, which was: "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 Ghost." (Acts ii. 38.) Here we find that Peter answered their question. Here we find an answer to the question that we have long been seeking in the second chapter of Acts. We find a full answer to our question in Peter's answer to the Pentecostians. We passed through thirty-nine books of the Old Testament and four of the New before we found an answer to our question, and then found it in the second chapter of the fifth one. And, in fact, the book called the Acts of the Apostles is a history of conversion, and the only history of conversion that we find in the entire Bible. And if this book was torn out of the Bible, and all the knowledge that the world has obtained therefrom was to vanish away, we would be forever in darkness with reference to how to become a Christian. We could not obtain a full knowledge

of this matter from any other source. There is but one history of conversion in the entire Bible, and that is the book called the Acts of the Apostles. Having found an answer to our question, we come down in our investigation to the books called—

6-26. *The Epistles.*—These books are called Epistles because they are letters or epistles addressed to Christians. The word "epistle" was derived from a Latin word which means a letter. These letters were addressed to churches and to individual Christians, teaching them how to deport themselves in this life to prepare for eternal life. In these letters we find instruction to Christians in all conditions of life. In them we find instruction to preachers, teaching them how to deport themselves as ministers of Christ. Here we find that Timothy, a young minister, was required to study the word of God. Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Since the miraculous age ceased all ministers of the gospel who would accomplish good in the world through their ministerial labors must study the word of God.

Here we find instruction to masters, servants, parents, and children who have come to a knowledge of obedience to God. Eternal life is the reward promised the different classes of Christians who serve their God faithfully unto death. The object of these letters was to instruct Christians in the various callings of life how to serve God to be prepared to enjoy eternal life. This brings us down to the last book of the Bible, called—

27.—*Revelation*.—In our common translation of the Bible the heading over this book is not correct. It is not “The Revelation of St. John the Divine,” but it is the revelation of Jesus Christ, only written by John. This book is called Revelation because it contains a special revelation of things which were to take place under the Christian dispensation. Here we find that great persecutions were foretold. Here we find the message written by John to the seven churches of Asia, and the promise to the overcomer. Here we find that the old dragon was cast out of heaven. Here, too, we find that the great resurrection was foretold. Here, too, we find a description of the heavenly Jerusalem. Here we find the length, breadth, and height of it.

Here we learn that the streets are of gold—that there flows the river of life. Here, too, is the tree of life, so that those who attain to that glorious abode may there walk the golden streets of the New Jerusalem, drink of the pure, crystal stream of the water of life, pluck of the life-giving fruit, and live forever. This book closes with a statement with reference to the second coming of Christ.

The Bible, then, is divided into two great books—the Old and New Testaments—each of which contains smaller books, which were written for specific purposes. The divisions of the Bible into chapters and verses are the work of men, and are very imperfect. They often disconnect subject-matter that should be connected together. A proper division of the word of God is very essential in order that man may understand the same. Without this division man would make slow progress toward understanding the sacred volume. The very idea of the apostle teaching Timothy to study the word of God in order to rightly divide the same shows that it is of vast importance. Then, all who would understand the teaching of the Bible must make it a point to properly divide the same.

Then, in conclusion, respected friends, let us remember that we must know the will of the Lord in order to obey it, and that the crown of eternal life is promised the obedient.

SERMON IV.

THE POWER OF THE WORD.

PREACHED AT LINDEN, PERRY COUNTY, A FEW YEARS AGO, TO A
LARGE CONGREGATION. (CONTRIBUTION,\$20.50.)

"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. iv. 12.)

The above text is the language of inspiration to the Hebrew Christians, supposed to have been written by the Apostle Paul. These Hebrews were descendants of Abraham. God made choice of a people by calling Abraham to go into a land which he would show him of, and then blessing his posterity. And these Hebrews, or Jews as they are also called, became the specially favored people of God. To them were committed his oracles, the worship of the tabernacle, and they enjoyed many of his special favors, on account of which in process of time they became a very proud and haughty people. They knew that God had spoken unto Moses and

other prophets of those ancient days, and there was so much difference between the Jewish religion and the religion of our Lord Jesus Christ that they could scarcely believe the latter to be genuine. Hence the apostle, in the introduction of this letter, brings in a great argument in favor of the Christian religion. He says: "G o d , 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, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person,.and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than t h e y . "(Heb. i. 1-4.) The apostle then goes on and records the conclusion of this consideration in the first of the second chapter, which is: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at anytime we should let them slip. For if the word spoken by angels was stead-

fast, 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 them that heard him?"

The apostle then goes on and speaks of the reason why many of the Jewish people failed to enter the land of Canaan. And the reason that the apostle here assigns was on account of disbelief—because they did not believe in, trust in, and appreciate the word of God. And from this consideration the apostle exhorts these Hebrews to fear, lest they also fall after the same example of unbelief. And we should fear, too, respected friends, lest we, too, fall after the same example of unbelief.

The apostle begins this fourth chapter, from which we read in the outset, with an exhortation. He says: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Here the apostle tells us the reason why the word of God did not

profit those Jews. It was from the simple fact that they did not have faith in that word that was preached to them. And, failing to exercise faith in it, they failed to obey it; and, failing to obey it, they failed to enter the land of Canaan—the land that God had conditionally promised them. And he goes on, and in the eleventh and twelfth verses says: “Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. 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.” Then there is power in the word of God.

But we are aware of the fact that there is an idea in the religious world that the word of God is powerless, that it is a dead letter, and remains in this dormant state until the Spirit of God descends from his everlasting throne of glory—conies, revives or resurrects the word, and gives it power. Now, this is an idea that has existed in the religious world perhaps for hundreds of years. We know not from whence it originated, but we are satisfied that it did

not originate in accordance with the teaching of the word of God. But since this idea is in the religious world we should examine this matter, as we should all others in connection with Christianity, to see whether this is authenticated in the book of God or not.

Then we take up the Bible, the great beacon star of light—of all true, correct religious knowledge—to investigate this matter. We begin our investigation with the first book of the Bible, called Genesis, and examine this book thoroughly, examining every chapter, verse, and word; and yet we fail to find in this entire book wherein the God of heaven has taught or intimated that his word is powerless, or that it is a dead letter.

Then we take up the second book of the Bible, called Exodus, and examine it thoroughly, examining every chapter, verse, and word; and yet we fail to find in this book also wherein the God of heaven has taught us that his word is powerless, or that it is a dead letter.

And we continue the investigation until we have examined all of the sixty-six different and distinct books of the Bible, and yet we fail to find wherein

its Author has taught us that his word is powerless, or that it is a dead letter; but, instead of finding this, we find the opposite. We find in the first chapter of the first letter of Peter that the apostle says, "The word of the Lord endureth forever." And it is impossible for a living and abiding word to be a dead letter. And to this corresponds the text that we read in the outset.

And not only is there power in the word of God, but there has ever been power in his word. When this earth was first created, and while vast darkness brooded over it, God said, "Let there be light, and there was light." Thus darkness was restricted and light born into existence in obedience to his first command. There was enough power in his first command for him to restrict darkness and light to be ushered into existence in obedience to that command.

And after this we find that God created the beasts of the fields, the fowls of the heavens, and the fish of the sea; and, last of all, he created man in his own image and likeness, and placed him in the beautiful garden of Eden, to dress and keep it. And God told him that of all trees of the garden he

might eat except the tree of the knowledge of good and evil, and the day he ate thereof he should surely die.

Here God gave Adam a positive law, forbidding him to partake of a certain tree that stood in the midst of the garden, telling him if he ate of it he should surely die. But when God saw that it was not good for man to live alone, he created for him a companion. And Satan, the great deceiver of the human family, and the great enemy of man, took advantage of the opportunity thus presented, and told Eve: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. iii. 4, 5.) And when she saw that the tree was good for food, pleasant to the eye, and a tree to be desired to make one wise, she plucked of the forbidden fruit, ate, and gave to her husband; and he also ate, and thus transgressed the word of God, on account of which he would no longer permit them to remain in the beautiful garden of Eden, but drove them out, compelling them to go forth and labor for their living amid a laud of thorns. And not only this, but by their

disobedience they brought death and ruin upon themselves and their descendants—all the sad result of disobeying the word of the living God. He intended that his word should be revered and obeyed, and when these individuals disobeyed that word they suffered the sad penalty of that disobedience.

And after this the human family became very numerous, and also very wicked, on account of which God determined to destroy man off the face of the earth. But Noah was a preacher of righteousness, on account of which he found grace in the sight of the Lord, and was commanded to prepare an ark in which to save himself and family from death by the flood. Noah went to work, in obedience to the command of God, and finally the ark was prepared. He then gathered into the ark of the fowls of the heavens, and of the animal creation, by twos and by sevens, according to the word of God. Then he and his family entered the ark, and the Lord shut them in; and the fountains of the great deep were broken up, the windows of the heavens were opened, and the rain descended in great torrents, until the whole earth was covered

with a groat flood of water; and the human family, with the exception of Noah and his family, sank beneath the mighty waters of the flood, while the ark with its obedient inmates was borne upon the bosom of the waters. The ark finally rested upon Mount Ararat, Noah and his family came out, and from them the world was repeopled. He and his family were saved from death by the flood, when they reverenced the word of God sufficiently to obey it, while those who did not reverence and obey his word were destroyed as with a besom of destruction. God intended that his word should be honored, reverenced, and obeyed; and when these individuals disobeyed his word they suffered the sad penalty of that disobedience.

Alter this the human family again became very numerous, and also very wicked. And there was a certain city called Sodom that was noted for its wickedness. And on a certain occasion two angels came to Sodom; and Lot, a righteous man that lived in Sodom, went out to them, invited them into his house, and kindly entertained them. This same night the men of Sodom surrounded the house of Lot, and called on him to bring out those

men to them that they might know them (calling those angels men). He went out to them, and besought them not to act so wickedly. They told him to stand back, pressed upon him, came near breaking the door. These angels pulled him in, closed the door, and smote the men at the door with blindness. They then told Lot of the coming destruction—that they were going to destroy that place. Then Lot went to warn his sons-in-law against remaining in Sodom, telling them of the impending destruction. But those sons-in-law failed to take heed to the word of God. Hence the next morning, while the old man lingered, those angels laid hold upon his hand, the hand of his wife and two daughters, and led them out of the city, and commanded them to escape for their lives—not to look back. They pursued their way, and the Lord rained fire and brimstone upon Sodom, and it was completely destroyed. But all the time that they continued to flee, in obedience to the command of God, his protecting care extended over them. But Lot's wife looked back, in disobedience to that command, and so soon as she looked back she ceased to be a living woman, while her husband

and two daughters escaped alive. Those who revered and obeyed the word of God were saved from that mighty destruction, while those who did not reverence and obey his word were destroyed as with a besom of destruction. He intended that his word should be honored, reverenced, and obeyed; and when they disobeyed it they suffered the sad penalty of that disobedience.

Abraham was faithful to obey the will of God. He left his kindred and went into a strange land, in obedience to the command of the Lord. On a certain occasion God called on him to carry his son Isaac out in the land of Moriah, and offer him upon one of the mountains as an offering to the Lord. He arose early in the morning, and hastened to obey. He carried his son out in that land, and there upon one of the mountains laid the wood in order, and thereby prepared the altar. He then bound his son, and laid him upon that altar. He then took his knife to slay his son. He raised it ready to strike the fatal blow, and an angel of the Lord called to him from on high, and commanded him to stay his hand, because he now saw that Abraham feared God. He looked around and saw

a sacrifice caught by his horns in the thicket. This he took and offered upon the altar instead of his son. But God accepted it just the same as if he had offered his son, for he was going to offer him, but God stopped him and provided a sacrifice for him. And because he was obedient in this God renewed this great promise that he had previously made unto him, declaring unto him that his descendants should be as innumerable as the stars of the heavens. They were to be as great in number as the stars that bedeck the heavens, and as the glistening sands of the seashore. And not only this, but through his descendants should all the nations of the earth be blessed. This great promise was renewed to him after he reverenced the word of God sufficiently to obey it.

And on a certain occasion Nadab and Abihu, sons of Aaron, took each of them a censer, and put strange fire therein, and offered it before the Lord, which he had positively commanded them not to do; and the result was that fire came down from heaven and consumed them. Therefore death was their doom for having disobeyed his word. He intended that it should be honored, reverenced, and

obeyed; and when these priests disobeyed it, they, too, suffered the sad penalty of that disobedience.

And on a certain occasion Naaman, captain of the host of the Syrians, came to the door of the prophet Elisha to be cured of the leprosy. But the prophet of God did not even go out to him, but simply sent him word to go and wash himself seven times in Jordan. But Naaman had never learned the importance of obeying the word of God and looking to him for the blessing. He had previously made up in his own mind that he being a great man, the prophet would come out to him, strike his hand over the leper, and thus recover him of his leprosy. Hence when the command came to wash in Jordan it was unexpected on his part; consequently he became offended and went away in a rage, and asked the question, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" (2 Kings v. 12.) But his servants had more confidence in the word of God than did he, and persuaded him to go and do the simple thing that the Lord through his prophet required of him.

He consented, and went down and dipped himself seven times in Jordan, according to the saying of the man of God; and when he obeyed the last command his flesh became as the flesh of a little child, and he was cleansed of his leprosy. He was cleansed when he reverenced the word of God sufficiently to obey it. But had he continued in rebellion against God, and returned to his own country without having obeyed his word, doubtless he would have been a leper as long as he lived. Doubtless it would have baffled all of the skill of the greatest physicians that lived contemporary with him. Notwithstanding, when he turned and obeyed the word of the Lord he was cleansed of his leprosy. God intended that his word should be obeyed, and he would not cleanse him until he obeyed it. His being cleansed of his leprosy depended upon his obedience to the word of the Lord.

On a certain occasion King David attempted to move the ark of the covenant from Kirjath-jearim to the city of David; and it was placed upon a new cart, and Uzza and Ahio drove it. "And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen

stumbled. And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark; and there he died before God.“ (1 Chron. xiii. 9,10.) “When he disobeyed the word of God he suffered the sad penalty of that disobedience. And this should be a lasting lesson to us against disobeying his word, although we might have good intentions in so doing; for doubtless this man had good intentions when he disobeyed, and yet was punished for that disobedience. This shows clearly that God intended that his word should be obeyed. We should obey the word of God from the fact that he is the greatest being in existence, and has the right to require us to obey him. His thoughts are far above the thoughts of the most intelligent creatures of earth. Isaiah says:

“My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread

to the eater; so shall my word be that goeth forth out of ray mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent i t . ”(Isa. 1v. 8-11.)

The word of God is compared to a fire, and also to a hammer that breaks the rock in pieces. Jeremiah says: “ I s not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?”(Jer. xxiii. 29.) Here the word of God is compared to a hammer that breaks the rock in pieces. And as there is power in the application of the hammer that breaks the rock, so there is power in the application of the word of God to break the stubborn heart that comes under its divine and powerful influence. Consequently we can see the great importance of teaching the word of the Lord to our friends.

On a certain occasion God commanded Jonah to go to Nineveh and preach unto the inhabitants thereof the destruction of their city. But this was a command that Jonah did not wish to obey. Consequently he attempted to run from the presence of the Lord, and went down to the sea and paid the

fare and entered a ship. It having launched out into the sea, a furious storm arose. The wind blew, and the waves of the sea raged so high that the shipmen, fearing that they would sink beneath the mighty, raging waves of the sea, cast lots to see for whose cause this great evil had come upon them, and it fell upon Jonah. They asked him what he had done, and he told them, and then told them that if they would take him up and cast him into the sea it would be calm to them. They did so, and the sea was calm. But the Lord through a miracle saved Jonah, and placed him upon dry land, and renewed the command to go and preach to the inhabitants of Nineveh the destruction of their city. Jonah went along, and when he began to enter Nineveh he exclaimed, "Y e t forty days, and Nineveh shall be overthrown." (Jonah iii. 4.) The people of Nineveh believed the word of the Lord spoken by Jonah, and turned from their evil courses, put on sackcloth, and sat in ashes. And when God saw that they reverenced his word, he turned away his fierce wrath and destroyed them not. He destroyed them not when he saw that they revered his word. He intended that it

should be reverenced and respected, and when these individuals turned from their evil courses he turned away his fierce wrath and destroyed them not.

On a certain occasion while our Savior was here on earth he, followed by his disciples, entered a ship. "And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." (Mark iv. 37-39.) Thus the storm king stayed his hand, the whistling winds retreated, and there was a great calm, in obedience to the command of the Son of God. There was enough power in his command for the wind and sea to obey him.

After our Savior arose from the dead he commissioned his apostles to go into all the world and preach the gospel to every creature. The record says: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is

baptized shall he saved; but he that believeth not shall be damned.” (Mark xvi. 15, 16.)

And after he had thus commissioned them he ascended to heaven, and sat on the right hand of the Majesty on high; and the apostles returned to Jerusalem to wait for the promise of the Father, in obedience to the requirement of the blessed Savior; and after they had received that promise the Apostle Peter preached to the multitude who had assembled there. He preached to them that God had raised up that same Jesus whom they had crucified to sit on his throne. He proved the resurrection of Christ by the language of David, and the result was that individuals were pierced to the heart and exclaimed, “Men and brethren, what shall we do?” There was enough power in the word of God when presented on this occasion to cause these wicked Jews who had engaged in crucifying the Son of God to cry out to know what to do to enjoy his favor. The apostle taught them, and about three thousand obeyed the instructions. There was enough power in the word of God when presented on this occasion to lead about three thousand to obedience.

And the apostles continued to go forward preaching the word of God, which is his power to save men and women from their sins. The result was that large numbers of individuals were converted to the Christian faith. This fact is a wonderful demonstration of the power of the word of God.

And finally the Apostle Paul went to Ephesus, and there began to preach the gospel to the idolatrous Ephesians; and, although they were idolaters, the word of God had powerful effect among them; and finally he succeeded in organizing a church there in that idolatrous city where the people had been so long engaged in the worship of their goddess Diana. And there were certain persons there who practiced curious arts, who, upon hearing the apostle and seeing the wonderful miracles that he performed in attestation of his divine mission, brought their books together and burned them publicly, and counted the price of them, and found it fifty thousand pieces of silver. "So mightily grew the word of God and prevailed." There was power enough in the word of God, in connection with the miracles performed by Paul, to cause these individuals to commit money's worth to the

flames on account of its power. (Acts xix. 1-20.) Then surely there is power in the word of God.

There was always an exhibition of power connected with the preaching of the gospel by the apostles. Paul, referring to this matter, says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. i. 16.) And since it is his power unto salvation, certainly there is power in the word by which the gospel is preached to man. There could be no power in the gospel if it was preached by a powerless word. The very idea of there being power in the gospel implies power in the word by which the gospel is preached. To this corresponds the teaching of the Apostle James: "Receive with meekness the engrafted word, which is able to save your souls." (James i. 21.) Here he declares positively that the word of God is able to save the souls of individuals. It is able to furnish the instruction which if man will obey his soul will certainly be saved in the heavenly paradise of God. The word given by inspiration of the Spirit of God contains

the ability to save the soul, provided man will appreciate and obey it.

Since the creation of the world there has never been a time when there was no power in the word of God. During the days of inspiration many individuals failed to appreciate it, and were punished on account of their disregard for it; but still that does not disprove our position that it has ever been powerful. The fact that many are now disregarding it and are going on to destruction does not affect the truth of our position. Many individuals, in different ages of the world, have suffered death rather than to disobey it.

And not only has it had its power or influence upon individuals in this life, but we learn from it that it has had its effect upon demons. James says:

"The devils also believe, and tremble." (James i. 19.) Then surely there is power in it when demons believe and tremble. On a certain occasion the word of God as preached by Paul caused a ruler to tremble. The record says: "And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned

of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." (Acts xxiv. 24, 25.)

And not only is there power in the word of God, but it contains cleansing qualities to the obedient, and will endure forever. The Apostle Peter says:

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (1 Pet. i. 22-25.) Then the word of God will live forever. But we know that decay is indelibly stamped upon all things of an earthly nature. Everything of an earthly nature must forever pass away. Whether they are huge volumes, temples, or palaces, all must crumble beneath the withering touch of time. The

towering- forests must all fall to the earth from whence they sprang: yea the broad-branched monarch of the forest, standing unique for miles around, lifting its elevated branches above those of its comrades, must fall to the earth from whence it sprang; the green grass carpeting the earth must find a grave from whence it sprang; the dewdrops sparkling in aurora's light must forever fail; the beautiful flowers that may be seen to-day must close their petals, wither, fade, and die; the fair maiden from whose young and tender heart flows a stream of love, brightening the rose of her cheeks, yet her beauty must forever fail; if she lives long she must become as the wrinkled-faced, aged lady; the sun, the bright luminary of the day that God has fixed in the heavens to give light by day, may cease to shine by day; the moon that God has placed in the heavens to give light by night may cease to shed its silvery rays by night; the stars may cease to shine through the blue canopy of the heavens; yea the heavens may shed their host as a frost-smitten forest sheds its leaves in autumn, and time itself cease to be, *but the word of the Lord will endure forever.* It will live forever, and retain its cleansing

qualities. Therefore the soul of man may now be purified through obedience to it. It still retains its power, qualities, and importance.

And we find a great anathema pronounced in the last of the Bible against him who would either add to or diminish from the word of God. Doubtless it was placed in the last of the Bible to preserve the purity of the word of God. It says: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii. 18, 10.)

Now, in conclusion, respected friends, I wish to emphasize the fact that there is power in the word of God, and that we must obey it if we would enjoy the crown of eternal life in the world to come. It was given to us as a guide to direct us to a better world, and if we fail to be guided by it we will fail to reach that abode of rest. Our eternal salva-

tion depends upon our fidelity to it. There is no other guide-book in the universe that can safely guide us home to glory. Therefore we must trust in and depend upon it for our eternal salvation. The Bible is the only book that God has given for that purpose.

Then, in conclusion, kind friends, let us remember and be benefited by the language of the 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."

Let us thank God for this guide-book given to guide the faithful to his celestial city.

SERMON V.

HEARING CHRIST.

PREACHED AT WILSON HILL THE FOURTH LORD'S-DAY NIGHT IN
APRIL, 1895. (CONTRIBUTION, \$—)

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. xviii. 15.)

The above text was written by Moses, the mediator of the first covenant, and is an important item of prophecy. Moses was specially favored during his infancy. The Jews in Egypt were becoming so numerous that Pharaoh, king of Egypt, became afraid that they would overpower the Egyptians and take their country. During this time Moses was born, and he, being an exceedingly fair child, was bid by his mother during three months; and when he could be hid no longer, she prepared a little ark of bulrushes and placed him in it, and placed it in the flags that grew by the river. Pharaoh's daughter, upon going down there to bathe, saw the ark, and commanded her maiden to bring it to

her; and she brought it, and the princess looked in, and saw therein a fair-completed little boy. It so happened that when she looked in little Moses wept, which enlisted her sympathy and caused her to have compassion upon him. She caused him to be raised and sent to school, and instructed in the learning of the Egyptians. And finally, after he grew up to manhood, God appeared to him, and commissioned him to deliver the Israelites from Egyptian bondage, enabling him at the same time to perform many miracles, in order that he might induce Pharaoh to let them go. He went before that wicked king and performed many miracles; and, after having felt the sad effect of some of those miracles, he consented to let them go. Moses then went and called them out of the land of Egypt. They obeyed, and marched out to the Red Sea; and by this time the Egyptians were pursuing them in their rear to carry them back into bondage. And the Israelites being affrighted, and perhaps looking around to see some way by which they might escape the wrath of the furious Egyptian host in pursuance, Moses exclaimed, "Stand still, and see the salvation of the Lord." (Ex. xiv. 13.)

They obeyed and stood still, and Moses then stretched his rod or staff over the sea, which divided into great banks of ice, to the right and to the left, so that there was a path for them through the depth of the sea. He then commanded them to go forward, and the vast host of Israel marched forward, and were soon safe on the opposite shore, while the Egyptians in pursuance, when they got into the midst of the sea, these walls of ice broke, the waters came together over them, and they sank beneath the mighty waters of the Red Sea, while the people of God were safe on the opposite shore. And when they were safe there, they then raised a song of praise to God. They had enjoyed this salvation from Egyptian bondage; hence they could properly and appropriately sing the song of deliverance. He then led them to Mount Sinai, and he ascended and received the law from God, and gave it to them, by which they were guided on as a people down to the coming of Christ.

Then Moses was the great lawgiver of God to the children of Israel, as well as the mediator of the first covenant. Not only was he the lawgiver and mediator of that covenant, but he was a won-

derful prophet, and he uttered some plain and forcible prophecies relative to the mission of Jesus Christ into the world, and one of these is the verse just read: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

He knew that the dispensation under which he lived would not last forever; therefore he declared unto his people (the Jews) that the Lord their God would raise up unto them another prophet from their midst, and unto him they should hearken.

And I will here remark that there have been different ages or dispensations of God's mercy to man.

The first dispensation commenced at the beginning of man's sojourn here on earth, and continued down to the giving of the law on Mount Sinai, which was about twenty-five hundred years, and is generally denominated the patriarchal dispensation. Then at the giving of the law began another dispensation (the Jewish dispensation), which continued down until Jesus Christ was crucified upon the Roman cross. And all who are acquainted with the Bible know that when he was crucified he took the Jewish ordinances out of the

way, nailing them to his cross; and certainly when he took these ordinances out of the way, just then the Jewish dispensation ceased, lasting only about fifteen hundred years. Then at the great descent of the Holy Spirit on the day of Pentecost began another dispensation, the third dispensation of God's mercy to man (the Christian dispensation), the one under which we now live; and this is the greatest one that has ever existed in the world. But still, notwithstanding its greatness, it must be brought to a close. The patriarchal dispensation had its day, and terminated; the Jewish dispensation also had its day, and terminated; and just as sure as the patriarchal and Jewish dispensations had their days, and terminated, just that sure will the Christian dispensation terminate some time or other, but we know not when. Moreover, there is not a man on earth to-day that can tell us when this will take place; neither could the angels tell us, if they could speak audibly from heaven, when it will close; but one thing we are sure of, and that is that it will be brought to a close at some time in the future. And it devolves upon man to endeavor to be ready for the change when it does take place.

And Christ, this prophet spoken of in the text, is the great Mediator of the present dispensation. And not only did Moses speak of him, but the other great prophets also foretold his mission into the world. In fact, this was the great theme of the prophets of the Jewish dispensation. The divine oracle says: "The testimony of Jesus is the spirit of prophecy." (Rev. xix. 10.)

Time moved on and Christ came, step after step, fulfilling the door of prophecy; and when he was born in Bethlehem of Judea, the wise men of the East saw his star, and came to Jerusalem inquiring where he was that was born King of the Jews; for they had seen his star in the East, and had come to worship him. And when Herod heard this, he was troubled, and all Jerusalem with him. But upon investigation it was found that he was to be born in Bethlehem of Judea, for thus it was written by the prophet. And Herod told them to "go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." (Matt. ii. 8.) But this was only pretense upon his part, as his conduct afterward plainly showed.

And when these wise men left Jerusalem to go to Bethlehem, this same bright and peculiar star which they saw in the East guided them and stood over where the infant Redeemer was. They entered the house where he was, and presented unto him gifts—gold, frankincense, and myrrh—and were warned of God in a dream not to return to Herod. Consequently they departed unto their own country in another way. And the angel of the Lord appeared unto Joseph in a dream by night, and commanded him to arise, and take the young child and his mother and flee into Egypt, and remain there, for Herod would seek the young child to destroy him. Joseph did as the angel bade him, and took the child and his mother and fled into Egypt, and remained there until the death of Herod. But when Herod found that he was mocked of these wise men, he sent and slew the children about Bethlehem, from two years old and under, according to the time he had diligently inquired of these men, in order that the infant Redeemer might not survive. But he had been carried off into Egypt; consequently Herod was unable to put him to death. He escaped the wrath of Herod, and be-

came a great personage; he became the Mediator of the second covenant. We have previously seen that Moses was specially favored during his infancy; that while the other male children were being destroyed he escaped the wrath of Pharaoh and became a great personage; he became the Mediator of the first covenant. And we have found that he said that the Lord would raise up unto the people another Prophet, like unto himself, unto whom they should hearken. We now see that Jesus Christ was specially favored during his infancy; that he escaped the wrath of Herod, and became the Mediator of the second covenant. And, since he is the Mediator of the second covenant, those who would be saved under it must look to him for salvation; for there is no other way given under the heavens through which man can be saved from his sins, under the Christian dispensation.

So we find that when Christ began to be about thirty years of age he came unto John the Baptist, to be baptized of him. The record says: "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of

God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” (Matt. iii. 16, 17.)

So far as the Bible records, God never acknowledged Christ to be his Son until he submitted to baptism, after which he acknowledged him to be his beloved Son, in whom he was well pleased. This voice descended from above, thereby indicating that it could not have been the voice of man. Since it was not the voice of man, it certainly was the voice of God; and he would not have owned him as his Son unless it were true. Therefore, Christ was the Son of God; consequently we must hear his word, and trust him for salvation. “ T h e n said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” (John viii. 31. 32.)

On a certain occasion he selected three of his chief disciples—Peter, James, and John—and ascended the mountain, and was there transfigured before them. His face shone as the brightness of a noonday's sun, and his garments were white as

the light; and, behold, there appeared unto him Moses and Elias talking with him. The apostle Peter, hearing and recognizing these voices, concluded that it was a good place to build tabernacles; consequently he proposed to build three: one for Christ, one for Moses, and one for Elias. While he thus spake, behold, a bright cloud overshadowed them, and a voice came out of the cloud which said: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. xvii. 5.) Here again the voice of God descended from above, acknowledging Christ to be the Son of God. The voice of God descended and commanded these people to hear Christ, which shows that hearing Christ is a matter of great importance. We must hear him, then, if we would be saved from our sins and prepared to enjoy eternal life. We should not look for salvation through any other channel; we should not expect God to send one of the angels down from the mansions of the blessed to this terrestrial globe to teach man that he must deport himself piously in this life, in order to escape torment and gain a glorious immortality beyond the cold, icy stream of the Jordan of death, from the

fact that the mission of Jesus Christ into the world, and the New Testament, were designed to teach us this lesson. Moreover, the word of the Lord teaches us that the plan of salvation is complete. Peter says: "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. i. 3.)

Since his divine power has given all these things, there remains nothing else to be given. The plan of salvation, through Christ, is complete. Therefore, to it we must go, if we would be saved from our sins and finally prepared to enjoy a crown of eternal life. Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John xiv. 6.)

In this age of the world we should not expect the God of heaven to permit messages to come back from the dark domain of the dead, to teach us that we must deport ourselves piously in this life in order to be prepared for the life that is yet to come, from the fact that the mission of Jesus Christ into the world, and the New Testament, were designed to teach us this lesson. Moreover,

we find this plainly illustrated in the case of the rich man and Lazarus. The record says: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would

come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke xvi. 19-31.)

God did not permit that message to come back from the dead, to teach these five brethren, lest they go into that place of torment. Therefore he will not permit messages to come back in this age of the world, to teach man that he must deport himself piously in this life, in order to escape torment and gain a glorious immortality beyond the Jordan of death.

The plan of salvation through Christ is complete; consequently we must appreciate and submit to it, in order to enjoy salvation. For man is utterly unable to devise a plan by which to be

saved, and God lias devised no other. Peter says: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) After our Savior arose from the dead, he declared that all power in heaven and in earth was given unto him. On the mount of transfiguration God commanded those three disciples to hear him, and now declares that all power in heaven and in earth was given unto him. Upon this authority he commissioned his apostles to go and teach all nations. He says: " Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." (Matt, xxviii. 19, 20.)

Here we see that the apostles were required to go and teach all nations, and the very idea of his requiring them to teach the nations implies ability upon the part of the nations to hear, receive, and obey his word; for if they were destitute of power to hear, and to receive instruction, the apostles would not have been required to go and teach

them. Then, the teaching must be done, and those who would be saved must respect and appreciate the teaching.

After our Savior had thus instructed his disciples, he ascended to heaven, and was there coronated King of kings and Lord of lords. The disciples returned to Jerusalem to wait for the promise of the Father in obedience to the requirement of the blessed Savior. They were instructed to tarry there until they were qualified with power from God to teach the nations. The teaching was of so much importance that they were not to begin instructing the people until they were qualified for that work. After they were qualified, the apostle Peter, on the day of Pentecost, almost at the beginning of his discourse, taught the people the importance of hearing the word of God. He says:

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts ii. 22-24.)

Here we see that the apostle Peter taught his hearers a lesson upon the great importance of hearing the word of God. He then goes on to prove the resurrection of Christ by the language of the Psalmist David. The result was that individuals were pierced to the heart, and exclaimed: "Men and brethren, what shall we do?" The apostle told them, and about three thousand obeyed the gospel on that occasion. They first heard the word of God, which made sufficient impression upon their heart to lead them to obey the gospel; and when they obeyed it, they enjoyed salvation. Had they never heard the word of the Lord, no one could show by the Bible that they would ever have been converted. Then hearing the word of God is a matter of great importance; consequently Paul says: "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?" (Rom. x. 14.)

The next time the apostle preached at Jerusalem he preached the same in substance that he preached on the day of Pentecost. He says: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up bis

Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.'"(Acts iii. 19-26.)

God raised up Christ and sent him to bless the people, in the person of his apostles; God raised up Christ from the dead, and he commissioned the apostles to go into all the world and preach the gospel to every creature, with the promise: "He that believeth and is baptized shall be saved." It was in this way that God raised up Christ and sent him to bless the people, in turning them away from their sins.

In the above quotation the apostle clearly teaches that those who will not hear the Lord Jesus Christ shall be destroyed from among the people of God. During the days of Moses, many of the Jewish people who refused to hear him were destroyed from among the true servants of God; and just as sure as they were destroyed, just so sure will those under the reign of Christ (who refuse to hear him), be destroyed from among the people of God. When he gave the commission, he taught that those who refused to obey the gospel should be condemned; and they will remain in this condemned condition

until the Savior comes to take vengeance upon them. Paul says: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming tire 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 from the glory of his power." (2 Thess. i. 7-9.)

God will not condemn any one for refusing to hear the theories of men; but every one who refuses to hear and obey the gospel is under his condemnation: and he was very careful to have his word preached in its purity to the people. So that man is without excuse if he refuses to obey the gospel that was preached by the inspired apostles to the people. Paul, referring to this matter, says:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i. 8.)

The apostles were never commanded to preach any gospel to man for him to obey that they had not received from the Lord by inspiration of the

Spirit. Therefore Peter says: "For we cannot but speak the things which we have seen and heard." (Acts iv. 20.)

One of the great reasons why more individuals were not converted to the Christian faith during the apostolic age was from the simple fact that many of the people failed to hear the word of God. They failed to hear it, and the result was, they were not converted; and, not being converted, they could not enjoy salvation. To show that we are correct in this, we have but to call your attention to a passage of Scripture: "And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed [grown] gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of

God is sent unto the Gentiles, and that they will hear it." (Acts xxviii. 25-28.)

The great trouble with these Jews was that they refused to hear and accept the gospel as it was preached by the apostles, which was the power of God unto salvation; consequently they could not enjoy salvation. This passage clearly teaches that salvation is to be enjoyed after the individual is converted. Then when individuals refuse to be converted, there is no salvation for them. There was none for these Jews who refused to accept the gospel; yet the apostle teaches that the salvation of God was sent unto the Gentiles, and that they would hear it.

Many of the Jews were so blinded by prejudice that they failed to hear and accept the gospel, and consequently they were not saved by it. They had been the specially favored people of God under the law, and therefore they were inclined to want to cling to it, and a great number of them rejected the Christian religion. When Paul saw that he could do no good by preaching to the Jews, he turned to the Gentiles.

There was so much difference between the Jew-

ish religion and the Christian religion that they could scarcely believe the latter to be genuine. Hence the apostle, in the introduction of the letter to the Hebrew Christians, says: "G o d , 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, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right-hand of the Majesty on high: being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (Heb. i. 1-4.)

Christ has obtained a more excellent name than the angels: therefore we should hear him, as he is exalted above them. The apostle continues, and pens down the conclusion of this consideration in the first three verses of the second chapter, which is: "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 recompence 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 them that heard him." He then goes on, and, in chapter x. 28, 29, says: "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 unto the Spirit of grace?"

He further says: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. xii. 25.)

Then there is no way of escape to him who turns away from him that speaks from heaven. If we would be saved, we must hear him that speaks from heaven. Our future salvation, then, lies in our hearing and obeying the word of the Lord.

The salvation of Noah and his family depended upon his respecting and obeying the word of the Lord. He was commanded to prepare an ark in which to save himself and family from death by the flood. God at the same time gave him all the directions that were necessary for him to abide by in the construction of the ark, telling him of what sort of wood it should be made, how long, how high, and how it should be finished off. Noah went to work in obedience to the command of God, and finally the ark was prepared. He then gathered into the ark of the fowls of the heavens, and of the animal creation by twos and by sevens, according to the word of God. Then himself and family entered the ark, and the Lord shut them in, and the fountains of the great deep were broken up, and the window's of the heavens were opened, and the rain descended as mighty torrents until the whole earth was covered with a great flood of water; and the human family, except Noah and his family, sank beneath the mighty waters of the flood; while the ark, with its obedient inmates, was borne upon the bosom of the waters, and finally rested upon Mount Ararat; and Noah and his

family came out, and from them the world was re-peopled. Therefore Noah and his family were saved from death by the flood, when they revered the word of God sufficiently to obey it. By hearing and obeying the word of God they were saved from death by the flood, which was their only chance for salvation.

The salvation of Lot and his two daughters, from the destruction of Sodom, depended upon their hearing and obeying the word of God. On a certain occasion two angels came to Sodom, and Lot, a righteous man that lived in Sodom, went out to them, invited them into his house, and kindly entertained them. This same night the men of Sodom surrounded Lot's house, and called on him to bring out those men to them (calling the angels men), that they might know them. He went out to them, and besought them not to act so wickedly. They told him to stand back, and pressed upon him, and came near to break the door. Those angels pulled him in, and smote the men at the door with blindness. They then told Lot of the coming destruction; that they were going to destroy that place. He then went to warn

his sons-in-law against remaining in Sodom, telling them of the impending destruction; but they failed to take heed to the word of God. Hence the next morning, while he lingered, these angels laid hold upon his hand, the hands of his wife and two daughters, and led them out of the city, and commanded them to escape for their life, not to look behind them. They pursued their course, and the Lord rained fire and brimstone on Sodom, and it was utterly destroyed. But all the time that they continued in obedience to the command of God his protecting care extended over them. Lot's wife looked back, and she ceased to be a living woman; while her husband and two daughters escaped alive. Then, on this occasion, those who heard, reverenced, and obeyed the word of the Lord, were saved from that mighty destruction; while those who did not hear and obey it were destroyed, as with a besom of destruction. Their only safety depended upon hearing and obeying his word.

Hearing Christ is a matter of great importance, He was the great authorized Teacher from God to man; therefore we must look to him for salvation. All power in heaven and earth was given unto

him, and upon this he commissioned his apostles to go and teach all nations. He being the only great authorized Teacher from God to man had the right to commission the apostles to go and teach all the nations of earth; and when they taught the people by the authority of Christ, it was Christ indirectly teaching the people. Then the apostles were fully authorized by the great, infallible Teacher to teach the people the way of salvation. Those who would be saved must hear and obey the teaching of those whom Christ commissioned to teach the world. They were the authorized lawgivers of God to the people. The laws that they proclaimed are bound in heaven; consequently there is no appeal from the laws that they proclaimed. There is no chance for any one to be saved through any other channel. All must submit to the laws that were taught by the apostles to enjoy salvation. They were only authorized to preach salvation through the name of Christ, and through his name was the only way given under heaven whereby man could be saved. The apostle says: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be

s a v e d ." Christ once suffered and died to redeem man, and he will not suffer and die again for the same purpose. The next time he comes he will come to redeem his people and to take vengeance on those who have not respected and honored his word. All who turn a deaf ear to the teaching of Christ, given by the apostles, will be held responsible for it.

Now, my friends, I will say in conclusion: If you fail to hear the word of God, he in turn will fail to hear you. We find this idea taught in many places in the Bible. I will give only one quotation at present: " N o w we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth." (John ix. 31.) Then we must first hear the word of God if we justly expect him to hear our prayer. His word must be heard, reverenced, and obeyed by man, or saved he cannot be.

Christ is the great spiritual light of the world, and when we hear him, we are hearing him whom God sent to teach man the way of salvation. God authorized Christ to teach his will to the people; and when we hear Christ it is just as good as if

we were hearing God himself. And so with reference to the apostles whom Christ authorized to teach the people: when we hear them, we are hearing the divine messengers from God to man; we are hearing the ones that God has required us to hear. By hearing Christ, and obeying his will, we can be saved; without it we cannot he.

Then, friends, let us hear and obey him in this life, that we may enjoy his blessings throughout the cycles of eternity.

SERMON VI.

-SETTING UP THE KINGDOM.

PREACHED AT HURRICANE MILLS THE THIRD LORD'S DAY IN MAY,
1895. (CONTRIBUTION, \$1.50.)

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel ii. 44.)

The text just read is the language of the prophet Daniel, in explanation of King Nebuchadnezzar's dream. He dreamed a wonderful dream, which slipped his memory, and he was troubled with reference to it; so he called for the wise men of Babylon to make known to him his matter. They assembled before him, and told him to tell his servants the dream, and they would show the interpretation; but, unfortunately for him, he had forgotten the dream; therefore he was unable to tell it to them. He severely threatened them if they would not make known unto him both the dream and the

interpretation. They told him that there was not a man upon the face of the earth that could make known unto him his matter; that there was no lord or ruler that asked such a thing at the hands of any magician, astrologer, or Chaldean. This so offended him that he commanded that these wise men should be destroyed. Hence Arioch, who was ordained for this purpose, sought Daniel and his fellow wise men to destroy them; but Daniel asked why the decree was so hasty from the king. Then Arioch made it known unto Daniel. Then Daniel went in before the king and requested of him time and he would show the interpretation. It being granted him, he went to his three friends and made the matter known to them, that they would desire mercies of the God of heaven concerning this secret, that they perish not; and it was revealed to Daniel in a night's vision. Then Daniel thanked God that this great secret had been revealed to him. He then went in before the king and told him that he had seen in his dream a great image, whose brightness was excellent and whose form was terrible. Its head was of fine gold, and a part of it was of silver, a part of brass, a part of iron

mixed with miry clay. He then proceeds to give the explanation. He told the king that he was this head of *gold*—that is, Nebuchadnezzar, who stood at the head of four universal empires, was represented by this head of gold; that the silver represented a second power, which doubtless was the Medo-Persian Empire, or that of Cyrus; that the brass represented a third power, which was probably the Grecian Empire, or that of Alexander the Great; that the iron mixed with miry clay represented the fourth power, which was doubtless the Roman Empire, or that of Ca?sar. Then the prophet, after having explained these matters, adds: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Then we may expect the God of heaven to set up his kingdom before the expiration of these four universal powers or kingdoms. "We may truly expect him to set up his kingdom before the expiration of the fourth one of these four universal em-

pires, before the expiration of the Roman Empire, or before the expiration of the Caesars; and it was to break in pieces and consume all of these four universal powers. Sometimes writers quote this verse so as to make the prophet say that the kingdom of God was to break in pieces and consume all other kingdoms; but it does not read that way. He said that it was to break in pieces and consume "all these kingdoms." There is a wide difference between "all these kingdoms" and all other kingdoms. The kingdom of God was to outlast all of these four earthly powers and stand forever.

Now, you will please to bear in mind, kind friends, that the kingdom of God was to be established before the expiration of these four universal empires. I will here remark that the expressions, "kingdom of God," "church of God," "kingdom of Christ," and "church of Christ," as often used in Scripture, refer to the same institution. Since the kingdom of God and the kingdom of Christ often refer to the same institution, we should not look for the establishment of that kingdom prior to the mission of Christ into the world to prepare for its organization.

Many of the prophets foretold his mission into the world, and finally he came, fulfilling prophecy. When he began to be about thirty years of age, he came to John the Baptist to be baptized of him, and John baptized him in the river Jordan. After his baptism, coming up straightway out of the water, lo, the heavens were opened, and the Spirit of God descended in a bodily shape like a dove; and lo, a voice from heaven, saying: "This is my beloved Son, in whom I am well pleased." Here, for the first time upon record, God acknowledged Christ from his own glory to be his beloved Son, in whom he was well pleased. Since God would not acknowledge him to be his Son until he submitted to baptism, may we not safely infer that neither will he acknowledge individuals of this age of the world to be his adopted sons and daughters until they also are baptized?

After his baptism he selected his disciples, and they followed him. On a certain occasion he ascended the mountain, and, having sat down—as the manner of the Jews was—to speak, his disciples came to him, and he opened his mouth and taught them. In his teachings he pronounced many bless-

ings upon them, and gave them much instruction. He also taught them how to pray; he taught them to pray after this manner: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come." Here our Savior taught his disciples to pray for the coming of this kingdom, which was doubtless the same kingdom spoken of in the text. When he taught them to pray for its coming, its organization was then in the future; hence the importance of his teaching them to pray for its coming. Sometimes individuals in this age of the world pray for the coming of the kingdom; but we never find any account of any inspired man teaching the people to pray for the coming of the kingdom after the apostles were qualified by the Spirit of God for the work before them; but be it remembered that when he taught his disciples to pray for the coming of the kingdom its organization was then in the future.

After this he spoke many parables illustrative of the kingdom of heaven, which shows that it had not been organized up to that time; for if it had been organized at any time previous to the time that he spoke these parables, there would have

been no necessity whatever in his using them to illustrate the kingdom. Then the very idea of his speaking these parables illustrative of the kingdom shows that its organization was then in the future.

In the promise of our Savior to build his church we find language which plainly indicates that the organization of the church, or kingdom, was then in the future. The record says: "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them. But whom say ye that I am? And Simon Peter answered and said. Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: 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. And I will give unto thee the keys of the kingdom of heaven: and whatso-

ever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. xvi. 13-19.)

Here the words "church" and "kingdom" are synonymous, referring to the same institution; and we notice that our Savior says, positively,

"Upon this rock I will build my church," referring to some future time. All who are acquainted with the English language know that the expression, "I will," points to the future. Then it is clear that at some future time he would build or set up his church, or kingdom. This being true, it could not have been built at any time previous to this; it could not have been established in the days of Abraham, nor in the days of the Jewish prophets, nor in the days of John the Baptist, from the fact that after the death of Abraham, after the death of the Jewish prophets, after the death of John the Baptist, our Savior declares positively:

"Upon this rock I will build my church." Then the church could not have been built at any time before this positive declaration of the Savior. He said with reference to John: "Among them that are born of women there hath not risen a greater than

John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.” (Matt. xi. 11.) The least worthy disciple in the kingdom of Christ enjoys a far greater and more exalted position to-day than did John the Baptist, from the fact that John lived and died before the full organization of the kingdom. True, the kingdom was in a preparatory state in the days of John. His mission was to prepare a people for the Lord; but it could not have been fully established in his day, for after his death the Savior said positively:

“Upon this rock I will build my church; and the gates of hell shall not prevail against it.” I know that sometimes individuals claim that when our Savior said, “Upon this rock I will build my church,” he meant to teach that he would build it upon the apostle Peter as the foundation. This idea is obtained in part, at least, from the fact that in the Greek Testament the word “Petros,” meaning Peter, and the word “Petra,” meaning a rock, are somewhat similar in signification, and also somewhat similar in sound; and because they are similar in these respects, individuals have arrived at the conclusion that our Savior meant to teach

that he would build his church upon the apostle Peter as the foundation; but in the Greek Testament one of these words begins with a capital letter, while the other begins with a small letter, showing that they are entirely different parts of speech.

There are other weighty considerations that will completely preclude the idea of the apostle Peter being the foundation of the church of Christ, couched in the fact that the apostles are unanimous in teaching that Jesus Christ and the truth of his being the Son of God constitute the rock upon which he would build his church. The apostle Paul says: "Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.) Again, he teaches that the Ephesians were built upon this foundation. He says: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. ii. 19, 20.) Then, Jesus Christ is the chief corner stone in this sacred building; and, since he is the

chief corner stone, the church cannot be built upon the apostle Peter as the foundation. The apostle Peter himself teaches us that Jesus Christ is the chief corner stone in his church. He says: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed." (1 Pet. ii. 5-8.)

Here the apostle Peter teaches us in plain terms that Jesus Christ is the chief corner stone in this sacred building; and, since he is the chief corner stone, the apostle Peter cannot be that chief corner stone. Then we have the testimony of the apostle himself against the idea of his being the foundation, teaching us that not himself, but Jesus Christ,

is the foundation in this sacred building. But remember, friends, that when our Savior said, "I will build my church," its organization was then in the future.

And we may infer this from his promise with reference to giving the keys of the kingdom to the apostle Peter. He says, "And I will give unto thee the keys of the kingdom of heaven," pointing to the future. This is the first promise that we find in the Bible with reference to the giving the keys of the kingdom to any one. Therefore, if the kingdom had been organized at any time previous to this, it could not have been of any use to any one; for no one was intrusted with the keys of the kingdom, by which the door might be unlocked, that individuals might enter that institution and receive the benefits of the same. No one could enter that kingdom previous to the time that the keys were given to the apostle Peter. They might be connected with the preparatory state of the kingdom before this; but to be actually in it before this they could not be.

Now, kind friends, do not conclude that pressing into the good news of the kingdom was press-

ing into the kingdom itself. Then, from all of these considerations, we see clearly that the kingdom of Christ could not have been established at any time previous to the giving of the keys to the apostle Peter and his promise to build his church upon the truth that Peter confessed. We find an intimation that the organization of the kingdom was in the future, at the institution of the Lord's Supper: "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." (Luke xxii. 17, 18.)

Then just as sure as our Savior taught the truth the kingdom of God had not come, up to the time the Lord's Supper was instituted. He says again: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke xxii. 29, 30.)

This shows clearly that the kingdom had not been established up to the institution of the Supper; for the apostles themselves had never eaten

and drunk in the kingdom. Even up to the time that our Savior was hanging upon the cross, Joseph of Arimathea, a disciple of Christ, was waiting for the coming of the kingdom. (Luke xxiii. 51.)

Now here was this personal friend of the Son of God waiting for the coming of the kingdom up to the time that he was hanging upon the cross. If it had been organized at any time previous to this, certainly this personal friend of his would have been aware of the fact. Then the very idea of this personal friend looking forward to the organization of the kingdom shows clearly that it had not been established up to that moment.

"We find that its organization was in the future. After the resurrection of our Savior, he appeared to his disciples, and they asked of him, saying:

"Lord, wilt thou at this time restore again the kingdom of Israel?" This kingdom had not been established up to that time; for if it had been, these personal disciples or apostles would have been aware of the fact. The very idea of their looking forward to the restitution or organization of the kingdom shows clearly that it had not been set up at any time before this. Not only the kingdom

had not been set up, but these disciples did not understand the nature of it. They were looking for an earthly king to gather the Jewish people into an earthly kingdom, and make of them a powerful people, as they were in the days of David and Solomon; but this was not the kind of a kingdom the kingdom of Christ was to be; it was to be a spiritual one instead of an earthly one. Then not only had the kingdom not been established, but the apostles did not understand the nature of it up to that time. If it had been organized, it would have been proper for our Savior to have told them of the fact. When they asked him a direct question—if he would at this time restore the kingdom of Israel—if it had been established, it would have been proper for him to have told them that the kingdom had already come; but not a word like this. In his reply to them, he still used language which indicated that his kingdom was in the future. He says:

“It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you.” (Acts i. 7, 8.)

Then, as our Savior would not tell them the

time when he was going to establish his kingdom, but told them that they should receive power after the Holy Ghost had come upon them, we may take this as a safe intimation that when it does come upon them, and qualify them to carry out the commission, then would the kingdom be established. Then the organization of the kingdom up to this time was in the future. We may obtain valuable information with reference to the organization of the kingdom, both from the prophecy of Isaiah, and Micah. They both say that it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountain, and all nations shall flow to it. What was it that all nations should flow to? Certainly the church, or kingdom, of Christ. Then it is certain that this church, or kingdom, was to be established in the last days; for this mountain of the Lord's house was to be established in the last days. Now if we can find out to what time the last days refer, we may then obtain a valuable lesson with reference to the establishment of this kingdom.

We find that after our Savior had instructed his

disciples with reference to the coming of the kingdom, he ascended to heaven, and was coronated King of kings and Lord of lords. The disciples returned to Jerusalem to wait for the promise of the Father, according to the instruction of the Savior. On the first Pentecost after the resurrection of Christ, they were all filled with the Holy Spirit, and began to speak as he gave them utterance. When this miraculous manifestation of the Spirit was noised abroad, the multitude came together and were confounded, because every man heard him speak in his own language, and some of them accused the apostles of being intoxicated; but the apostle Peter, standing up with the eleven, told these people that they, the apostles, were not drunken as they supposed, seeing it was but the third hour of the day. "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." (Acts ii. 16, 17.)

Here the apostle quotes language pertaining to

the last days, and applies it to the time of Pentecost. Then Pentecost was embraced in the last days, and this was the time for the organization of the kingdom, according to the prophets. Both Isaiah and Micah declared positively that the mountain of the Lord's house, or kingdom, was to be established in the last days. So it is a well-established fact that this was to take place in the last days, and Pentecost was embraced in the last days; therefore we may safely conclude that this was the time for the establishment of the kingdom. After the apostle having proved to them that this miraculous manifestation upon their part was a work of the Spirit, he then goes on to preach the gospel to them. He preached unto them that God had raised from the dead this same Jesus whom they had crucified, and then goes on to prove his resurrection from the dead by the language of King David. The result was that individuals were pierced to their heart, and exclaimed: "Men and brethren, what shall we do?" The apostle Peter replied: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy

Ghost; "and there were about three thousand baptized on this occasion. It is declared in Acts ii. 47, that the Lord added to the church daily such as should be saved, and always after this the church is spoken of as an institution in actual existence. Then we see that the church has already come, and the Lord is adding to it; so that it must have been organized at some time between the request of the apostles in the first chapter of Acts to restore the kingdom and this statement in the last of the second chapter that the Lord added to the church. Then we arrive at the safe conclusion that it was fully organized on the day of Pentecost, when the Holy Spirit descended from heaven, and fully qualified the apostles with power from on high to engage in the great work before them. It was there built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone.

If it was built or organized at any time previous to the ascension of Christ and his coronation King of kings and Lord of lords, then we have a kingdom without a coronated king; for Christ was never a crowned king until he ascended to heaven

and was made Head over all things to the church. (See 1 Tim. vi. 15; Rev. xvii. 14.) Consequently if the kingdom was set up at any time previous to his ascension, we have a kingdom without a crowned king. Then from this consideration we safely conclude that the kingdom was not organized at any time previous to the ascension of Christ.

If the church was organized at any time before the descent of the Holy Spirit, we have a mere spiritless institution, from the fact that it was not given in connection with the church as an abiding Comforter until that time; but if the church was organized at any time previous to the descent of the Holy Spirit, we have a body without the Spirit; and a body without the Spirit can only exist as a dead body. From this consideration we conclude that the church could not have existed as a complete institution before this.

The kingdom of Christ is spoken of as the body of Christ. Then if his spiritual body existed before his ascension to heaven and his being made Head over all things to the church, then we have a body without the head; for Christ was never made Head

of the spiritual body until he ascended to heaven. Therefore if his spiritual body existed before this, it could only exist as a body without a head.

From all these considerations we safely conclude that the kingdom of Christ was not fully organized until the descent of the Holy Spirit on the day of Pentecost; that it was there built upon the foundation of apostles and prophets, Jesus Christ being the chief corner stone. It was established in Jerusalem about the year A.D. 33 or 34. Jerusalem was the place for the full development of the kingdom, according to the prophet who said: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." (Micah iv. 8.)

Then this kingdom was first to appear in power to the inhabitants of Jerusalem; consequently if it existed before this, it could only exist without power, for the prophet declares positively that the first dominion of it should come to the inhabitants of Jerusalem. Then Jerusalem was the specified place for the kingdom of Christ to come in power; therefore any kingdom that had its full develop-

ment anywhere else cannot be the kingdom of Christ.

Then from all these considerations we safely conclude that the kingdom of Christ was fully established in the city of Jerusalem, upon the foundation of apostles and prophets, Jesus Christ being its chief corner stone: and all who would be saved should enter his kingdom, for he is abundantly able to save all of his subjects. They need never fear to put their trust in him; as long as they are obedient subjects of his kingdom, they are safe from all the snares of the wicked one.

SERMON VII.

REDEMPTION IN THE KINGDOM.

PREACHED AT BRUSH CREEK, PERRY COUNTY, THE SECOND LORD'S
DAY IN JUNE, 1895. (CONTRIBUTION, \$1.50.)

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." (Col. i. 12-14.)

This text was written by the apostle Paul to the disciples at Colosse. Colosse was a city of Phrygia, in Asia Minor, situated on the river Lycus, and, according to history, was destroyed by an earthquake some time after the apostle wrote this letter to the church at that place. They needed instruction as well as other disciples of Christ; therefore the apostle addressed them a very instructive letter adapted to this end. In the first part of this letter he gave his authority for writing to them, and then expressed his earnest desire for their spiritual

welfare. "After hearing a good report of them, he wrote to them as follows: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins."

Here the apostle plainly teaches that it is in the kingdom of Christ that individuals enjoy redemption through his blood, the forgiveness of sins; and since redemption is in his kingdom, no one could enjoy redemption in it before its organization. I wish to here remark that the kingdom, or church, of Christ, was not fully organized during his per-

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sonal ministry. He says: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." (Mark ix. 1.) Then some of the apostles were to live to see the kingdom come with power. This shows that it had never come with power up to that time. And he taught that his kingdom was not of this world; it was not to be established like an earthly kingdom. The fact that he purchased his church, or kingdom, with his blood shows clearly that it was not established during his personal ministry; therefore it was not fully established before the blood of Christ was shed. Previous to the descent of the Holy Spirit on the day of Pentecost, we never find it stated that God translated individuals out of the power of darkness into the kingdom of his dear Son, but after that day we find it taught plainly in at least two places in the New Testament. Therefore we find that the apostle says in another place: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. i. 7.)

The kingdom of Christ had to be first organized.

after which individuals could enjoy redemption in it through his blood, even the forgiveness of sins. They could then come into the church, or kingdom, where they could enjoy salvation. His blood had to be shed, and he had to appear in the presence of God as our great High Priest, before individuals could enter his kingdom and enjoy redemption through his blood, the forgiveness of sins. It is very important for us to know where individuals enjoy salvation, and it is our purpose to-day to show you, my friends, by the word of the Lord, in what position man must place himself to enjoy salvation.

You will please to hear in mind that no one could be in that kingdom and enjoy redemption in it prior to the time that his blood was shed and his ascension to heaven as our great High Priest to appear in the presence of God for us. This was plainly typified in the Old Testament. No one could enter the tabernacle, which was a type of the church, until the high priest first entered the sacred department of that tabernacle, which was a type of heaven, and there made an atonement for the sins of the people; after which, when he came out

to the people, they could enter the tabernacle of the congregation and worship God. And no one dared to enter that tabernacle until that was done. The word of the Lord says, with reference to the priest: "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." (Lev. xvi. 15-17.)

According to this type, no one in the antitype could enter the church, the antitype of the tabernacle of the congregation, and enjoy redemption through the blood of Christ, until he entered

heaven with his own blood to appear in the presence of God for us, and sent down the Holy Spirit as his heavenly messenger to guide the apostles into all truth in publishing the law of induction into his kingdom. Until this was done, no one could enter that kingdom and enjoy redemption in it through his blood.

We should bear in mind that it is the blood of Christ that cleanses from sin, and that in order for man to enjoy salvation he must enter the kingdom, where he can enjoy the efficacy of his blood. Many passages teach us that salvation through the blood of Christ is in his kingdom. The Bible abundantly teaches that the blood of Christ cleanses from sin.

The apostle says: "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 if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the

flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 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. 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. Whereupon neither the first testament was dedicated without blood. For 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 which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was

therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 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: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. ix. 11-26.)

I have inserted this lengthy passage to show that the blood of Christ was shed to prepare a way by which man could be redeemed to God; for no one can be redeemed to him independent of the efficacy of that blood. The blood of Christ cleanses from all sin; but there is a certain specified way through which man enjoys salvation through the efficacy of that blood. No one, then, can be cleansed by his blood independent of the intercession of our great High Priest. For Christ, our great High Priest, is able to save all that come to

God by him; and they must come to him in his kingdom, where salvation is.

Then, in order for man to be cleansed from his sins through the blood of Christ, he must walk in the light of revelation; he must intelligently obey the teaching of the Savior; he must have the light of intelligence to shine into his heart. John says: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John i. 5-7.)

Then, in the light of the intelligence of the will of God, the blood of Christ cleanses from sin. No one can be justified by the blood of Christ in a way that it was not designed to apply. Then the question naturally arises in the inquiring mind, How are we to come in contact with the efficacy of that blood? I answer that we come in contact with it only as we intelligently obey his will. The

plan of salvation was sealed by his blood. The church was purchased with it, and to show that I am correct in this, I have but to refer to a statement of Paul: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts xx. 28.) Here we see clearly that the church was purchased with the blood of Christ; and, in order for man to enjoy his special care, protection, and salvation, he must enter that church. In it are salvation, protection, and the favor of God.

Suppose that one of you were traveling along the public highway, and a furious storm should arise, and by the roadside one of your friends were to live, owning a good house, which he had purchased with his own money. Now, if you go into that house, your friend will save you from the furious storm; but unless you enter that house, you have no claim on your friend for protection from the storm. Just so with reference to Christ. He purchased the church with his own blood, and now if man would enjoy his special care and pro-

tection, he must enter that church where redemption is. Christ is willing to save man, but he must come under his special care and protection by obeying his will in order to enjoy salvation. When your neighbor invites you into his house out of the storm, if you refuse to go you need not expect him to go out and pull you in to save you from the storm. So with reference to Christ. He has invited you into his vineyard; and if you refuse to go, you should not expect his special favor. Then remember, friends, that salvation is in the church of Christ, which he purchased with his blood; and, in order for man to be saved, he must enter that church.

This idea is plainly illustrated in the parable of the laborers in the vineyard. All who entered the vineyard and labored received their reward, while those who failed to enter the vineyard and labor did not receive anything. This parable is placed in the Testament to show that the Lord's special favor is in his vineyard or church, and that he will reward the laborers. See Matt. xx. 1-16.

I know that the position is sometimes taken that man is saved by the grace of God before he enters

the church; but, friends, that is not the way that the apostle Paul teaches us that man enjoys salvation. For he teaches us in plain terms that it is in the kingdom of Christ that man enjoys redemption. Therefore, man is not to enjoy salvation out of his church; for while he is out of it, he is not in the place where Christ proposed to save him. God has extended his favor to man by establishing his church and inviting those who are weary of sin to come into his favor by obeying his will (see Matt. xi. 28-80); and those who refuse the invitation should not expect the Savior to save them, for in the church alone is salvation from sin. (Rom. viii. 1.) We can learn a valuable lesson upon this point from the salvation of Noah from death by the Flood. In order for him to be saved from death, he was required to prepare and enter the ark and remain in it until the flood had subsided. Salvation for him was in the ark alone. Just so with reference to the church. Salvation is in the church of Christ alone, and man can no more be saved out of the church of Christ than could Noah be saved out of the ark. Suppose that one of Noah's sons had said, "There is nothing in an ark;

I can be saved out of it just as well as in it," and had remained out, he certainly would have been lost, from the fact that the ark was the only institution of safety that God then had on earth. Neither has God but one institution of safety now, and that is his church; and all who would be saved should enter it, in obedience to the precepts of the gospel. The very idea of a man desiring salvation and then refusing to come into the church, where salvation is to be enjoyed, is too absurd to be entertained by an intelligent Bible reader.

After God has set up his kingdom, or church, and taught us in plain language that redemption is in it, if man will claim and teach that redemption is out of it, it appears to me that it will be enough to condemn him forever. No one, according to the teaching of the Bible, should expect salvation before he enters the church of Christ, from the fact that the apostle plainly teaches that redemption is in it. God saves individuals from their past sins through his grace, in the kingdom of Christ, his favor being extended to man through his own divinely appointed institution. The apostle says: "Being justified freely by his grace through the

redemption that is in Christ Jesus [in his spiritual body]: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." (Horn. iii. 24-26.)

Here the apostle plainly teaches that these Romans had been justified by the grace of God through the redemption that is in Christ Jesus. Then it is in Christ, or in his kingdom, that individuals are justified by the grace of God. This is an important matter that Bible readers often overlook. Many of them do not fully realize the fact that individuals are justified by the grace of God in the spiritual body of Christ, and consequently they fail to understand the teaching of the Scriptures upon this important subject.

And not only did the apostle teach that salvation was in the kingdom of Christ to the Romans, but he taught the same idea to the Ephesians and Colossians. The Ephesian Christians were accepted of God in the kingdom of Christ. Therefore the

apostle, in writing to them, says: "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. i. 6, 7.) Here the apostle plainly teaches that these individuals were accepted in the kingdom of Christ, and that therein they enjoyed redemption through his blood, the forgiveness of sins. If individuals could enjoy salvation out of the kingdom, there would have been no necessity whatever in his specifying so plainly that redemption was in it. This same idea is forcibly taught in the paragraph which was read in the outset, and I do not see how the apostle could have made the idea plainer that salvation is in the kingdom of Christ than he has in our text; and just as sure as the word of God is true, mankind enjoys salvation after their induction into the kingdom.

Then the individual who would be reconciled to God and enjoy salvation from his sins must enter the kingdom of Christ, where God is reconciling the world unto himself. He must come to him in his own appointed way in order to be reconciled

to him. The apostle says: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 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." (2 Cor. v. 17-19.) "In Christ" here has reference to being in his spiritual body, or church. God is in that church, by his approval and law, reconciling the world unto himself. Then those who would be reconciled to him must come into that church, where he is reconciling man to himself. It is nowhere taught that he is out of that church reconciling any one to himself; consequently no one should expect to be reconciled to him out of his own chosen way.

Those who would be saved must come into the kingdom of Christ, where the promises of God are (and all of the spiritual promises of God are in that kingdom). The apostle says: "For all the promises of God in him are yea, and in him Amen,

unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." (2 Cor. i. 20-22.) This passage plainly teaches that all of the spiritual promises of God are in his spiritual kingdom. Then those who would enjoy these promises must come into that kingdom where they are; they must come into that institution where God is reconciling the world unto himself, and where his promises are. He has not promised salvation out of his kingdom.

Then we can see clearly that being in the kingdom of Christ is a matter of great importance. Therefore the question naturally arises in the inquiring mind: "How can I enter that kingdom where I can enjoy these promises?" I answer: You must purify your soul by obeying the gospel, in order to come into his kingdom, where you can enjoy salvation. The gospel of Christ consists in its facts to be believed, its commands to be obeyed, and its promises to be enjoyed. The gospel, in fact, consists in the facts of the death, burial, and resurrection of Christ for our justification. The word

"gospel" simply means good news, or glad tidings. So the gospel of Christ consists in the death, burial, and resurrection of Christ for our justification. Paul, referring to the gospel, says: "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." (1 Cor. xv. 1-4.)

Here we find the apostle's definition of the facts of the gospel; and, having found them, I propose now to call attention to the precepts of the gospel.

1. Faith is the starting point with the sinner. He cannot do anything that will be pleasing to God, as service rendered to him, in the absence of faith. The apostle says: ^k- Without faith it is impossible to please him: for he that coineth to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. xi. 6.) Not only must the sinner believe in God, but he

must believe in the Lord Jesus Christ. Christ says:

“If ye believe not that I am he, ye shall die in your sins.” (John viii. 24.) Then, belief or faith in God and in Christ is the starting point with the sinner, in order for him to be accepted of God as his servant. Then, since faith is the foundation of all acceptable service to God, the question naturally arises in the inquiring mind: “How am I to obtain that faith?” I answer that the apostle says:

“So then faith cometh by hearing, and hearing by the word of God.” (Rom. x. 17.) The faith that comes by hearing the word of God is the faith that leads to the saving of the soul. 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.” (John xx. 30, 31.) A firm belief in God naturally leads to a reformation of life upon the part of the sinner, and prepares him for the second step in this divine arrangement.

2. Repentance is also essential to salvation. Every sinner who would be saved must repent of his

sins. The Savior says: "Except ye repent, ye shall all likewise perish." (Luke xiii. 3.) Again he says: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke xxiv. 46, 47.) Men must repent of their sins in order to be prepared to enter the kingdom of Christ; they must be willing to turn away from their sins; and every man who has repented of his sins is willing to turn away from them. Short of this there can be no repentance according to the Bible. A thorough repentance prepares the sinner for the third step in this divine arrangement.

3. Confession is also essential to salvation. Every one who would please God must make the confession of his faith in Christ. God so loved the world that he sent Christ into the world to prepare a way by which man could be saved, and those who would be saved must confess their faith in Christ as the Savior. He says: ""Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." (Luke xii.

8.) And not only is the importance of the confession taught in the Bible, but the way it is to be made is also taught. Paul says: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. x. 10.) The eunuch confessed his faith in Christ before he was baptized. Then when the sinner believes in Christ, repents of his sins, confesses the name of Christ, he is prepared for the last step in this divine arrangement.

4. Baptism is also essential to salvation. Penitent believers in the apostolic age were required to be baptized; when Christ gave his last commission to the apostles he required believers to be baptized; after the eunuch made the confession he was baptized. Then baptism is also an important item of obedience to the gospel. By it the prepared subject is inducted into the kingdom of Christ, where salvation is. In proof of this I have only to refer to the teaching of the apostle Paul, which says: "For as many of you as have been baptized into Christ have put on Christ." (Gal. iii. 27.) The apostle taught the same lesson in the letter to the Romans. He says: "Know ye not,

that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. vi. 3.) Then by being a proper subject for baptism, and then being baptized, the individual is thereby inducted into the kingdom of Christ, where salvation is. Then when he thus comes into the kingdom of Christ according to the New Testament, he will as certainly enjoy salvation as the word of God is true.

Salvation, being in the kingdom of Christ, is only enjoyed by those who are inducted into that kingdom according to the teaching of the New Testament. Through obedience to the gospel the sinner is cleansed from his sins. The apostle says:

"God be thanked, that ye were the servants of sin, but 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. vi. 17,18.) Here the apostle teaches us plainly that these Romans were made free from sin after they had obeyed from the heart the form of doctrine which had been delivered them. Then they were made free from sin, and became servants of righteousness.

The individual who is cleansed from sin through obedience to the gospel, which plan has been sealed by the blood of Christ, is certainly justified by the blood of Christ. The blood of Christ cleanses from sin when man comes in contact with the efficacy of that blood through obedience to the gospel; therefore individuals in ancient times who had purified their souls through obedience to the truth were redeemed by the blood of Christ. The apostle says: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory: that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the

word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.”(1 Pet. i. 18-25.)

The individual who has purified his soul by obeying the truth, and thereby been inducted into the kingdom of Christ, if he lives faithfully the Christian life, after he passes into the army of the redeemed may sing the song of the redeemed forever, and ascribe the redeeming power to the blood of the Lamb of God. We find this thought advanced in the book of Revelation: “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.”(Rev. v. 9, 10.) The faithful Christian who has passed over the dark river may sing the song of the redeemed, ascribing salvation to the atoning blood of Christ.

The whole plan of salvation through which he was saved was sealed by the blood of Christ; therefore he can sing and chant the praises of God forever, being redeemed by the blood of Christ.

I will say, in conclusion, that it appears to me that it is taught as plainly in the Bible as language can make it that redemption is in the kingdom of Christ, and that individuals become new creatures when they are inducted into that kingdom; and every one who is inducted into it should endeavor to grow spiritually to a full grown disciple in it.

When individuals are first inducted into the family or kingdom of Christ, they are represented as newborn children in that family, and should grow up to be men and women in it. The apostle Peter says: "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." (1 Pet. ii. 1-3.)

And as individuals enjoy salvation from sins in the kingdom of Christ on earth, just so will the faithful Christian enjoy salvation from all that is earthly in the everlasting kingdom above. Then,

in order for individuals to enjoy a happy home in the everlasting kingdom above, it is necessary for them to enter the kingdom here on earth and prepare to enjoy that everlasting kingdom above.

SERMON VIII.

SALVATION BY GRACE.

PREACHED AT SULPHUR, HICKMAN COUNTY, TENN., THE FIRST
LORD'S DAY IN JULY, 1895, TO A LARGE CONGREGATION.
(CONTRIBUTION, \$2.00.)

"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 8-10.)

This text was written by the Apostle Paul to the church at Ephesus. When he first went there, the Ephesians were great idolaters. They had erected a magnificent temple to the worship of their goddess, Diana, which was such a beautiful structure that it was ranked with the seven wonders of the world. A distinguished writer tells us that it was four hundred and twenty-five feet long, two hundred and twenty feet in breadth, and that it was adorned with one hundred columns, each sixty

feet high, twenty-seven of which were curiously carved, and the rest polished.

The fact that they went to the trouble and expense of erecting such a magnificent building shows that they believed firmly in their goddess. They believed that she possessed three powers: a power of heaven, a second power of earth and the sea, and a third power of Erebus. Hence she was made in the form of a woman, with three faces to represent those three powers.

During the time the apostle was preaching at Ephesus he preached the simple truth that those that were made by hands were no gods, which so offended the Ephesians that many of them exclaimed: "Great is Diana of the Ephesians! There was a continual uproar throughout the whole of the city of Ephesus, the people crying out for about the space of two hours: "Great is Diana of the Ephesians!" The confusion was so great that the apostle was forced to leave there, and during his absence he saw proper to address the church there a letter of Christian exhortation. In his writings he refers to their salvation, and says: "For by grace are ye saved through faith; and that not of your-

selves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then no one who believes the Bible will doubt for one moment that these individuals were saved by the grace of God, for it positively declares that they were. But still no one should conclude that these Ephesians were the only ones that were saved by the grace of God during the apostolic age. We should not conclude that they were saved by the grace of God, while the Romans, Corinthians, Galatians, Philippians, Colossians, and others of divine record were not. We should not conclude that God extended his grace to certain individuals, neglected some, and still extended it to others; for if he were to do this, he would be a respecter of persons, when the Bible positively declares that God is no respecter of persons. Peter says: " O f 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." (Acts x. 34, 35.) And we find that Paul, in writing to Titus, says: " F o r the grace of God that

bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus ii. 11, 12.) Here the apostle positively declares that the grace of God that brings salvation has appeared to all men; and this is the grace of which we are speaking. It is the grace that we should be interested about; and bear in mind, friends, that it has appeared to all men.

The question naturally arises in the inquiring mind: "How has it appeared?" Now, friends, to whom shall we go for an answer to this great and important question? Shall we go to the distinguished preachers of the present time for an answer to it? Should we appeal to them, doubtless we would get confusion in answer to it. Then is there not an infallible source to which we can appeal to get an answer to it? Yes, thanks be to God, we have access to the volume of inspiration, where we can get a correct answer to it. Turning to John i. 17, we read: "For the law was given by Moses, but grace and truth came by Jesus Christ." So it was by Jesus Christ that grace and truth

came to the human family. The word "grace" was derived from the Latin word "gracia," which means favor, good will, or kindness. Then the grace of God appeared to man in his good will to man in the gift of his Son to redeem him; and can we not see the grace of God plainly manifested when we remember that it was written of mankind that there was none that did good, no, not one? While there was no one that possessed the ability to save, while the sacrifice of a thousand oxen upon the top of each of a thousand hills would have been insufficient to have made a complete atonement for the sins of the world, while this was the condition of man, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever lasting life." (John iii. 16.)

The Son of God left the bright, blissful courts of heaven and came into this world to prepare a way by which man could be redeemed to God; and, finally, he was taken, condemned, and erected upon the Roman cross. While he was there, bleeding, suffering, and dying for the sins of the world, the sun refused to shed its golden rays of

light on the earth, the earth quaked and trembled, the rocks were rent, the veil of the temple was rent in twain from top to bottom. The question then arises in the inquiring mind: What caused all this? I answer that it so moved the kind Father above when his beloved Son was crucified that these wonderful manifestations occurred. Then, friends, can we not plainly see the grace of God manifested in these things? Can we not plainly see the matchless love of God manifested in these wonderful displays of love? Well has the poet exclaimed in the following beautiful words:

O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak!
Angels, assist our mighty joys,
Strike all your harps of gold;
But when you raise your highest notes
His love can ne'er be told.

He was taken down from the cross and buried in the grave of Joseph of Arimathea. But the grave could not retain him; upon the third and appointed morning an angel descended from on high and rolled away the stone that was placed

over his grave, and he arose from the dead, upon the first day of the week, and appeared to his disciples, after which the grace of God toward man continued to be manifested. Hence Christ commissioned his apostles to teach the plan of salvation to the world. He says: "Go ye 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." Previous to this time such a proposition as this had never been made to man—that individuals could enjoy salvation by obedience to the gospel; but now God has extended his grace to man, and proposes to save him through that channel.

The gospel itself is, as Paul expresses it, the gospel of the grace of God. And I will here remark that the whole plan of salvation through Christ is a plan that God through his grace has devised for the salvation of man: consequently all who would be saved by it would be saved by the grace of God. The apostles went forward in obedience to this commission and preached the gospel, and the result was that large numbers of individuals accepted the grace of God as it was preached to them, and

consequently they were saved by it. We find many examples of salvation by grace in the book called "The Acts of the Apostles." The apostles preached the gospel of the grace of God to the people, many of whom accepted and obeyed it; and when this was done, they enjoyed salvation. I will here repeat that the whole plan of salvation through Christ is the plan that God through his grace has devised for the salvation of man; and every one that was truly converted under the preaching of the apostles and evangelists of Christ was saved from his past sins by the grace of God.

During the time of the preaching of the apostles, Paul went to Ephesus and began to preach the gospel of the grace of God. Finally he succeeded in establishing a church there, after which, in addressing the members there, he says:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

No one who believes the Bible will doubt for one moment that these Ephesians were saved by the grace of God, from the fact that it positively declares that they were. Still we should not conclude that they were saved alone by his grace, from the fact that there are other items in the Bible to which salvation is ascribed. In the letter of Paul to Titus we find that salvation is ascribed to three other items. He says: "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus iii. 4, 5.)

Salvation is here positively ascribed to the mercy of God, the washing of regeneration, and renewing of the Holy Ghost. Then the mercy of God, the washing of regeneration, and renewing of the Holy Spirit must perform their office in bringing about the salvation of man. If not, he would not have ascribed salvation to them. The very idea of his having ascribed it to them shows that they are essential. If it had not been for them, these

Ephesians could not have been saved, from the fact that they were gross idolaters; but God had mercy upon them, and sent the apostle there to teach them the way of salvation. They accepted the grace of God as it was preached to them by Paul, and were baptized, as may be safely inferred from reading Acts xix., Paul being guided by the Holy Spirit. Consequently we see that the mercy of God, the washing of regeneration, and the renewing of the Holy Ghost are indispensably necessary in order to bring about the salvation of man. Still we should not conclude that individuals are saved alone by the mercy of God, the washing of regeneration, and renewing of the Holy Spirit, from the fact that there are other items in the Bible to which salvation is ascribed.

"We find salvation also ascribed to the word of God. James says: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." (James i. 21.) Salvation is here positively ascribed to the word of God; then it, too, must perform its office in bringing about the salvation of man. The very idea of his hav-

ing ascribed salvation to it shows that it, too, is essential; and if it had not been for it, these Ephesians could not have been saved, from the fact that it was the instrumentality through which they were quickened and made alive. Therefore it is indispensably necessary in order to firing about the salvation of man. Still we should not conclude that individuals are saved alone by it, from the fact that there are other items in the Bible to which salvation is ascribed.

Salvation is also ascribed to the gospel. Paul says: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." (1 Cor. xv. 1, 2.) Again, he says: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. i. 16.) Here salvation is positively ascribed to the gospel of Christ. Then it must also perform its office in bringing about the salvation of man; and if it had not been for it, these Ephe-

sians could not have been saved, from the fact that the apostle went to them and preached the gospel to them to bring about their salvation. Consequently we see that it, too, is indispensably necessary in order to bring about the salvation of man. Still we should not conclude that individuals are saved alone by it, from the fact that we find other items in the Bible to which salvation is ascribed.

Salvation is also ascribed to the preacher of the gospel. Paul says: "I am made all things to all men, that I might by all means save some." (1 Cor. ix. 22.) Here salvation is positively ascribed to Paul, the preacher of the gospel. In his letter to the church at Rome he asks the question: "How shall they hear without a preacher?" (Rom. x. 14.) Therefore the preacher must perform his part of the work in bringing about the salvation of man. Moreover, if it had not been for him, these Ephesians would not have enjoyed salvation when they did, from the fact that he was the humble instrumentality in the hands of God of converting them to the Christian faith. Then the preacher of the gospel is also necessary in order to bring about the salvation of man. Still we should

not conclude that individuals are saved alone by the preacher, from the fact that we find other items in the Bible to which salvation is ascribed.

Salvation is also ascribed to the act of preaching. Paul says: "For 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." (1 Cor. i. 21.) Here salvation is positively ascribed to the act of preaching. Then preaching also must be performed in order to bring about the salvation of man; and if it had not been for preaching, these Ephesians could not have been saved, from the fact that Paul preached to them to bring about their salvation. Here we see that preaching also is indispensably necessary in order to bring about the salvation of man. Still we should not conclude that individuals are saved alone by preaching, from the fact that there are other items in the Bible to which salvation is ascribed.

Salvation is also ascribed to belief, or faith. The record says: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi. 31.) Here salvation is positively ascribed to

belief, or faith. Then faith also must perform its office in order to bring about the salvation of man. Moreover, if it had not been for belief, or faith, these Ephesians could not have been saved, from the fact that if they had not believed the gospel they would not have obeyed it, and, having not obeyed it, they could not have been saved. Therefore we see that faith is indispensably necessary in order to bring about the salvation of man. Still we should not conclude that individuals are saved by faith alone, from the fact that we find other items in the Bible to which salvation is ascribed.

Salvation is also ascribed to the name of Christ. The apostle says: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) Here salvation is positively ascribed to the name of Christ. Therefore the name of Christ also must perform its office in order to bring about the salvation of man. The fact that the apostle has ascribed salvation to it shows that it, too, is essential. Furthermore, if it had not been for the name of Christ, the Ephesians

could not have been saved, from the fact that we find that certain individuals at Ephesus were baptized in the name of Christ. Then the name of Christ also is indispensably necessary in order to bring about the salvation of man. Still we should not conclude that individuals are saved alone by the name of Christ, from the fact that there are other items in the Bible to which salvation is ascribed.

Salvation is also ascribed to individuals themselves. The apostle says: "Save yourselves from this untoward generation." (Acts ii. 40.) Here salvation is positively ascribed to individuals themselves. Then there is something for man to do in order to bring about his own salvation. The fact that the inspired apostle taught that man had to do something himself to bring about his own salvation shows that his own work of obedience is also essential to salvation; and if these Ephesians had not done something, they could not have been saved. Still we should not conclude that individuals can be saved alone through and of themselves, from the fact that we find other items in the Bible to which salvation is ascribed.

Salvation is also ascribed to baptism. The apostle, in speaking- of the salvation of Noah, says: " T h e 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."(1 Pet. iii. 21.) Here salvation is positively ascribed to the institution of baptism. Therefore, baptism also must be performed in order to bring about the salvation of individuals. The fact that the apostle has ascribed salvation to it shows that it, too, is essential to salvation; and if it had not been for it, these Ephesians themselves could not have been saved, from the fact that we find an account of a portion of them being baptized recorded in Acts xix., after which the apostle, in addressing them, declared that they were saved by the grace of God. Then baptism also is indispensably necessary in order to bring about the salvation of individuals. Therefore, respected friends, when you hear any man say that it is a nonessential, you may know that he is contradicting the word of God. Notwithstanding, we should not conclude that man is saved by it alone, from the

fact that there are other items in the Bible to which salvation is ascribed.

Salvation is also ascribed to hope. The apostle says: "We are saved by hope." (Rom. viii. 24.) Then hope also must perform its office in bringing about the salvation of man, and doubtless these Ephesians were actuated by hope in their conversion. Still we should not conclude that individuals are saved alone by hope, from the fact that there are other items in the Bible to which salvation is ascribed.

Salvation is also ascribed to the blood of Christ. Paul says: "Much more then, being now justified, by his blood, we shall be saved from wrath through him." (Rom. v. 9.) Here justification, or salvation, is positively ascribed to the blood of Christ. Then it was necessary for the blood of Christ to be shed to prepare a way for the salvation of man; and if it had not been for it, these Ephesians could not have been saved, from the fact that the blood of Christ had to be shed to prepare a way by which man could be saved. The same apostle says to them: "In whom we have redemption through his blood, the forgiveness of sins, accord-

ing to the riches of his grace." (Eph. i. 7.) Then we see that it was necessary for the blood of Christ to be shed to bring about the way of salvation. Still we should not conclude that individuals are saved alone by the blood of Christ, from the fact that there are other items of salvation taught in the Bible.

Salvation is also ascribed to calling on the name of the Lord. The apostle, in preaching to the Pentecostians, says: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts ii. 21.) He then went on in the same connection and taught them to obey the gospel, showing that they were saved by calling on the name of the Lord through obedience to the gospel. (See Rom. x. 13-17.) Still we should not conclude that individuals are saved alone by calling on the name of the Lord, from the fact that all the items of salvation must fill their proper office in order to bring about the salvation of man.

Then when we read in the Bible of individuals being saved by any item of salvation, let us remember that they are not saved by that item alone,

but every item that God has ordained for the salvation of man must perform its proper office in order to bring about the salvation of man. The fact that salvation is ascribed to them in the Bible shows that they are essential to salvation. Then when the Bible speaks of individuals being saved by grace, we should remember that grace is only one item, and that the other items are just as essential as grace. The apostle, after having said that the Ephesians were saved by grace, adds:

"Not of works, lest any man should boast." This salvation is not of the works of the law of Moses; neither is it the works of man independent of the will of God. To show that under the Christian dispensation man cannot be saved by the works of the law of Moses, I have only to quote the word of the Lord. Paul says: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.” (Rom. iii. 20-28; see also Rom. vii. 1-6; Gal. ii. 15-21.) The above passage and references teach us in plain terms that man, under the reign of Christ, cannot be justified by the works of the law of Moses. But this expression, “Not of works,” does not exclude the good works of obedience under the Christian dispensation, for the next verse teaches that Christians should walk in good works.

S E R M O N I X .

THE WITNESS OF THE SPIRIT.

PREACHED BY REQUEST AT BEREA, WILLIAMSON COUNTY, IN
THE AUTUMN OF 1895. (CONTRIBUTION, \$00.)

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we maybe also glorified together." (Rom. viii. 16, 17.)

This text was written by the Apostle Paul to the church at Rome, which was a mixed church, composed partly of Jews and partly of Gentiles, perhaps the greater part of the latter, from the fact that Rome was a Gentile city; and it was prudent in the apostle, in addressing this mixed church, to write a letter adapted to its condition, being partly Jews and partly Gentiles. In the first chapter he says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the

Jew first, and also to the Greek." Here the apostle teaches us in plain and positive language that the gospel of Christ is the power of God unto salvation, and this being true, it follows that those who would be saved must obey that gospel in order to enjoy salvation. Therefore those who desire salvation should know something about the power that God has ordained to effect that end. By turning to 1 Cor. xv. we find that the gospel of Christ is defined to consist in the facts of his death, burial, and resurrection. Then the death, burial, and resurrection of Christ for our justification constitute the facts of the gospel; and in order for man to obey the gospel he must obey something that resembles the death, burial, and resurrection of Christ. In order for man to obey, as Christ died for our sins, so must man, too, die to the love of the practice of sin; as Christ was buried in the grave, so must man be buried in the watery grave; and as Christ was raised from the dead, so must man arise from the liquid grave to walk in newness of life. When this is done it may be truly said of him that he has obeyed the form of doctrine delivered him; and

then, according to the teaching of the apostle, he is made free from sin. These Romans were made free from sin after their obedience to the gospel. Therefore the apostle, in addressing them, says:

“But God be thanked, that ye were the servants of sin, but 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. vi. 17, 18.) Then just as sure as there is truth in the language of the apostle, the Romans were made free from sin after they had obeyed the form of doctrine which was delivered them. And the gospel still retains its power; consequently if they could be saved by obeying it, so may man now be saved by obeying the same gospel. For beyond all successful controversy upon this point, they were made free from sin when they had obeyed the gospel which Paul declares to be the power of God unto salvation. They then stood justified before God, having been made free from sin, according to his word; and after having been made free from sin, if they continued to walk according to the direction of the Spirit, they continued to stand justified in the

sight of God. Then, in order for individuals to stand justified in the sight of God, they must come into the kingdom of Christ, and then walk according to the directions of the Spirit of God. Hence the apostle says in the beginning of this chapter: "There is therefore now no condemnation to them which are in Christ Jesus [in the church], who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus bath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the

Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ he in you, the body is dead because of sin; but the Spirit is life because of righteousness. But 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. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself heareth witness with our spirit, that we are the children of God: and 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."

Here the apostle teaches in plain terms that the Spirit of God bears witness with the spirit of

Christians that they are children of God and joint heirs with Christ. Then the question naturally arises in the inquiring mind: "How does it hear witness with the Christian's spirit?" I answer that it hears witness in words addressed to his understanding. The Spirit of God has ever been a speaking Spirit, and speaks through agents to man for the good of man. All of the prophets of God were guided by his Spirit in their prophetic declarations. David, one of the prophets, says: "The Spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. xxiii. 2.) The words of David, then, when guided by the Spirit of God, were words of the Holy Spirit. The Holy Spirit used his tongue to convey messages to man. The messages came from the Spirit, but were simply spoken by his tongue. His words are quoted as being words of the Holy Spirit. Peter says: "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." (Acts i. 16.) And so with reference to all of the other prophets, they all spake as they

were guided by the Holy Spirit. In Hebrews also the language of inspiration is quoted as being the language of the Holy Spirit. The record says:

“Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.)”(Heb. iii. 7-11.) This passage plainly shows that inspired men in past time spoke as they were guided and directed by the Holy Spirit; they simply spoke the words of the Holy Spirit for the good of man.

In the letter to the Hebrews the apostle quotes the language of Jeremiah as being the language of the Holy Spirit. He says: “Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities

will I remember no more.'"(Heb. x. 15—17.) Not only were David and Jeremiah guided by the Holy Spirit, but all of the inspired prophets of which we read in the Old Testament were also guided by that Spirit in their prophetic declarations. Peter says: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."(1 Pet. i. 9-12.) Again he says: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."(1 Pet. i. 21.)

Then all of the prophets of God were guided and directed by the Spirit of God in their pro-

phetic declarations. Their words were dictated by the Spirit, for they were chosen of God to reveal his word to the people. God revealed that word to them by his Spirit, and they revealed it to others.

The apostles were also guided and directed by the Spirit of God. They were commissioned to go into all the world and preach the gospel to every creature, but they were to wait until they were qualified by the Spirit to engage in the great work before them. The Spirit of God was to guide and direct them in this important work. So important was the work of the Spirit that they were forbidden to go forward in this work of preaching the gospel until they were qualified by it for that work. Therefore after our Savior had given them the commission, he adds: "A n d , behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be indued with power from on h i g h ." (Luke xxiv. 49.) After he gave this instruction to them, he ascended on high and was coronated King of kings and Lord of lords; and they returned to Jerusalem to wait for the promise of the Father, in obedience to the instruc-

tions they had received of him. On the first Pentecost after his resurrection they were all filled with the Holy Spirit, and began to speak in different languages as it gave them utterance. We also see that the apostles were filled with the Holy Spirit, and spoke as it gave them utterance. Their words, when thus guided, were words of the Holy Spirit. The Spirit spoke through them to mankind. The words of our Savior were also words of the Holy Spirit. The record says: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." (Luke iv. 1.) Beyond till question, he was filled with the Spirit at this time. The Savior himself says: "It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John vi. 03.) Then as sure as there is truth in language, so sure did our Savior speak words of the Spirit. His testimony was that of the Spirit of God. By turning to the commission we find what the Spirit testified through him to man. His words are: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall he

saved; but he that believeth not shall be damned.” (Mark xvi. 15,1G.) Here the Spirit, through Christ, testifies that those who believed and were baptized should be saved. The positive testimony of the Spirit through him is that those who obey him shall be saved. When a man believes and is baptized, his own spirit becomes cognizant of the fact that he has done those things that the Spirit of God through the inspired word required of him; consequently he has the Spirit bearing witness with his spirit that he is a child of God. The Spirit of God testifies that if he will do certain things he shall be saved, and when he has done them his own spirit bears witness that he has done them; therefore he can rest assured beyond the shadow of a doubt that he is a child of God, his own spirit and the Spirit of God both bearing witness that he is a child of God. The testimony of each one corresponds with the other that the individual who has obeyed the Lord is a child of God.

Bear in mind, friends, that the Spirit of God bears witness with the Christian's spirit that he is a child of God. It is nowhere taught in the Bible that the Spirit of God bears witness to our spirit

that we are the children of God. There is a vast difference between bearing witness with our spirit and bearing witness to our spirit. By listening to many of the preachers on the witness of the Spirit, we are forced to the conclusion that they do not understand it, for a great many of them teach the people that the Spirit of God bears witness to their spirit that they are children of God, and thereby pervert the word of God; for the Bible nowhere says that the Spirit bears witness to our spirit, but it says, in plain language, that the Spirit bears witness with our spirit that we are the children of God. There is a great difference between bearing witness with our spirit and bearing witness to our spirit.

The laws of the State of Tennessee require certain things to be done in order that two lovers may be husband and wife, and when they are done then they know that they are husband and wife. The law, on one hand, testifies that certain things shall be done in order for them to be husband and wife. And when they do them they know that they have done them, their spirit becomes acquainted with the fact that they have done

them; consequently they know beyond the shadow of a doubt that they are husband and wife, they know that they have gone through the process which makes them husband and wife.

So with reference to becoming a Christian. The word of God, as given by the Spirit of inspiration, testifies that if individuals will do certain things they shall be saved; and when the individual does them, he knows that he has done them; therefore he has the Spirit of God bearing witness with his spirit that he is a child of God. There need be no mistake about the matter. The individual has the promise of the word of God given by the Spirit of inspiration. To a greater witness man has no access. John says: "If we receive the witness of men, the witness of God is greater." (1 John v. 9.) The individual has the greatest witness accessible when he has the testimony of his own spirit combined with that of the Spirit of God. When he, with an honest heart, desiring salvation, submits to the directions of the Spirit of God, he is as certainly a child of God as the word of God is true. He is then made free from sin, from the fact that the Savior, guided by the Spirit of his Father,

says: "He that believeth and is baptized shall be saved." Moreover, Paul, guided by the Spirit, says to the Romans: "But God be thanked, that ye were the servants of sin, but 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." Here the apostle declares positively that when these Romans had obeyed from the heart that form of doctrine which was delivered them they were then made free from sin, and became the servants of righteousness. If language means anything, they were made free from sin when they had followed the directions of the Spirit in obeying the gospel of Christ. When individuals intelligently obey it, their spirit becomes cognizant of the fact; consequently they have the Spirit of God bearing witness with their spirit that they are children of God. All intelligent individuals can know that they are the children of God when they submit to the directions of the Spirit as well as a man knows that a farm is his when he buys it and pays his money for it.

"When an individual submits to the guidance of

the Spirit of God intelligently, he may rest with as much assurance that he is a child of God as the pupil can that he is a scholar when he has complied with all of the requirements of the school which he has been attending in order to graduate. There need he no doubt about the matter. If an individual loves God sufficiently to obey his will, he can rest assured that he is a child of God. John says: "We know that we have passed from death unto life, because we love the brethren." (1 John iii. 14.)

Why should individuals doubt the word of God with reference to their salvation? He is the Supreme Ruler of the universe, and it is impossible for him to lie; and to that extent it is impossible for him to make a failure in anything he has promised. His word will stand as firm as the heavens. The promises of the Bible are the promises of Jehovah himself. Then just as sure as God's word is true, just that sure will man enjoy the blessing of salvation when he complies with the requisitions upon which God proposes to bestow the blessing of salvation. This blessing is to be realized after the individual has obeyed the gospel of Christ.

Therefore the apostle says that the gospel of Christ is the power of God unto salvation. Salvation, then, is not to be enjoyed in the absence of that power. The Spirit's teachings, through the gospel, must be respected or there can be no salvation.

Man cannot be saved by any outside power, from the fact that it could not contain the testimony of the Spirit of God. He has placed his power to bring about the salvation of man in the gospel of his Son, which must be obeyed, or man cannot enjoy salvation. He has devised no other means of salvation under the Christian dispensation; no way outside of the teaching of the sacred Scriptures contains the testimony of the Spirit of God. Man's only hope of salvation, then, is placed in the gospel; consequently if he is not saved from his past sins by it, he cannot be saved at all. But after the individual has been adopted into the family of God and enjoys redemption through the blood of Christ, he may still have the Spirit bearing witness with his spirit that he is a child of God by following the directions of the Spirit. When he knows that he is following the directions of the Spirit, which teaches him that he is an heir of God and joint

heir of Christ, he still has the Spirit of God bearing witness with his spirit that he is a child of God; and he may continue through life to have it hearing witness with his spirit that he is a child of God. As long as he intelligently obeys the directions of the word of God, as given by his Spirit, he has the Spirit hearing witness with his spirit that he is still a child of God.

We find that the Spirit of God testifies through the truth that if the Christian will do certain things he will enjoy eternal life. The Spirit says, through the apostle: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. i. 10, 11.) Here the Spirit of God testifies, through the inspired apostle, that if these Christians to whom he was writing would do these things of which he had been speaking they would enjoy the abundant entrance into the everlasting kingdom of our Lord Jesus Christ. When the Christian does them his own spirit is posted in the mat-

ter, hence the Spirit of God bears witness with his spirit that he is on his way to the everlasting kingdom of Christ. When he does the things that God requires of him to inherit eternal life, he knows that he has done them; therefore he knows, as sure as the Bible is true, that he is on his road to eternal life.

The apostles, who endured all kinds of persecution that were thrust at them, were confident of being saved. So confident was the Apostle Paul of enjoying eternal life that he says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. v. 1.) The apostle had served his God faithfully, and now he spoke confidently with reference to his future salvation. God has provided salvation for his children, and the apostle knew that he had obeyed the will of God upon which God proposed to bestow the blessing of salvation; therefore he claimed eternal salvation upon his having known that he had done the will of God. He spoke just as confidently on another occasion, He says: "For I am now ready to be

ottered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. iv. 6-8.) The apostle on both of these occasions spoke as if he knew that there was a crown of eternal life in reservation for him. He knew that God had promised it, and he knew that he had complied with the requisitions upon which God proposed to bestow the blessing of eternal salvation. Then there is no necessity in an individual spending his life in doubts and despair with reference to his salvation. A person generally knows with reference to other callings what he is. If he is a stone mason, he knows it; if he is a housebuilder, he knows it. So with reference to all of the other callings in life, if a man is, anything professionally, he knows it; and if a man is professionally an intelligent Christian, he knows it just as well as he would that he was anything else professionally.

After the individual has studied the Bible sum-

ciently to have a sufficient amount of faith in it, he is then required to obey its teaching in order to become a child of God and an heir of eternal life; and all of the faithful children of God will be heirs of eternal life. Therefore to be a child of God and an heir of his, is a matter of great importance; for he will not exclude one of his faithful children from the inheritance. He is a just God, and has taught in his word that every one shall be rewarded accorded to his works. Paul says to the Colossian Christians: "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." (Col. iii. 24, 25.) This being true, just as sure as an individual is adopted into the family of God and then lives an obedient child of God, he will heir the crown of eternal life.

SERMON X.

MEN MUST DO SOMETHING TO BE SAVED.
PREACHED AT BRUSH CREEK THE FIRST LORD'S DAY IN
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"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which [who] is in heaven." (Matt. vii. 21.)

The verse just read was addressed by Christ to his disciples, teaching them the great importance of obedience. His mission into the world was to prepare a way by which man could be saved. Finally he came, fulfilling the door of prophecy; and when Jesus was about thirty years of age he came to John the Baptist to be baptized of him, and John baptized him in the river Jordan. "A n d Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice

from heaven, saying, This is my beloved Son, in whom I am well pleased.'" (Matt. iii. 16,17.) After his baptism he selected his disciples, and they followed him; and on a certain occasion Jesus ascended the mountain and having sat down, as the manner of the Jews was, to speak, his disciples came to him and he opened his mouth and taught them, and in his teaching pronounced many blessings upon them. In his teaching he also instructed them how to pray. Jesus taught them to pray after this manner: "Our Father which [who] art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen." (Matt. vi. 9-13.) Jesus also taught them that their prayers, in order to be heard, must be coupled with obedience; that it was of no use to pray while refusing to obey the will of God. Therefore he says: "Note every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth

the will of my Father which is in heaven." He then goes on and compares the individual who heard his sayings and did them to a "wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a r o c k ." He then goes on and compares the individual who heard his sayings and did them not, to a "foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it"—teaching, by this simple illustration, the great importance of hearing and obeying.

Obedience to the will of the Father is of so much importance that no one should expect God in mercy to hear his prayer while living in disobedience. When God calls individuals and they refuse his admonitions, he in turn will refuse to hear their prayers. God, through Solomon, says:

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your ca-

lamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." (Prov. i. 24-28.)

God's protecting care has ever been over those who do his will, yet he never approves of the ways of the disobedient. Solomon says: "The Lord is far from the wicked: but he heareth the prayer of the righteous." (Prov. xv. 29.) Under the Jewish law there was no excuse for those who turned away from hearing it. Again, Solomon says: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. xxviii. 9.) The Bible clearly teaches that God will not hear the prayers of the wicked. He says, through the prophet Isaiah: "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." (Isa. i. 15.) Again, he, through Jeremiah, says: "Therefore thus saith the Lord, Behold, I will bring evil

upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them." (Jer. xi. 11.) See also Jer. xiv. 11, 12. Ezekiel prophesied against the house of Judah, on account of their sins, in the following words: "Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them." (Ezek. viii. 18.)

From the reading of the Scriptures, it appears that the Jewish people entertained the idea that God did not hear the prayers of the wicked. The blind man said: "Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth." (John ix. 31.) To this corresponds the teaching of the Apostle Peter. He says: "The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." (1 Pet. iii. 12.) To this corresponds the teaching of the text which was read in the outset. Then, in order for man to build upon the solid foundation, he must obey the will of the Father. By hearing and doing we build

upon the rock; if we hear alone, we build upon the sand. We should remember that a sandy foundation will not do upon which to rest our souls through the storms and floods of life. We should remember that obedience to the will of God is the only foundation that will endure forever. God has done something, Christ has done something, and the Holy Spirit has done something for the salvation of man; and now it remains for man to do his part of the work in order to bring about his own salvation.

During the personal ministry of our Savior, individuals understood that there was something for them to do in order to bring about their own salvation. A young man possessed with this idea came to the Savior and said: "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him. Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother:

and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the *eye* of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones,

judging the twelve tribes of Israel. And every one that bath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." (Matt, xix. 10-20.)

All of this lengthy paragraph teaches that there is something for man to do to inherit eternal life. The great trouble with this young man was that he loved his riches so much that he would not obey the Savior. Christ, seeing this, said: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God"—teaching, by this, that no one who loved his riches so much that he would not obey the Savior could enter the kingdom of God. There is but one way for an individual to enter that kingdom, and that is to be born again. The Savior says positively: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5.) The individual who loves his riches so much that he will not obey the Savior cannot be born again; therefore he cannot enter that kingdom. He is forever excluded from that

kingdom. The Savior, rebuking this young man, inspired a serious interrogation in the mind of the Apostle Peter, and he said: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Jesus goes on to teach him that those who had forsaken all to follow him should receive a hundredfold in this life, and also inherit eternal life. Then it is clear from this passage that man must do something to inherit eternal life, and that something must be done, or he cannot inherit eternal life. God has done his part of the work, and now man must do his own part of it in order to bring about his salvation. God did his part of the work in establishing the plan of salvation for man. "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 iii. 16.)

God has done something for the salvation of man, and now he requires man to accept his offered terms of pardon in order to enjoy salvation. After the resurrection of Christ he commissioned his apostles to go into all the world and preach the gospel to every creature, with the promise, "He

that believeth and is baptized shall be saved," and with the denunciation, "He that believeth not shall be damned." (Mark xvi. 15, 16.) God was kind enough to send the gospel to the people and give them a chance to obey it, and they were required to accept the offered terms of pardon to be saved. According to this commission there was no chance for them to be saved unless they obeyed the gospel of Christ. God did not propose to save individuals short of obedience, therefore no one should expect salvation short of submission to the gospel.

After our Savior had commissioned his apostles to go into all the world and preach the gospel to every creature, he ascended on high and was crowned King of kings and Lord of lords; and the disciples returned to Jerusalem to wait for the promise of the Father, in obedience to the teaching of the Savior. On the day of Pentecost, after the apostles were filled with the Holy Spirit and the multitude had assembled, the Apostle Peter began to preach the gospel to them. He preached to them the same Jesus whom they had taken and by wicked hands had crucified and slain; that God had raised him from the dead, having loosed the

pains of death. He then goes on to prove the resurrection of Christ by the language of the psalmist David. The result was that individuals were pierced to their heart, and exclaimed: "Men and brethren, what shall we do?" They entertained the idea that there was something for them to do to obtain salvation. If they could have done nothing, it would have been proper for the apostle to have told them of that fact; but in his reply to them he taught in plain terms that there was something to be done on their part to be saved. He says: "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 Ghost"—teaching them, in plain terms, that there was something for them to do in order to enjoy salvation. That something they had to do, or they could not enjoy salvation. They were so impressed with the importance of obedience that they were soon baptized. They did that which God, through the inspired apostles, required of them; consequently they enjoyed salvation. God did his part of the work in providing a way by which they could be saved, and when they did

their part of the work they enjoyed salvation. Had they refused to do it, as was commanded them, they would have been rebels in the sight of God; and he would not have saved those who were living in rebellion against his will.

No one should expect salvation who is living in rebellion against the government of God. There is no promise of salvation in the Bible to such. The only way that these Pentecostians could be saved was by accepting salvation upon the terms of the gospel. They were required to obey the Lord, short of which they could not be saved; and upon examination of the conversion of the eunuch we find that he, too, was required to do something to be saved. He was required to obey the gospel, after which he enjoyed salvation; consequently he went on his way rejoicing, from the fact that he enjoyed salvation.

Saul of Tarsus was also required to do something to be saved. While on his mad career of persecuting the disciples at Damascus, the Lord appeared to him, and arrested him in his course, and exclaimed: "Saul, Saul, why persecutest thou me? . . . And he trembling and astonished

said, Lord, what wilt thou have me to do ? " He possessed the idea that there was something for him to do to obtain the favor of the Lord, and correctly, too, for if there had been nothing for him to do it would have been proper for the Lord to have told him of the fact; but not a word like that, from the fact that the Lord in his reply taught him to do something. He says: " Arise, and go into the city, and it shall be told thee what thou must do ." (Acts ix. 6.) This expression, " must do , " is as positive as language can make it that he could not be saved without obedience. When the Lord told him to go into the city and it should be told him what he must do, if Saul had refused to go there to receive the instruction he would have been rebelling' against the Lord's will, and the Savior would not save any one who rejected his will. Saul went to Damascus for the needed instruction, " and he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold. I am here, Lord. And the Lord said unto him, Arise, and go into the street which

is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." (Acts ix. 9-12.) Ananias went to him and said: "And now why tarriest thou? arise, and he baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16.) Saul obeyed the Lord in baptism, and when he did his part of the work he enjoyed salvation. There was something for him to do which had to be done before he could enjoy salvation. Saul's only chance of salvation depended upon his turning and obeying the Lord. The prophet says: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. lv. 7.) The only way, then, for a wicked man to be saved, is for him to forsake his wicked ways and turn to the Lord. When he does this, God has promised to pardon his sins. Therefore when Saul ceased his wicked persecution and turned to the Lord by obeying his will, he then

enjoyed salvation. He had to do his part of the work in order to be saved.

Cornelius also had to obey the Lord in order to enjoy salvation. He was a devout man; gave much alms to the poor, and prayed to God always, and notwithstanding all of his devotion, he was in an unsaved state. Therefore after his prayer an angel appeared to him and commanded him to send to Joppa for the Apostle Peter, who would tell him words by which he could be saved. (Acts xi. 14.) This shows clearly that, notwithstanding all of his devotion and prayer, he was in an unsaved state. The apostle went to the house of Cornelius and preached the gospel to him and his company; after which he commanded them to be baptized. When they obeyed the gospel they certainly enjoyed salvation. To this corresponds our text: "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." Cornelius had to send for the apostle and hear the word of the Lord and obey it in order to be saved.

The Philippian jailer, also, had to obey the word

of the Lord to be saved. Paul and Silas were whipped and placed in prison at Philippi for working for the Lord, and at midnight they prayed and sang praises unto God, and suddenly there was a great earthquake, and the foundation of the prison was shaken, and every one's bands were loosed, and the jailor, awaking out of his sleep, drew his sword "and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?"(Acts xvi. 27-30.) He entertained the idea that there was something for him to do to be saved. If not, it would have been proper for those preachers to have told him that he could do nothing toward enjoying salvation; but they never intimated such a thing to him. In their reply to him they used language indicating in the strongest terms possible that there was something for him to do. Their reply was: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The jailor

had never learned the gospel plan of salvation. He knew not what would he required of him for him to enjoy salvation through Christ, therefore they begun at the starting point and taught him to believe on the Lord Jesus Christ and he should be saved. Belief, or faith, is the foundation of an individual's acceptance with God. When an individual believes in Christ, there may be chance to persuade him to obey the gospel in order to be saved; so it was in this case. Hence "they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Acts xvi. 32-34.) He not only believed in Christ, but was baptized immediately; therefore believing in Christ alone is not sufficient, for he had to obey the Lord in order to be saved. His actions were an exhibition of his repentance, and in every case as recorded in the New Testament where individuals asked what to do to be saved, they were told to do something.

There is not a single case where they were told to do nothing. This shows clearly that individuals were required to do something to inherit eternal life, for we can find a number of cases where individuals asked what to do, and in every case they were told to do something. But not a single case can be found in the New Testament where they were told to do nothing.

How strange it appears to me to hear a man in the pulpit (who claims to be a truthful man) tell his hearers that they can do nothing to be saved, when there is no such instructions in the Bible. Upon the other hand we find plain examples in it where individuals were required to do something to be saved. It reflects upon the intelligence of any people for them to employ a preacher to preach for them who would tell the sinner that there was nothing for him to do to be saved, from the fact that such teaching is in direct opposition to the teaching of the Bible. Just as sure as it is true, man must do something to inherit eternal life; and short of obedience there is no salvation. Some one maybe ready to ask: "W h y were there different answers given to the same question?" Because the

persons who asked them occupied different positions. The young man to whom we first referred, asked what to do while living under the Jewish law; consequently the Savior told him to keep the commandments. The Pentecostians, upon being convinced that Jesus Christ was the Son of God, asked what to do, and the Apostle Peter knowing that they believed, told them to repent and be baptized. Saul, of Tarsus, after he had believed and repented, was told to be baptized; the jailor, who knew but little if any thing with reference to the plan of salvation, was told to believe on the Lord Jesus Christ and he should be saved. Belief was the starting point with him, from the fact that he had never believed in Christ. The preachers taught him the plan of salvation, and then baptized him. Then the reason why these different answers were given was because the inquirers occupied different positions. Had they all occupied the same position doubtless the same answer would have been given each time.

After the eunuch had been taught the word of the Lord and believed it, he asked the question: "What doth hinder me to be baptized?" Philip

replied: "I f thou believest with all thine heart, thou mayest." He then confessed that he believed in Christ. Upon that confession they both went down into the water, and Philip baptized him; after which he went on his way rejoicing.

We find all of the conditions of salvation in these examples of conversions to which we have referred. We find that the jailor was required to believe in Christ, that the Pentecostians were required to repent and be baptized, that the eunuch was required to confess his faith in Christ and then be baptized. Thus we find that faith, repentance, confession, and baptism are essential to salvation. Therefore no one should expect salvation who refuses to submit to these conditions. God has done something for the salvation of man; Christ has done something; the Holy Spirit has done something; and now it remains for man to do his own part of the work in order to bring about his salvation.

END OF PART I.

